



## Development of learning activities for ethical promotion of adherence to the faith for Muslim youth in the three Southern border provinces

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### Article Info

*Article history:*

Received 23 June 2022

Revised 7 February 2024

Accepted 14 February 2024

Available online 26 March 2025

*Keywords:*

activity development,  
ethics of adherence to the faith,  
ethical promotion,  
learning activity

### Abstract

The purposes of this research were to develop learning activities and to explore the outcomes of implementing the learning activities for ethical promotion of adherence to the faith for Muslim youth in the three Southern border provinces. Data were gathered through brainstorming and critique forums with four groups of informants: Muslim youth, parents and guardians, Muslim leaders, and freelance Islamic academics. The data were analyzed using content analysis and presented using descriptive statistics. Experimental practices were performed with 40 target youth and analyzed using the R program to determine the paired t-test. The research found the following: (1) Learning activities for ethical promotion of adherence to the faith suitable for the operational area and the target group were the “Halaqah learning activities” with six steps: an opening statement, introduction, citing examples from Al-Quran and Al-Hadith texts, discussion and knowledge exchange, conclusions and reflections, and a closing statement, and (2) After the experiment, the ethical behaviors of adherence to the faith among the youth were statistically higher than before participation in the activities at .001.

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### Introduction

Poor ethical behavior in adherence to the faith among youth has been a long-lasting or chronic problem with complicated patterns that have become increasingly more serious as a result of the rapid change and advancement in Thai society. In particular, modern communication in the borderless digital world where information and other cultures have come to integrate with everyday life, allows youth to follow, practice, apply, and imitate such without

knowing how to distinguish right from wrong. This is an important cause of the problem of youth infatuated with the popular trends that cause social problems and poor ethical behavior (Wonglakha, 2012). As has been said, youth have habitually done wrong and acted in unethical ways such as committing sins and breaking taboos shamelessly and openly (Kaypan, 2012). Most youths lead a way of life against the ethical principles of adherence to the faith such as having an opposite-sex friend openly and holding hands, caressing, kissing,

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and having sexual relations before marriage, and being involved in vices, narcotic drugs, gambling, drinking, and neglecting and not giving importance to practicing the religion, etc. (Bungatayong, 2009).

The sublime ethical behavior of adherence to the faith is the main goal and important foundation of using it as the principle for managing the life system of Muslims and assessing the value of being a Muslim. Only good ethical behavior of adherence to the faith can make religious practices complete and give real rewards to Muslims in this world and the next world. The ethical behavior of adherence to the faith is to be protected from frightening things and sins by avoiding taboos. Muslims must adhere to the faith and practice the religion, sincerely obey Allah's orders without boasting but with transparency in all actions of faith not only in practicing the religion but also in coexisting in society. This is to have unity towards the only truth of Allah in terms of loyalty and approach to Allah without pretending or seeking praise from humans. This also includes the determination to be attached to honesty and justice in all matters of leading life away from injustice and all prohibitions (Binkasun, 2001; Bungatayong, 2009).

The ethical promotion of adherence to the faith for Muslim youth in the three Southern border provinces faced problems in many aspects that are different from other areas. For example, there is a lack of knowledgeable persons in the ethical promotion of adherence to the faith to be responsible for driving the process of promotion for Muslim youth, and the parents did not give importance to the ethical promotion of adherence to the faith for children. As a result, the ethical promotion of adherence to the faith was not successful, Muslim youth did not receive enough ethical promotion of adherence to the faith and some of them behaved against Islamic ethical principles and neglected Islamic practice. Even though ethical promotion of adherence to the faith is needed for Muslim youth to live their lives consistent with Islamic principles, some of them wanted to organize group learning activities and Islamic ethics training camps regularly so that they could appropriately apply them in their everyday life. (Laeheem et al., 2020).

The results of a survey of the target community revealed that youth still lack ethical behavior of adherence to the faith in many aspects. For example, they do not pray, do not fast, spend their lives freely and against Islamic principles, do not study the religion, are involved in football gambling, drug use, enjoy nightlife and dress against the Islamic principles, etc. These problems need urgent attention to change youth's behavior before the problems become more serious and difficult to solve. The community agrees that religious principles should be

used as the major solution to the problem of youth lacking ethical behavior of adherence to the faith. The emphasis should be on using Islamic religious socialization to encourage youth to practice the religion and to have behavior that is in accordance with Islamic principles. This would reflect the truth of living the life that leads to real happiness based on Islamic ethics. Therefore, this research chose to use learning activities that integrate religious principles to solve the problem of youth's lack of ethics in adhering to faith according to the theoretical concepts of Arbu (2006), Bungatayong (2009), Karee (2012), Khagphong (2004), Mahama (2009), Laeheem (2017), Rimpeng (2008), Touthern (2010), and Usman (2007) who stated that Muslim youth who practice good and continuous religious activities tend to have suitable behavior as a result of practicing to always think of Allah and Allah's teachings which help them compose and socialize the mind and practice being patient and overcome all negative emotions of wanting to do and to be involved in bad things.

Organizations in the community should play an important role in solving the problems by driving the ethical promotion of adherence to the faith among youth continuously in a concrete way. The reason for this is that it is a responsibility that will be tested in the next world. According to Laeheem (2018), community organizations must help instil awareness in youth for them to have ethical behavior of adherence to faith by regularly organizing training in the ethical behavior of adherence to the faith and promoting religious studies along with regular education in school in order to decrease behavior against religious and ethical principles. One way to promote and support Muslim youth to behave according to social norms is to promote knowledge and understanding of Islamic teachings and to conduct strict religious practices (Touthern, 2010). Problems with Muslim youth's behavior deviating from Islamic principles and lacking Islamic ethics are the problems that have recurred and are long-lasting, and cannot be solved solely by any one organization, but cooperation from individuals and all organizations concerned is required (Mahama, 2009).

The theoretical conceptual framework in this research is "Halaqah learning activities", which are activities that emphasize the process of promoting and supporting Muslim youth to have correct knowledge and understanding of ethical adherence to the faith, to have positive attitudes, to display good behavior, and to be a good role model. According to some studies, which found that giving importance to correct knowledge and understanding by training and socializing individuals to have something for them to mentally adhere to, and emphasizing attitude change towards

positivity are important factors for behavior change among Muslim youth, particularly giving importance to applying the body of knowledge about religious principles in conducting the aforementioned activities (Mahama, 2009; Narongraksakhet, 2003; Laeheem et al., 2021). Conducting activities with emphasis on attitude knowledge and understanding of religious principles can influence social adaptation, as well as habit and personality change, and compliance with social regulations and social norms (Khagphong, 2004; Touthern, 2010).

The problems above prompted the researcher to give importance and become interested in conducting a study concerning the development of learning activities to promote the ethic of adherence to the faith for Muslim youth in the three Southern border provinces of Thailand. The focuses were on developing learning activities for the promotion of ethical behavior of adherence to the faith among Muslim youth, and on determining the outcomes of using the learning activities for the promotion of ethical behavior of adherence with Muslim youth. It was expected that organizations in the community would have more understanding and realization of the problem of youth in the community lacking ethics of adherence to the faith. Moreover, they would become involved in developing learning activities and setting the direction for promoting ethical behavior of adherence to the faith among youth in correspondence with the area context and characteristics of the target group.

## Methodology

After the approval by the Social and Behavioral Sciences Institutional Review Board Committee, Prince of Songkla University No. PSU IRB 2018-PSU – L 007, the study was conducted in two phases as follows.

### *Phase 1: Development of Learning Activities for the Promotion of Ethical Behavior of Adherence to the Faith*

Phase 1 of the study is the research stage (R1) to study and analyze basic data and the development stage (D1) to design and develop learning activities for the promotion of ethical behavior of adherence to the faith. The method was carried out as follows.

1. Key informants were classified according to data collection methods into two groups: (1) Brainstorming—The session was attended by 63 informants consisting of 18 Muslim youth, 15 representatives of parents and guardians, 15 representatives of Muslim leaders,

and 15 representatives of Islamic studies academics. They brainstormed to establish and summarize the learning activities for the promotion of ethical behavior of adherence to the faith and (2) Critique forum—The session was attended by 60 informants consisting of 15 Muslim youth, 15 representatives of parents and guardians, 15 representatives of Muslim leaders, and 15 representatives of Islamic studies academics. They critiqued the learning activities for the promotion of ethical behavior of adherence to the faith obtained from the brainstorming session to determine whether the activities were suitable for the operation area, how to improve them, and how they could be implemented concretely. The informants were jointly selected by the researcher and the committee members of the Masjid in the target area.

2. Research instruments consisted of: (1) Guidelines for brainstorming consisted of questions about the issues and types of activities including details and procedures of how to conduct the activities in order to draft the learning activities for ethical promotion of adherence to the faith, and (2) Guidelines for the critique forum in which the draft learning activities for ethical promotion of adherence to the faith from the brainstorming session were critiqued to make them clear and corresponding with the characteristics of the target group. Additionally, the critique forum was also to validate and complete the activities so that they were suitable for the operation area, met the objectives, were efficient, and could be implemented concretely. The content validity test of the instrument was measured using subject-matter experts to help determine the structured interview questions of guidelines for brainstorming and the critique forum. Its Index of Item-Objective Congruence (IOC) was analyzed before indicators with an IOC index of .05 and above were selected as this indicated that a particular indicator was in congruence with the objectives and content to be measured. The result was that the IOC indexes were between 0.60 and 1.00.

3. Data collection—The brainstorming session was held to obtain suggestions and exchange ideas concerning the types, characteristics, processes, and procedures for conducting the learning activities for ethical promotion of adherence to the faith among Muslim youth in the target area. Furthermore, the critique forum was held to evaluate and improve the types, characteristics, and content of the activities to make them suitable, following the area context and the target area suitable for the operation area, and meet the needs of Muslim youths, and which could be implemented concretely and efficiently. Then the data collected from these representatives were

tested for validity using a triangulation technique through different data sources that involved the participation of two or more in the same study. This type of triangulation can bring both confirmation of findings and different perspectives, adding breadth to the phenomenon of interest (Carter et al., 2014).

4. Data analysis—The data were processed, classified, read for thorough understanding, analyzed, and interpreted based on the research objectives and analytical concepts using content analysis and logical comparison according to theories and research along with the contexts. Then descriptive data were presented.

#### *Phase 2: Experimental Practices of Ethical Promotion for Adherence to the Faith*

Phase 2 of the study is the research stage (R2) for implementing the learning activities for the ethical behavior promotion of adherence to the faith, and the development stage (D2) for evaluating the learning activities for the ethical behavior promotion of adherence to the faith. The method was carried out as follows.

1. The target group was 40 Muslim youths divided into two groups: 20 males in one group, and 20 females in the other. The inclusion criteria for the experimental practices were: (1) Muslim youths selected by religious leaders and key informants focusing on Muslim youth evaluated to have poor ethical behavior of adherence to the faith; (2) youth with opportunity and ability to use knowledge in their being a role model and transfer it to their close persons; and (3) youth who were willing to participate in the activities throughout the plan.

2. Research instruments were: (1) An evaluation form for Muslim youth's ethical behavior of adherence to the faith consisting of four parts: (1) five items of general information on the subjects; (2) twenty-six items of ethical behavior of adherence to the faith; (3) twenty items of transferring and inviting close persons to have ethics of adherence to the faith; and (4) eighteen items of being a role model for close persons. Such were applied from questions in a study by Laeheem (2019), Deemuleh and Laeheem (2020), and Rimpeng (2008) with a 5-point rating scale: 5 = Highest, 4 = High, 3 = Moderate, 2 = Low, and 1 = Lowest, developed with the following steps: (1) Review of related literature; (2) Assessment of content validity by three experts revealing the IOC of 0.66–1.00; and (3) A pilot study conducted with 45 Muslim youth who were not in the target group, and the Cronbach internal consistency reliability was 0.755.: (1) Learning activities for ethical behavior of adherence to the faith which were developed with the following steps;

(2) Review of literature related to ethical promotion for adherence to the faith; (3) Brainstorming session was organized to develop guidelines and activities for ethical promotion of adherence to the faith; and (4) A critique forum was organized to critique the characteristics, types, and content of the activities to make them suitable and correspond to the area context and the target group, and which could be operated concretely and effectively.

3. Data collection—The experimental practices were carried out with the following steps. Step 1: Evaluation before the start of experimental practices to assess Muslim youth in the operation area for their ethical behavior of adherence to the faith in order to obtain basic data and select youth for the target group of the experiment. The evaluation forms were checked and the scores were compared with the normal criteria to classify and identify youth who had poor ethical behavior of adherence to the faith, and their scores were used as the scores of the group before the experimental practices. Step 2: The experimental practices were conducted with the target group recruited in Step 1 for 14 weeks, once a week and each time for two hours. Step 3: Evaluation was performed after the experimental practices were complete using the evaluation form to determine the target group's ethical behavior of adherence to the faith.

4. Data analysis—The data obtained from the evaluations before and after the experimental practices of ethical behavior of adherence to the faith were analyzed using the R program to compare the ethical behavior of adherence to the faith before and after the experimental practices to determine the value of a paired samples t-test.

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## Results

1. The learning activities for youth's ethical behavior of adherence to the faith suitable for the operation area and the target group were “Halaqah learning activities” which involved a group process with 8–12 group members, organized once a week for two hours each time. The purpose was for group members to seek and learn together the ethics of adherence to the faith by self-exploration, self-understanding, self-reflection, and understanding of others. The activities had six steps as follows.

Step 1: Opening of the learning activities—The activity leader must begin by saying Salam to activity participants, praising Allah, and conferring blessings to the Prophet Muhammad. Then all the group participants read the Holy Quran, Surah Al-Fatiha for auspiciousness to remind them that the Halaqah learning

activities must be conducted in accordance with religious teachings. Besides this, before starting the learning activities, the activity leader should give the opportunity to group members to ask each other about how they have been, especially those members who could not participate in the previous meeting in addition to members who are not present on the day of the activities. They can ask other members about those who are missing and if no one knows why they are absent, they can telephone to ask the absentees. Before the activities begin, there should be a review of the content of the last activities.

**Step 2: Introduction**—The activity leader should state the main content of the learning activities each time in order to allow the participants to know what they are going to learn and why. The introduction can be a brief content with important issues or questions to stimulate the participants to want to know more. Additionally, the introduction can include interesting news or events.

**Step 3: Citing some texts from the Al-Quran and Al-Hadith**—It is necessary that the activity leader cites texts from the Al-Quran and Al-Hadith in conducting the learning activity, and the citation should be accompanied by detailed and profound meanings and explanations. The reason is that teachings in the Al-Quran cover all aspects of human life and can be used at all times and in all places. Muslims must adhere to and have faith in the Al-Quran as it is the word of Allah and the teachings are correct and cover all dimensions of life that all Muslims must obey in order to receive guidance and rewards from Allah. Obeying and practicing the Quran strengthens Muslims' faith, strengthens the Muslims themselves, purifies their minds, and makes them always remember Allah. Always thinking of Allah stimulates Muslims to consistently follow Allah's teachings and avoid prohibitions. Moreover, the activity leader can assign participants to memorize texts in the Al-Quran and practice reading it correctly according to the Tajwid principles, especially the Juz Amma with the aim to use it in praying and other practices.

**Step 4: Discussion and knowledge exchange**—This is a process for the activity leader to use in promoting and stimulating the participants to learn from the issues set in the objectives by allowing them to discuss and exchange information, opinions, and experiences related to the issues in order for them to hear different opinions that help them learn more extensively and have more profound thoughts. The activity leader should allow the participants to discuss issue by issue so that they are not confused, and the time given should be suitable for the topic. Additionally, the activity leader could raise or allow participants to raise issues concerning

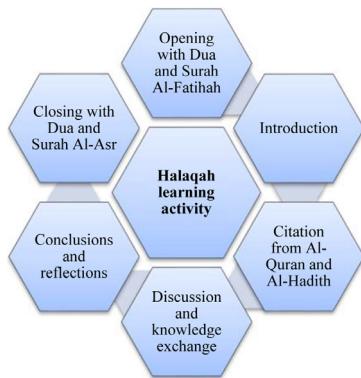
contemporary religious matters or ask any questions they have about the religion for discussion, and find answers together. Some examples of important events in Islamic history should be given in the discussion and knowledge exchange.

**Step 5: Conclusions and reflections**—After the discussion and knowledge exchange, which have given the participants a clear understanding, conclusions should be made to get answers to the issues. The Halaqah learning activity leader should tell or give an ending signal 3–5 minutes before the activity time is over to allow the group members to make a summary. There should be time for reflections to think back carefully and exchange relevant experiences to learn, understand, create and distinguish different things clearly resulting in changes in viewpoints and acquiring new concepts based on the intellectual process and attitude. Reflections also allow individuals to review their experiences and link them with their existing experiences, self-searching to identify what they know and do not know leading to better understanding and learning. The activity leader can inform the participants of the issues for the next activity in addition to assigning group members to be responsible for the content of the next learning activity session. For example, the assignments could be presentations and translations of the texts from the Al-Quran and Al-Hadith, reciting the Al-Quran, presentations of events in Islam history, proposing contemporary issues, etc.

**Step 6: Closing statement for the Halaqah learning activity session**—In closing the Halaqah learning activity each time, the activity leader must have all the participants say Dua and read Al-Quran Surah Al-Asr. After the Halaqah learning activity ends each time, the activity leader should say the closing statement or assign one of the group members to say it for other members to repeat. All the participants say Dua to close the activity session and read the Al-Quran Surah Al-Asr.

The above six steps in the Halaqah learning activity procedure for ethical promotion of adherence to the faith are shown in **Figure 1**.

2. The Halaqah learning activities for ethical promotion of adherence to the faith were experimented with the target group of youth, and the participants were assessed in three aspects: ethical behavior of adherence to the faith, transferring and inviting close persons to have ethics of adherence to the faith, and being a role model for close persons. After participating in the activities, they were evaluated as to whether their ethical behaviors in the three aspects were at a higher level than before their participation in the Halaqah learning activities. The results were as follows.



**Figure 1** Procedure of the learning activity for ethical promotion of adherence to the faith

2.1 Both the male and female youths in the target group had a higher ethical behavior of adherence to the faith after participation in the experiment practices at a statistical significance of .001 with the differences of the means at 1.52 and 1.55, respectively (Table 1).

2.2 Both the male and female youths in the target group had a higher ethical behavior in transferring and inviting close persons to adopt ethics of adherence to the faith after participation in the experiment practices at a statistical significance of .001 with differences of the means at 1.49 and 1.42, respectively (Table 2).

2.3 Both the male and female youths in the target group had a higher ethical behavior in being role models for their close persons of adherence to the faith after participation in the experiment practices at a statistical significance of .001 with differences of the means at 1.39 and 1.40, respectively (Table 3).

**Table 1** Ethical behavior of adherence to the faith before and after the experimental practices

Ethical behavior	Mean	SD	t	p
Male youth				
Before	1.44	0.10	37.923	.000
After	2.96	0.12		
Female youth				
Before	1.47	0.12	56.154	.000
After	3.02	0.14		

**Table 2** Transferring and inviting close persons to adopt ethical behavior of adherence to the faith before and after the experimental practices

Transferring and inviting	Mean	SD	t	p
Male youth				
Before	1.45	0.09	45.419	.000
After	2.94	0.12		
Female youth				
Before	1.49	0.13	47.665	.000
After	2.91	0.11		

## Discussion

1. The learning activities for ethical promotion of adherence to the faith for youth in the three Southern border provinces are the “Halaqah learning activities” in which religious principles are applied. In particular is the learning process of socialization of the mind among the target group of youth to know and understand ethical principles of adherence to the faith to lead a better life in accordance with the Islamic way and to make their life more complete. Admonition persuasion, and being a role model process are used to make participants increasingly learn and absorb Islamic behaviors. Moreover, these would enable the participants to realize and see the importance of religious practice, volunteering, and Islamic behaviors. These are in agreement with the findings of a study by Laeheem (2019) which stated that promoting youth to have Islamic behaviors requires integration, coordination, cooperation, and work connections from all related organizations and individuals. All related organizations and individuals should have opportunities to participate in all the work procedures to respond to the needs of the group and to have cooperation from the group which would make the learning activities successful with efficiency and effectiveness. It is important to instill awareness and stimulate Muslim leaders to see the importance and to have the realization of their role in looking after Muslims by using the masjid as the driving center of all the activities including learning provision, teaching and learning management, training, giving admonition, invitation, advice, and practice, etc. Furthermore, Rimpeng (2008), and Laeheem (2019) specified that learning activities can cause behavior changes to correspond with the Islamic way, the desirable behaviors, especially behaviors expected by Muslim society. The learning activities giving knowledge, understanding, good attitudes, as well as regular and continuous religious practices are important factors that youth can apply to develop and change their undesirable behaviors into more desirable ones.

**Table 3** Being a role model for close persons before and after the experimental practices

Being a role model	Mean	SD	t	p
Male youth				
Before	1.68	0.11	28.115	.000
After	3.07	0.20		
Female youth				
Before	1.70	0.08	35.115	.000
After	3.10	0.11		

Likewise, Arbu (2006) and Laeheem (2018) found that learning activities with emphasis on instilling knowledge about Islamic principles and good attitudes can help prevent youth from being lost in undesirable environments and social trends and help them to behave in the Islamic way according to the knowledge and understanding they received from the learning activities.

According to Laeheem (2017), the development of learning activities gives importance to creating good relationships, understanding, and good attitudes and enables youth to see the value and benefit of participation in the learning activities. It has been said that building acquaintance is of much importance to creating love, unity, understanding, good feelings, and readiness to adopt correct knowledge and understanding in accordance with Islamic principles. This is the foundation of the learning activities to jointly solve behavioral problems to live together happily in this world and the next world. Correspondingly, the promotion of learning activities for youth to learn ethical principles of adherence to the faith with sincerity, reverence, and hope for rewards in this world and the next world is considered an important foundation for the creation of perfect humans with faith and practices according to religious provisions (Bungatayong, 2009; Wonglakha, 2012). Behavior changes to being perfect Muslims complete with principles of faith, principles of practices, and principles of ethics in adherence to the faith through the process of learning activities in correct knowledge, attitude, and practice according to religious principles are effective and correct behavior changes leading to correct truth according to the Islamic way (Karee, 2012; Usman, 2007).

2. From the experimental practices of Halaqah learning activities for ethical promotion of adherence to the faith, it was found that the assessment of the youth, both males and females in the target area, showed they had higher behaviors in all the three aspects. The three aspects consisted of ethical behavior of adherence to the faith, transferring and inviting their close persons to adopt ethics of adherence to the faith, and being a role model of having ethical behavior for close persons. After the experimental practices, the three ethical behaviors were higher at a statistical significance level of .001. This shows that the Halaqah learning activities can apparently promote youth to have ethical behavior of adherence to the faith. The reason is that the Halaqah learning activities place emphasis on the process of promotion and support for youth to have correct knowledge and understanding of Islamic principles and to have opportunities to acquire positive attitudes that eventually result in their Islamic

behaviors. The youth can also use the knowledge from participating in the activities to train, teach, and be role models for their children in the future. Previous studies found that giving importance to strengthening correct knowledge and understanding through training, socialization to give shelter to the mind, and focusing on having good attitudes are important factors in improving youth's desirable behaviors, especially giving importance to bodies of knowledge about Islamic religious principles to apply in conducting the learning activities (Laeheem, 2019). The process of Halaqah learning activities for ethical promotion of adherence to the faith that results in behavior change to the Islamic way, desirable behaviors, and behaviors expected by Muslim society by attaching importance to providing knowledge, understanding, good attitudes, and regular and continuous religious practices are all important factors that lead activity participants to apply the core content of the activities to self-development and behavior change to desirable behaviors (Laeheem, 2019). Furthermore, the Halaqah learning activities with emphases on building good attitudes and reinforcing knowledge and understanding of religious principles can help individuals in social adaptation, habit and personality improvement, and to observe rules and regulations as well as social norms (Khagphong, 2004; Touthern, 2010). After the use of group study, Muslim youth had statistically higher Islamic ethics in adherence to the faith. The results of this study would help support Muslim youth to have higher Islamic ethics in adherence to the faith. (Deemuleh & Laeheem, 2020; Laeheem, 2019).

Furthermore, the learning activities can stimulate and make the target group realize and develop awareness, attitudes, and behaviors that are in agreement with Islamic principles and social norms. This is the way of learning the approaches and processes of behavior change that is a must, and this is also to promote the target group to practice social skills needed for life in the 21st Century. The system of giving knowledge, understanding, and education concerning Islam through training, socialization, and nurturing the intellectual, body, and soul of being Muslims with determined faith are very important factors enabling Muslim activity participants to have ethics, discipline, and be good servants of Allah, safe in this world and the next (Mahama, 2009). Instilling and promoting behavior change towards ethical behavior of adherence to the faith through providing correct knowledge, understanding, and building correct attitude in accordance with Islamic principles are good motivators that support activity participants to have desirable behaviors, practices, and behaviors

(Touthern, 2010). Promoting learning activity participants to have behavior change towards ethics of adherence to the Faith of Islam through training for correct Islamic principles encourages the participants to have more success and achievements (Bungatayong, 2009). Evidently, it can be seen that the youth who participated in the Halaqah learning activities had higher ethical behaviors in all the three aspects: adherence to the faith, transferring and inviting their close persons to adopt the ethical behavior, and being role models of ethical behavior for their close persons.

## Conclusion and Recommendation

The findings of this research are learning activities for ethical promotion of adherence to the faith suitable for the operation area and for the target, which is “Halaqah learning activities”. The assessment results show that after participation in the experimental practices, Muslim youth participants, both males and females, had higher statistical significance levels of ethical behaviors in all three aspects. Therefore, family-level organizations should apply Halaqah learning activities to promote family members to participate in the learning activities to emphasize instilling, building realization and good attitudes, socialization of the mind, and increasing religious practice skills in the family. Likewise, community-level organizations should promote the community to be a learning source providing learning resources and to be a center that operates learning activities to promote ethical behaviors of adherence to the faith among Muslim youth as well as other groups across the community in a concrete way. Furthermore, local administrative organizations should include more development plans promoting ethics of adherence to the faith among Muslim youth. This could be done by including them in the provisions of each organization and providing sufficient financial support for the activities.

## Conflict of Interest

The author declares that there is no conflict of interest.

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