

# Youth Supervision Based on Islam Provided by Muslim Leaders in Southern Thailand

Kasetchai Lacheem\* and Abdullohmalik Madreh

## ABSTRACT

The purpose of this qualitative study was to investigate situations and problems of youth supervision based on Islam by Muslim leaders in three southern border provinces of Thailand. In-depth interviews were undertaken with principal informants: six Muslim leaders, six youth leaders, and six Muslim academics. Expansion description was employed to analyze the data. The results showed that in each community, Muslim leaders played a principal role in supervising youth based on Islamic belief by using different methods depending on the surrounding situations and individual ability. Supervisory budget sources were donation money, Zakat grants, and an endorsement budget from state organizations. However, there were four major problems which caused inefficiency in youth supervision: lack of understanding and definition of the roles and duties of some Muslim leaders, unawareness of the importance of youth supervision, skill and experience deficiencies in youth supervision, and a limited relationship between Muslim leaders and youth groups.

**Keywords:** youth supervision, Islam, Muslim leaders, Thai Muslim youth, southern Thailand

## บทคัดย่อ

การวิจัยครั้งนี้มีวัตถุประสงค์เพื่อศึกษาสภาพและปัญหาในการดูแลเยาวชนตามวิถีอิสลามของผู้นำมุสลิมในสามจังหวัดชายแดนภาคใต้ โดยมีกลุ่มผู้ให้ข้อมูลหลักในครั้งนี้ คือ ผู้นำมุสลิม จำนวน 6 คน แกนนำเยาวชนจำนวน 6 คน และนักวิชาการมุสลิมจำนวน 6 คน และเก็บรวบรวมข้อมูลโดยการสัมภาษณ์แบบเจาะลึก วิเคราะห์ข้อมูลโดย นำประเด็นที่ได้มาเขียนเรียบเรียงพรรณนาให้เป็นคำอธิบายปรากฏการณ์ที่ศึกษาด้วยถ้อยคำที่ต่อเนื่องและสละสลวยที่ครอบคลุมประเด็นการวิเคราะห์ที่กำหนด ผลการวิจัยพบว่า ผู้นำมุสลิมเป็นผู้ที่มีบทบาทหน้าที่หลักในการดูแลเยาวชนตามวิถีแห่งศาสนาอิสลาม มีวิธีการดูแลที่แตกต่างกันตามสภาพ

แวดล้อมและทักษะความสามารถของผู้นำมุสลิมในแต่ละชุมชน โดยมีแหล่งงบประมาณอยู่ 3 แหล่งด้วยกัน คือ เงินบริจาค กองทุนชะกาต และงบประมาณสนับสนุนจากองค์กรของรัฐ ที่ใช้ในการดำเนินกิจกรรมการดูแลเยาวชน และปัญหาที่ทำให้ผู้นำมุสลิมไม่สามารถดูแลเยาวชนตามวิถีแห่งศาสนาอิสลามได้มี 4 ประการ คือ ประการแรกผู้นำมุสลิมขาดความรู้ความเข้าใจในบทบาทหน้าที่ของตนเอง ประการที่สองผู้นำมุสลิมไม่ตระหนักและไม่ให้ความสำคัญในการดูแลเยาวชน ประการที่สามผู้นำมุสลิมขาดทักษะและประสบการณ์ในการดูแลเยาวชน และประการสุดท้ายผู้นำมุสลิมขาดความสัมพันธ์กับกลุ่มเยาวชน

**คำสำคัญ:** การดูแลเยาวชน วิถีอิสลาม ผู้นำมุสลิม เยาวชนไทยมุสลิม ภาคใต้ของประเทศไทย

## INTRODUCTION

In the past, the three border provinces of Yala, Narathiwat and Pattani used to be a famous centre of Islamic study in this region. There were many well known Islamic scholars; therefore, these areas became the best centre of Islamic study in Malaya Peninsula during the ancient period, attracting people to this region in order to study Islam (Din-a, 2008). Consequently, people led a strict way of life adhering to Islamic principles according to the Alquran and by following the examples of the Prophet Mohammad (Anmunajid, 2010).

However, in the globalized world, there are rapid changes in various current situations through various forms such as: news, sports including entertainment of different types, pubs, nightclubs, discotheques, and Karaoke clubs. These have originated from non-Muslim cultures. Indeed, such impact has strongly affected Muslim youth in general. They tend to have more freedom, and to develop quite quickly in this current rapidly changing society with development going ahead in leaps and bounds. Thus, this impact has eventually caused many Muslim youths to inevitably turn away from the righteous way of life (Jaitrong, 2008). Many Muslim youths are enslaved by materialism. As a result, they lack interest in religious teaching and pay more attention to computer games, movies, listening to songs, chatting on phones, and the internet. Many youths become involved in senseless activities, which are considered to be against Allah's teachings. For example, many youngsters tend to dress more openly. They have allowed themselves to be exposed to those inappropriate activities without refraining themselves until they are not able to distinguish vices from virtues. This is in accordance with the study by Laeheem and Baka (2010) which stated that the majority of youth do not live according to the expectations of Muslim society, nor do they follow Islamic principles or social standards. Moreover, according to Mahama (2009), the

problems of youth exhibiting behavior deviating from Islamic principles, in fact, have been chronic and complicated for a long time. Therefore, co-operation from both personnel and various organizations is essential. Importantly, any parties whose duty and responsibility involve supervising and teaching youth to behave in accordance with Islam teaching must realize the importance of solving such problems. Indeed, "Muslim leaders" are considered the most appropriate and respected people to perform this duty, as according to Boonyasith (1988), Muslim leaders play important roles in helping Muslim youth to achieve the proper Islamic way of life and to meet the expectations of Muslim society amid the constant changes in the Muslim community. In addition, the socialization process through religious institutions and education organizations, which are considered to have the closest relationships with youth, should be employed to supervise the behavior of Muslim youth within the frame of Islamic teaching.

It can be concluded that Muslim leaders, in fact, have the duty to supervise Muslim youth based on Islamic principles. Due to their holy duty and responsibility towards God, they play an important role in solving these current social problems. Indeed, they are considered an essential dynamic force in driving the youth supervision process. The purposes of this study were to investigate situations and problems in the supervision of youth based on Islamic belief by Muslim leaders in the three southern border provinces of Yala, Narathiwat and Pattani and to reflect problems in youth supervision with the hope that some of research results can be employed not only to improve but also to make the youth supervision more practically effective.

## LITERATURE REVIEW

### Socialization

Generally, socialization is related to certain questions; what, when and how a person learns about his society, and the way that person is to

behave in such a society. It is considered a process that a person must encounter through his life. humans are different from other animal species in terms of being socialized from birth till death. Therefore, certain learning processes of social rules and norms have been established in society both directly and indirectly so that a person can not only behave but also live in accordance with a set of behavioral standards, such as the way of living and establishing relationships with others in society (Thitirat, 2004; Sereetrakul, 2009). That is, socialization is actually considered as a process through which certain standards have been established and experienced by a person who is regarded as a social member, so that one can live with and work well with others in society (Sengpracha, 1998). In addition, socialization refers to a process through which humans learn and accept various values and social norms through relationships with others, so this will enable them to achieve a certain social status and perform their various roles as expected by society. Sometimes, the word “learning” is employed, which refers to the learning of future roles accepted by a group (Suphap, 2003). In addition, it is also regarded as learning about culture through a person’s course of life. From birth to death, one learns to develop both oneself and one’s personality until one becomes a good member of society, and this learning process is generally passed continuously from one generation to the next generation (Satsangan, 2000).

Socialization, moreover, means both direct and indirect ways of learning by social members in order to develop their personalities to meet social requirements. The direct way involves a person behaving in accordance with certain norms set by the society. In fact, there are certain rules suggesting what they should do, what they should avoid, what is right and what is wrong. All these have considerable effects on personality development. The norms, in fact, are deliberate guidelines and instructions on how to act towards others, so a person is able to act appropriately in a certain

situation. The direct socialization can generally be found in a family, a school, and a temple. For example, in the family, socializing includes admonishment. Meanwhile, socializing at schools seems more formal than that conducted in the family. Since there are a large number of students, both formal socialization and punishment are essentially required. For example, a set of fixed schedules is provided so that students will be able to attend various subjects and simultaneously learn about various beneficial life skills. For the second type of socializing, the indirect way, a person usually gets experience or skills through observation or learning from other people. For example, at a banquet where there is unfamiliar cutlery on the table, it can be very confusing for a person who has no idea of which cutlery to use first. However, through observation, the person will learn how to use the cutlery correctly. Other examples provided by Bandura (1975), Allen and Santrock (1993), Siegel (1998), and Williams (2007) show that children often learn and imitate what they have seen from adults. For instance, in a family where inappropriate or impolite words are used, it is certain that children will use those vulgar words as well. In addition, children tend to imitate friends’ behavior. If a child wants to play with friends, the child needs to be flexible; however, if the child violates the rules of a group, then rejection may occur. Accordingly, if a person really wants to join a group again, he is supposed to improve and adjust his behavior in accordance with the specific standards set by the group (Suphap, 2003).

Indeed, socialization influences a person’s behavioral development towards certain required characteristics that are expected by society. Once people have been taught about social norms, then they will realize what their roles should be within a certain social group. From birth to death, people have to go through this process. Family is the first social unit which performs such a task. Being a perfect person derives from two principal factors: biological qualities, which have been passed down

through heredity, and the socialization process which enables a person to behave in accordance with the standards expected by each society (Sengpracha, 1998; Suratanakawikul, 1999; Thitirat, 2004).

### **Establishment of social orders**

Social orders have been created as a means for people to live in order. In order to enhance good relationships, people need to comply with a certain code of behavior called “social norms” which enable them to act properly in accordance with occasions and status. Social norms are essential elements of the culture in each society. Moreover, the establishment of social orders or social standards also refers to regulations and rules related to the relationship between individuals and the groups, such as the relationships between a husband, wife, and their children, the social orders for workers, and those for people in the community. Indeed, different social standards are essential in every society; they are regarded as guidelines for behavior and are derived from a mutual understanding for people to follow when they have to relate with others in society (Suratanakawikul, 1999; Thitirat, 2004). These include individual bonds, co-operation, division of labor, competition and various kinds of conflict resolutions (Suphap, 2003).

In addition, the understanding of fundamental social norms helps decrease prejudicial feelings and selfishness. It enhances trust, honesty, acceptance, and respect and strengthens relationships in society. The establishment of social order is based on four major components: the norms, status and role, value, and social control. First, the norms refer to accepted standards of behavior which are set by society to enable people to act appropriately in various situations and to maintain better understanding within their community. Second, status and role are obtained through membership of the group; they are considered as an individual’s right and duty towards others and society as a whole. For instance, a person’s status

determines how to treat other people and what responsibility that person holds in the society. In other words, status is regarded as a special characteristic which distinguishes an individual from others. In addition, the role refers to a pattern of behavior related to either the status or a social position. It also includes the performance of duty based on such status. Value is considered as an individual’s criteria for selection. In other words, a person will normally make decisions and choices based on things that seem valuable and satisfying. Hence, this will eventually lead to personal belief or individual concepts. The final component is known as social control (Mapobsuk, 2000). It is a process in which people are taught, trained, persuaded, or even sometimes forced to behave in accordance with the social custom (Suphap 2003).

### **Religion and socialization**

Levels of religious knowledge and religious participation are significant factors influencing youth behavior. People who have a high level of religious knowledge and religious participation usually have desirable behavior according to the social norms (Mahama, 2009).. This is because religions are agents of socialization or guidelines for people’s actions to which they can hold on to do things with morals, ethics, conscience, good behavioral types, and determination in doing activities according to religious principles, based on a saying, “religion is a factor that equips people with morals, ethics, and consciousness of right and wrong (Thepsitha, 1998)”.

Socialization in the Islamic world is mostly carried out through providing knowledge, understanding, and studying of Islamic principles. This type of socialization is not only a transfer of knowledge, experience, or skills from one generation to another but also has a wider meaning that covers all social aspects, including being a process of training and instilling in humans an intelligence, body and spirit so that each of them is a complete human. The process of Islamic study

means training of knowledge and mind; transferring of knowledge, both secular and religious aspects; teaching of ethics, morality and discipline in people. Therefore, Islamic study is a lifelong process to develop all parts of being a human, including spirit, intelligence, body, and society. This principle corresponds to the purpose of creating humans, which is to serve Allah and to be his representatives on earth as well as to teach ethics and morality and prosperity to members of the society (Mahama, 2009; Narongraksakhet, 1997). One way to encourage and support Muslim youth to behave according to the social norms is to promote knowledge and understanding of Islamic teaching and how to strictly conduct religious activities (Chaiprasit et al., 2005). Training in accordance with Islam reflects the truth of life and leads youth to true happiness based on Islamic ethics and morality (Khagphong, 2004).

## RESEARCH METHODOLOGY

### Principal informants and methods of data collection

The purpose of this qualitative study was to investigate the situations and problems of youth supervision based on Islamic principles by Muslim leaders in the three southern border provinces, and to reflect on those problems. Based on the results of this research, Muslim leaders will be encouraged not only to revise but also to improve those methods used in youth supervision and make them more practically effective. Request letters were sent to the different offices and organizations of those principal informants and the Provincial Islamic Committee, asking for the involvement of representatives from each place: one Muslim leader (either a spiritual leader or a local leader), one Muslim academic, one youth representative, or one youth leader.

The six principal informants consisted of three groups:

1. Six Muslim leaders from the three southern border provinces. They were spiritual

leaders (such as Imam, Bilal, Khoteb, and Masjid committee), local leaders (such as the Sub-district Head, Assistant Sub-district Head, Village Head, and Assistant Village Head), one member of the Municipal Council, and one member of the Sub-District Administration Organization.

2. Six Muslim youths in the three southern border provinces

3. Six Muslim academics from the Institute of Islamic Study in the three southern border provinces.

### Data analysis

Data from in-depth interviews were analyzed via the following steps.

1. Read data provided by informants or sources many times in order to get a better understanding of all the detailed contents.

2. Conduct contents analysis of the main ideas and analytical statements in which both present situations and problems of youth supervision by the Muslim leaders in the three southern border provinces were specified (consistent with the study topic and purposes).

3. Use expansive description to develop written summaries of all the derived issues related to specified analysis points

4. Synthesize all the results of the data analysis including the content analysis of both the present situation and the problems of youth supervision.

## RESULTS

### General situation of youth supervision

#### Situations and youth supervisors

Generally, in all Muslim communities both in urban and rural areas, Muslim youth are supervised by certain groups of Muslim leaders who are largely comprised of Muslim spiritual leaders, such as Imam, Bilal, Khoteb, and Masjid committee. Also, the local leaders, such as Sub-District Heads, Assistant Sub-District Heads, Village Head,

Assistant Village Heads, Municipal Council members, and members of the Sub-District Administration Organization, conducted their duties in accordance with their specified roles and responsibilities.

In each community, different methods were employed depending on the community context and the Muslim leaders' ability. This is reflected in the following statements:

*"A spiritual leader plays an important role in youth supervision within a community by arranging activities related to religious principles through which youth's potential can be developed"*

(Mr. Haroon, youth group)

*"In order to strengthen the youngsters, the Local Administration Organization provides certain special training programs by using Masjids as a driving force."*

(Mr. Muhamadilme, local leader)

Indeed, all activities, whether they are arranged by spiritual leaders or by local leaders, should be closely related. In addition, opportunities should be open for youths to participate in arranging activities. As a result, a closer relationship will be established among the youths and Muslim leaders. They will show more respect to and acceptance of the Muslim leaders. This will make the leaders realize the importance of being a youth supervisor. Also, youths will realize their own values towards not only their communities but also society as a whole, as shown in the following statements.

*"All concerned organizations are responsible for encouraging both Muslim leaders and local leaders to realize the importance of supervising youth within the frame of Islamic belief and expectations of both community and society."*

(Mr. Anas, youth leader)

*"It is essential for both Muslim leaders and local leaders to realize the important duty in supervising youth in accordance with what was specified in Islamic principles."*

*Moreover, such a task and duty should not be regarded as a sole responsibility of other parties or organizations, but co-operation among the concerned organizations is essentially required."*

(Mr. Ibroheng, Muslim academic)

Based on the above information, activities of youth supervision should be integrated. Also, participation of all the parties concerned should be encouraged, including the youths themselves and their parents. In order to achieve the set objectives, Muslim leaders are required to regularly carry out their duties according to their roles and organization specifications. More importantly, they are required to always realize what their duty is.

#### **Situations and youth supervision activities**

At present, Muslim leaders employ various methods and activities in each community depending on the community context and the qualifications of the Muslim leaders. However, they share the same purposes: to encourage youths to be decent Muslims, to regularly observe Islamic principles, and to strictly refrain from violating religious regulations so that peace will be established in the community and society. For example:

*"Every Friday, Kutbat, a special sermon, is read by the spiritual leader to community members and youth so as to remind them to realize and regularly behave themselves in accordance with Islamic principles."*

(Mr. Abdulraman, spiritual leader)

*"During summer vacations, sport enhancing relationships are held by the Sub-District Administration Organization in order to promote relationships and unity among youth in the community. As a result, they turn to realize the importance of working out and avoiding drugs."*

(Mr. Yaha, local leader)

*"At the Masjid, during the night, youngsters will learn about religious study provided by the spiritual leaders so that learning about*

*Islamic principles will then enable them to behave and perform religious practice correctly.”*

(Mr. Usaman, youth leader)

According to the interviews, youth supervision activities are of two types: religious activities and social activities, which were carried out separately by the Muslim leaders. Frequently, problems of youth supervision arose because Muslim leaders were unable to integrate religion properly with certain patterns of activities nor could they supervise youth regularly. Moreover, in certain activities arranged by local leaders, such as those involving the integration of males and females, the youths sometimes behaved inappropriately.

*“Both spiritual leaders and local leaders have arranged activities separately without talking to each other. Sometimes, there was division of youth groups who were participating in the activities.”*

(Ms. Robiya, youth group)

Based on verbal evidence provided in the interviews, certain patterns of youth supervision activities still lack integrity which can encourage the youths to be supervised much better within Islamic principles. Additionally, many activities which aim to solve the problems of youth fail due to discontinuity in conducting the activities. Accordingly, many problems become more severe and beyond any assistance.

#### **Situations and budget in youth supervision**

The budget is considered as one of the principal factors effecting youth supervision. In order to achieve the set goal of youth supervision, it is the duty of Muslim leaders to seek the financial support which their activities and expenses depend on. At present, there are three sources of budget: donations, Zakat grants, and state funding.

*“Most of the expenses in arranging Masjid activities are from Zakat grants which are supervised by the administrative committee, and it is the principal budget for carrying out the youth supervision by the Masjid as*

*well.”*

(Mr. Muhamadsakari, spiritual leader)

*“Sometimes, the budget for youth supervision was quite limited, so we cannot carry out activities continuously. Frequently, we have to seek donations from community members, business sectors, both in and outside our community.”*

(Mr. Ahama, local leader)

*“At present, certain state agencies, such as the Sub-District Administration Organizations, the Municipality including the Southern Border Province Administration Centre have fully financially supported the youth supervision project.”*

(Mr. Ibroheng, Muslim academic)

Based on the above statements, it can be concluded that the budget used by Muslim leaders to run youth supervision activities is obtained from various sources. In the case of Zakat grants, the Muslim leaders usually collect money from community members who run specific businesses involved with trading, cultivation, and livestock. The proceeds are used for the Masjid activities, supervision projects, such as Islamic study, and religious practice. In addition, donations of both money or equipment are generally derived from community members who have realized the importance of continuity in youth supervision. Also, Muslim leaders have sought funds from various government and private agencies, such as Sub-District Administration Organizations, Municipality Offices, Provincial Administration Organizations, and some trading businesses.

#### **Problems of youth supervision**

At present, the results of youth supervision differ from one community to the other. In some areas, youth can be supervised systematically under the driving force of Muslim leaders. However, youth supervision completely fails in other areas. Based on the in-depth interviews, it was found that the failure derived from the Muslim leaders themselves. Many

of them fail to perform their duties as specified within the status structure. Therefore, they are unable to supervise the youths to the standard expected. In brief, the problems of youth supervision can be summarized as follows:

**Muslim leaders' lack of understanding of their duty and roles**

Many Muslim leaders do not truly realize their own roles as leaders. In some villages, certain Muslim leaders, particularly, local leaders neither understand, nor have an accurate knowledge of religion. As a result, they themselves sometimes behave in ways that are contrary to Islamic teaching. Furthermore, many spiritual leaders lack both the understanding and knowledge of community management and services, so youth supervision is a difficult task for them. Eventually, these result in certain defects of duty. In addition, a number of Muslim leaders are unable to improve or develop their knowledge and potential to keep pace with the rapid changes and technological advances of the present time. Accordingly, they seem unable to effectively employ any new knowledge in performing their responsibilities.

*"Normally, local leaders do not perform their duty as much as they are supposed to, but they tend to pay more attention and react promptly to, particularly, those which sound advantageous."*

(Mr. Osman, youth leader)

*"Spiritual leaders do not really understand and realize their roles pertaining to community development, especially, youth development. Therefore, a lot of youth problems have not been solved adequately."*

(Mr. Anas, youth leader)

Indeed, based on these quotations from interviews, it is an essential requirement for Muslim leaders to develop and equip themselves with a thorough understanding of religious principles and of community management. Additionally, this will not only enable them to supervise youth effectively, but it will strengthen their roles as supervisors.

Consequently, all the existing problems will be attended to and solved in accordance with Islamic teaching.

**Lack of realization of importance of youth supervision by Muslim leaders**

In general, when Muslim leaders do not focus on the importance of youth supervision, many problems arise in communities, such as drug addiction among youths, gambling and pilfering. Many times, the solutions for youth problems offered by spiritual leaders seem inconsistent with those offered by local leaders. Therefore, at present, youth supervision is not systematically strong enough to take care of the youths and develop their potential effectively within Islamic teaching.

*"Local leaders arrange activities in order to simply show off their outstanding work but not based on the intended objectives."*

(Mr. Osman, youth leader)

*"A number of youth are addicted to drugs in every community. Drug problems have spread widely, followed by burglary of not only people's possessions but also government offices. This really has caused a lot of trouble for people in the community."*

(Mr. Sabri, youth leader)

It can be concluded that if Muslim leaders pay sufficient notice to the importance of developing effective youth supervision, all these problems can be solved in time, or at least reduced before they become too difficult or complicated to tackle in the future.

**Muslim leaders' lack of skills and experiences in youth supervision**

In order to administer the community's affairs effectively and efficiently, leaders are generally required to be equipped with the most essential driving forces of skills and experiences. However, at present, the majority of Muslim leaders have never been trained to increase their skills in youth supervision, nor have they the opportunity to share or exchange problem-solving experiences, which vary across different communities.

Accordingly, the lack of skills and experience means Muslim leaders are unable to solve problems effectively.

*“It is essential for Muslim leaders to be trained in managing a community as well as to exchange experiences which could be both adapted and applied in their community.”*

(Mr. Doloh, community leader)

Indeed, Muslim leaders still lack both community management skills, particularly youth supervision, and experience in problem solving. As a result, their overall responsibility for youth supervision has been considerably affected. That is, they could not supervise well, nor could they solve problems effectively.

#### **Limited relationships with youth group**

Limited relationships were due to age differences. Typically, both Muslim leaders and the youths they are supervising belonged to different generations; therefore, their relationships occur in a linear path, from adults to younger people. Sometimes, this results in a problem of acceptance of a Muslim leader among the youths. Frequently, a certain target area in a youth group could not be reached due to the generation gap.

*“There is less co-operation from youngsters because some Muslim leaders are not able to relate establishment of extensive participation to those activities they have arranged.”*

(Mr. Subri, youth leader)

Clearly, because of differences in age, thoughts and attitudes, good relationships were not being established among Muslim leaders and youth. In addition, this is considered a challenging task for Muslim leaders who are required to co-ordinate and enhance good relationships. Through co-operation in youth supervision and also in problem solving, the development of youth potential based on Islamic ways can be successfully achieved.

## **DISCUSSION AND CONCLUSION**

In the three southern border provinces,

people and concerned organizations whose tasks and responsibilities are dealing with training, teaching, and socializing youngsters within Islamic principles, should be aware of the importance of their roles and of solving such problems. Since a Muslim leader is respected and recognized by the community, he, indeed, is entitled to have a direct role. According to Boonyasith (1988), through the course of time, there have been many changes in Muslim society. Therefore, the Muslim leaders play an important role in helping Muslim youth to lead a more decent Muslim way of life and meet the expectations set by the Muslim society as well. Methods and the application of supervision vary from community to community, depending on contexts and leadership of Muslim leaders. According to Laeheim and Baka (2010), Muslim youth in the three southern border provinces have been taught to adopt a certain Islamic way of life. That is, it is essential for Muslim leaders to establish such awareness among Muslim youth by following the Prophet Muhammad's footsteps.

Accordingly, in youth supervision, a decent Muslim way of life based on Islamic principles should be integrated into all activities arranged by Muslim leaders, so youth can be cultivated appropriately in accordance with Islamic teaching. According to Supap (2003), socialization is regarded as one of the processes through which humans not only learn but also accept social values and norms. Hence, humans are required to act according to their status and the various roles specified and expected by society. However, the activities used in youth supervision noted in this study still lacked integration. Consequently, Muslim leaders were unable to attract or supervise youths in accordance with Islamic belief. Moreover, failure in problem-solving activities usually resulted from discontinuity and irregularity of the activity arrangement. Many youth problems could not be attended to or solved immediately, so now many of them have become too complicated. According to the study by Ringsopa (2007), education programs

provided to the young who usually cause social problems should be integrated with appropriate activities. Also, in order to create qualified youths, suitable learning sources should be provided. In addition, at present, funding is regarded as one of the principal factors in arranging youth supervision activities in order to achieve the goals as well as to maintain the continuity of youth supervision activities, Muslim leaders are responsible for seeking financial support from three main sources: donations, Zakat grants, and supporting funding from various state agencies.

In certain communities, youth supervision was not successful because some Muslim leaders were not able to carry out their roles or the duty specified by the social structure. The problems of youth supervision in the three southern border provinces were due to the following factors:

1. Muslim leaders neither realized nor understood their roles or duty. In addition, in a specific community, a local leader's lack of accurate knowledge of religion usually resulted in certain inappropriate behavior which was frequently against Islamic principles. While most of the Muslim leaders had better knowledge about religious matters, they were not skillful in either providing services or community management. Hence, supervising some troublesome youths in the community seems a very tough job, and leaders frequently fail in performing this duty.

2. Many Muslim leaders were not aware of the importance of youth supervision nor did they truly understand their roles. There were many problems, such as drug addiction, gambling and pilfering. Furthermore, the lack of co-ordination between spiritual leaders and local leaders in solving youth problems sometimes resulted in unsystematic ways of youth supervision. As a result, at present, youth potential cannot be fully developed as specified in Islamic belief.

3. Muslim leaders had neither skills nor experience in youth supervision. Both are considered essential factors in administering

communities effectively and efficiently, Since most of the Muslim leaders have never attended a training course which focuses on developing youth supervision skills, they have missed the opportunity to share and exchange problem-solving experiences as well.

4. The considerable difference in age between Muslim leaders and the youth they supervise resulted in a distant relationship. In fact, it is a kind of relationship directed from adults to the young. Consequently, this may sometimes lead to a problem of acceptance among the youths toward Muslim leaders.

The results of this study will assist Muslim leaders to understand the problems of some of the youths who have deviated from Islamic principles by getting involved in devious activities. Furthermore, the findings of this study can be regarded as a mirror that reflects badly on those Muslim leaders who do not perform their role well as youth supervisors, and provide some stimulus to improve themselves. In addition, if they realize the importance of their roles, the youth entrusted to their care will receive closer supervision through various activities, such as the provision of certain educational programs to specific groups of underprivileged youth, encouraging parents to realize the importance of bringing up their children in accordance with Islamic belief, and the establishment of Islamic awareness among youths. Most importantly, youth supervision based on Islamic principles should be supported by the personnel in the concerned organizations, such as the Masjid committee, the Provincial Islamic committee, and the Southern Border Province Administrative Centre. In addition, a specific policy on youth supervision within Islamic principles should be clearly stated. Therefore, the results of such a study of the problems could be applied in order to improve the work of youth supervision in a more concrete way.

## 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

- Allen, L., & Santrock, J. (1993). *The contexts of behaviour psychology*. Madison, WI: Brown & Benchmark Press.
- Anmunajid, S. (2010). *Prohibited relationships*. Retrieved from <http://www.majlis-ilmi.org/islam/modules.php?op=modload&name=Sections&file=index&req=viewarticle&artid=1&page=1>
- Bandura, A. (1975). *Social learning and personality development*. Fort Lee, NJ: Holt, Rinehart & Winston, Inc.
- 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.
- Chaiprasit, K., Chansawang, W., & Permark, P. (2005). Islamic scripture and practice on sexual behaviors among high school Muslim adolescents: Narathiwat province. *Songklanakarin Journal of Social Sciences & Humanities*, 11(Suppl.): 71–80.
- Din-a, A. (2008). *The crisis of Southern Thailand "it can be solved"*. Songkhla: Max Media Y2k Press.
- Jaitrong, N. (2008). *Means to develop juvenile delinquent to regional center of juvenile training school 4 Khon Kaen* (Unpublished master's thesis). Khon Kaen University, KhonKaen.
- Khagphong, P. (2004). *Islamic faith on behavior of child breeding of Thai Muslim family in Bangkok* (Unpublished master's thesis). Prince of Songkla University, Pattani.
- 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.
- Ringsopa, S. (2007). *An appropriate education provision model for children and youths in the children and youths training centers under the Department of Youth Observation and Protection* (Unpublished master's thesis). Sukhothai Thammathirat University, Nonthaburi.
- 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 master's thesis). Ramkhamhaeng University, Bangkok.
- Siegel, L. (1998). *Criminology: Theories, patterns and typologies*. 6th ed. St. Paul, MN: West Publishing Company.
- Supap, S. (2003). *Sociology*. 23rd ed. Bangkok: Thai Watana Panich.
- Suratanakawikul, P. (1999). *Human and society*. 2nd ed. Bangkok: Kasetsart University.
- Thepsitha, S. (1998). *Social control*. Bangkok: The National Council on Social Welfare of Thailand.
- Thitirat, P. (2004). *Human and society*. Bangkok: Kasetsart University.
- Williams, G. (2007). Gabriel Tarde and the imitation of deviance. Retrieved from <http://www.criminology.fsu.edu/crimtheory/tarde.htm>