

Islamic Background of Thai Muslim Youth with Islamic Ethical Behaviour: A study of Muslim Youth in Three Southern Border Provinces of Thailand

Laeheem, K.

Faculty of Liberal Arts, Prince of Songkla University, Hatyai, Songkhla, Thailand

ABSTRACT

The purpose of this research was to explore Islamic background of Thai Muslim youth in the three Southern border provinces of Thailand in terms of their upbringing, studying, performing religious duties, and participating in activities. Data was obtained through discussions and in-depth interviews with 54 informants: 18 youths who displayed Islamic ethical behaviour, 18 Muslim leaders, and 18 parents and guardians. The study found that the Thai youths displayed ethical behaviour as they had good Islamic background in terms of upbringing, education, performing religious duties and participating in religious-related activities.

Keywords: Islamic upbringing, studying Islam, performance of religious duties, Islamic ethical behaviour, muslim youth

INTRODUCTION

Thai society has been exposed to modern technologies and internet-based communication which have mainly influenced youths leading to social problems and lack of ethics in society (Juajan, 2005;

Suramethee, 2007). Globalisation has weakened Thai society which is facing crises on all fronts including political, educational, religious, economic and social, in particular moral and ethical (Wonglakha, 2012).

A lack of ethics is a chronic problem in Thai society as well as worrying. It is getting more complex and severe and grows in tandem with technological development (Suramethee, 2007). Muslims in Thailand also face problems as changing social conditions affect their way of life. For

ARTICLE INFO

Article history:

Received: 07 April 2016

Accepted: 18 July 2017

E-mail address:

Lkasetchai@yahoo.com Laeheem, K.

example, parents do not have time to teach and closely monitor their children who pay no attention to religious activities and regularly violate Islamic ethics and taboo by committing (Anmunajid, 2010; Annadwee, 2004). Most Muslim youths in Thailand do not lead their way of life in accordance with Islamic principles. This is a result of their parents having no time to control over them and to inculcate good attitude and values in their children. Most youths are not interested in Islamic activities and do not practise the religion (Laeheem & Baka, 2010).

Having a good Islamic behaviour is the main goal of Islamic teaching and is the foundation of being a Muslim. Only when the individual has good ethics, he or she will be a perfect Muslim who is happy. To be a perfect Muslim, there are pre-requisites such as believe in 6 principles of Imam and practising 5 principles of Islam (having good ethics is one of them). Muslims are encouraged to adhere to their daily practices consisting of four components: faith, interaction with people of different faith, Islamic socialising, and the moral self (Rimpeng, 2008; Bungatayong, 2009; Kaypan, 2012). One important factor that is important and can affect inculcation of Islamic ethical behaviour among youth is the socialisation process through family institutions. Islamic upbringing, Islamic studies, performance of religious duties, and participation in Islamic activities are the key. Studies have found that upbringing is a process that enables youth to understand and accept social values and norms, and it can influence their present and future behaviour

(Sears, Maccoby, & Levin, 1957; Grusec, 1992; Laeheem & Baka, 2010). All these help to develop personality, habits, ethics, and mannerism for youths to lead their life in accordance with religious principles and Islamic morality and ethics (Khagphong, 2004; Laeheem, 2014).

Islamic background is important for Muslim youths to have Islamic way of life that correspond with social norms and Islamic principles. This process of socialisation is the focus of this study: Islamic upbringing, knowledge of the religion (studying), performing religious duties (practice of Islamic principles), and participation in Islamic activities. These affect Muslim youth's Islamic behaviours. Islamic socialisation is a process that encourages youth to conduct themselves in accordance with Islamic principles. Most Muslim youths whose behaviour is in accordance with Islamic ethical principles are usually those who have been brought up in a strict Islamic way, have acquired good Islamic knowledge through studying, performing religion duties strictly, and participating in religious activities regularly (Mahama, 2009; Laeheem & Baka, 2010; Laeheem, 2014). One way to ensure Muslim youth to have a good behaviour is to ensure they acquire knowledge and understanding of Islamic teachings and principles, to strictly practice the religion, to have Islamic upbringing and regularly participate in Islamic activities training (Chaiprasit, Chansawang, & Pergmark, 2005; Mahamad, Thongkum, & Damcha-om, 2008; Laeheem, 2014). Thus, socialisation

process is essential which entails transfer of knowledge, thinking, attitude, ideology, culture and personality as desired by society (Broom & Selznick, 1958; Cohen & Orbuch, 1990). Thus, Islamic background is a factor that enables Muslim youth to have morals and ethics, to distinguish between what is good and bad, right and wrong. This leads to personality and moral development that is congruent with Islamic practices.

Therefore, the focus of this study is on Muslim ethical behaviour among Thai Muslim youths in the three Southern border provinces. The findings of this study are useful for formulating a policy to ensure good Islamic ethical behaviour among Thai Muslim youth.

METHODOLOGY

Research Design

This is a qualitative study which used a phenomenological research design. It is conducted as part of mixed method design using sequential explanatory design, through which qualitative data is collected to complement the quantitative data.

Key Informants

There were 54 key informants who were divided into three groups: 18 Thai Muslim youth who had a high score in the Islamic ethical behaviour scale and those who were chosen by religious leaders; 18 Muslim leaders consisting of those who had experience in promoting Islamic ethics among Thai Muslim youth; and 18 parents and guardians of Thai Muslim youths.

This sample informants was recruited with cooperation from the Sub-District Mosque Committee in the target areas.

Data Collection

Data was collected from in-depth interviews with the three groups of informants from November 2015 to January 2016. The researcher interviewed the key informants by probing them and simultaneously the researcher observed the informants' physical and verbal personalities, manners, and behaviours. The researcher reviewed the questions and answers for confirmation.

Research Instruments

A set of structured interview questions with specified time and places for interviews was used. However, the sequence of the questions was flexible depending on contexts of the answers given by each informant, and thus unstructured interview questions were allowed in addition to structured questions for the interviewer to keep the interviewee focused on one particular topic at a time. The content validity test of instrument was measured using subject-matter experts to help determine the structured interview questions.

Protection of Informants' Rights

Before the interview, the researcher informed the target group about their rights to decide whether or not to participate in the project, and that their refusal to give any information will in no way affect any assistance they should receive from the Mosque Committee and the religious

leaders. They were also informed that they have the right to change their mind and stop participating at any time without being affected; their personal information will be kept confidential; information about their background related to their Islamic upbringing, studies, performance of religious duties, and participation in religious activities will be presented as overall information, and pseudonyms will be used.

Data Analysis

In data analysis of this study, emphasis was placed on Islamic background in upbringing, religious studies, performance of religious duties, and participation in religious activities. Conversations and in-depth interviews were analysed based on related concepts and theories in order to decode the data according to the research objectives, and finally data was presented using a descriptive method. In short, in data analysis of this study, the data collected was categorised according to study issues, then content analysis was performed with the data by comparing them using principles of logic, concepts, theories and research reports coupled with the contexts.

RESULTS AND DISCUSSION

The results of the in-depth interviews with 18 Thai Muslim youth who had Islamic ethical behaviour, 18 Muslim leaders, and 18 parents and guardians emphasizing Islamic background among Thai Muslim youth

who had Islamic ethical behaviour in their upbringing, studying, performing religious duties, and participating in religious activities are as follows.

Islamic Background in Upbringing of Thai Muslim Youth

Family is the first institution that instil Islamic ethical behaviour by socialising children's mind, building values, inculcating awareness, and creating good role models that are important in helping children to learn social value, norms, culture, and good social behaviour. This study found that training and upbringing by the family institution is considered an important factor directly and indirectly affecting Thai Muslim youth's Islamic ethical behaviour. Following are excerpts of the interview in relation to having a good Islamic upbringing:

"...My parents usually control me strictly to practice my daily religious routines and advise me to do good things for Allah only....."

(Mr. Anwa, Miss Robiyah, Miss Yameelah)

"...My parents emphasize that I practice strictly according to Islamic principles both the dos and don'ts..."

(Mr. Muhammad, Mr. Nawawee, Miss Rohanee)

“...My parents always punish me if I don't pray, don't fast, and do tattoos according to Islamic principles...”

(Mr. Paosan, Mr. Zakariya, Miss Yaowaree).

“...My parents forbid me from being involved in all vices, and tell me to dress according to the principles and eat halal food...”

(Mr. Ahmad, Miss Nureeyah, Miss Adilah).

These correspond with what Muslim leaders, parents and guardians said.

“...Training and upbringing by family are important factors that make youth behave with good Islamic ethics, especially families that are strict with their children to behave and practice strictly according to Islamic principles...”

(Mr. Sofee, Mr. Abdullah, Mrs. Solihah)

“...Most youth who have good Islamic ethical behaviour have been trained, their minds have been socialized, and they have their parents as their good role models...”

(Mr. Sobree, Miss Padiyah, Mrs. Nureeda).

“...Parents who give advice, train, teach, suggest, and care for their children closely usually have influence on their children directly and indirectly in the way they behave, especially according to Islamic ethical principles...”

(Mr. Usoh, Mr. Maroning, Mr. Mahmud).

The results of the study above show that Thai Muslim youth who uphold Islamic ethics were those who had been trained and brought up according to the Islamic way which was an important factor that influences Islamic ethical behaviour. This is because upbringing is a method that parents use in socializing the mind of their children, instilling value, stimulating awareness, teaching social norms, culture, social behaviour, controlling and looking after their children so that they behave in a desirable way. Thus, it was found that instilling and training children according to Islamic principles are ways for promoting children to behave in a desirable way (Yaljin, 2007; Touthern, 2010; Laeheem, 2012). Upbringing using socialisation of the mind to instil value, culture, traditions, social norms, and social behaviour is to support children to behave well according to Islamic principles, and upbringing is a factor (Umarahm, 2000; Abdullah al-Malikiy, 2005; Laeheem, 2013; Laeheem, 2014). Promoting strict Islamic upbringing, and application of religious principles by instilling right attitudes and ideologies can

influence reinforcement of Islamic ethics among Muslim youth (Khagphong, 2004; Laeheem & Baka, 2012). Hence, it can be said that Islamic upbringing is important to have desirable personality, characteristics, and behaviour. Muslim youth who have good Islamic will eventually develop good behaviour.

Islamic Background in Islamic Studies

Studying Islam is considered very important and a way of life for Muslims because Muslims must seek knowledge to understand Islamic teachings and conduct themselves according to Islamic principles. Moreover, Islamic knowledge promotes and reminds Muslims to seek knowledge all the time without separating secular knowledge from religious knowledge but with emphasis on continuous seeking for knowledge that is well-balanced and useful for living. However, seeking Islamic knowledge is an important factor that enables youth to have good social behaviour according to social norms and they will become persons with good Islamic ethical behaviour as evidenced from the following interviews:

“...My parents sent me to study the religion at Mosque based Islamic Education Centre since I was very young (to the Tadika), then to a private Islamic school for my primary to high school education so that I have foundation knowledge

for religious practice and to be a good member of Muslim society...”

(Mr. Ismael, Mr. Ameen, Miss Rukayah)

“...My parents always emphasize seeking knowledge about Islamic faith, practice, and ethics; they usually buy books and VCDs on Islam and they always attend sermons...”

(Mr. Ruyanee, Miss Laila, Miss Hasanah)

“...I’m interested in studying Islam and do it regularly and continuously, I enjoy finding books to read by myself and listen to sermons so I understand the principles that Muslims must follow and practice and I also understand what Muslims must not do. This is for me to lead my life in accordance with Islamic principles...”

(Mr. Sofeen, Mr. Zakariya, Miss Hamidah)

“...My family gives special importance to religious studies and sends children to study the religion and the Quran at an Institute of

Quran Memorization because they want their children to be good and complete Muslims who practice the religion strictly and can memorize the entire Quran very well...

(Mr. Apendee, Mr. Lukman, and Mr. Abdulrohim)

This corresponds with reflections by Muslim leaders and parents and guardians who said

“...Studying and seeking knowledge to practice and conduct oneself correctly according to Islamic principles is a duty of every Muslim, and it is not different from praying, fasting, and paying Zakat. It is an important factor that enables Muslim youth to have good Islamic ethical behaviour as expected by society...”

(Mrs. Sobeerah, Miss Kareemah, Mrs. Nureen)

“...Studying Islam is part of living that influences behavioural changes physically, mentally, and intelligently. The important target is to build responsible Muslims who are good servants to Allah, and who can conduct religious activities correctly and live as good members of society and good citizens of the humankind...”

(Miss Aseeyah, Mr. Sulaiman, Mrs. Mareeni)

“...Studying Islam is related to living a complete life to upgrade being humans and perfect servants, especially studying the teachings in the dimensions of religion, beliefs, ethical principles, occupation, and interactions that is related to social condition, and for practice in accordance with what ones have learned...”

(Mr. Jaruwut, Mrs. Habibah, Mrs. Mulimah)

Thus, Thai Muslim youth with good Islamic ethical behaviour are those who seek knowledge of Islam which directly and indirectly influences their Islamic ethical behaviour. This is because studying Islam is a process of training, knowledge transfer, experience, skill, and nurturing of intelligence, body, and soul to promote youth to being perfect Muslims. Particularly, this is a process of habit training and socialisation of the mind to make youth ethical persons and well-disciplined corresponding with the concept of Islamic ethics emphasising a process of socialisation of the mind, emotion, intelligence, and Islamic spirit among Muslim youth. The emphasis is also on a process of establishing knowledge, understanding, and instilling social norms in youth for them to adhere to and practice it in their everyday life correctly according to Islam. Moreover, it is for youth to learn about values and regulations to be able to live with others in society (Mahama, 2009; Laeheem & Baka, 2010; Laeheem & Madreh, 2014; Laeheem, Baka, Tahe,

& Walee, 2015). Promoting youth to learn and understand Islamic principles is to promote Islamic ethics for them to adhere to an Islamic way of life and to practise correctly in everyday life (Narongraksakhet, 1997; Mahama, 2009; Laeheem, 2015). Promoting youth regularly and continuously to have knowledge of the religion and using it in performing religious duties and in living daily can have influence directly and indirectly on reinforcement and inculcation of Islamic ethical behaviour in Muslim youth (Khagphong, 2004; Mahama, 2009; Laeheem, 2013; Laeheem & Baka, 2012). Thus, it can be said that seeking and studying Islam, a duty for all Muslims, to adhere to and take it as the system of life for everyday life practice as required by Islam is an important factor that will eventually result in good Islamic ethical behaviour.

Islamic Background in Performing Religious Duties

Islam is a religion based on faith and performing religious duties and remembrance of Allah. All Muslims must perform religious duties adhering to the five pillars which are: declaring Syahadah that is to believe in the oneness of God (tawhid) and accept Muhammad as God's messenger, praying five times a day, alms-giving, fasting during the Ramadan month, and pilgrimage to Mecca. Islam teaches all Muslims to adhere strictly to Islamic

teachings. This is reflected in the results of the interviews.

"...I adhere to performing the religious duties strictly, especially the daily praying; I go to pray at the mosque regularly as it is very important to follow sincerely reciting the Muslim confession of faith. It is a religious pillar that helps wash away sins and cleanse our hearts as well as protect us from sins..."

(Mr. Yusree, Mr. Praty, Miss Rinlada).

"...My friends and I give much importance to performing the Islamic religious duties that makes us remember Allah all the time and makes us determined to do good deeds, always conduct ourselves according to the religious principles and social norms because it protects us and prevents us from doing wrong or violating religious principles..."

(Mr. Afifi, Miss Yumaila, Miss Nuttaya)

"...performing religious duties regularly and continuously makes me spend my daily life with

awareness as I have something to hold on to that reminds me to do good deeds and not doing bad deeds, and to avoid doing improper actions. These result in my behaviour that is in accordance with Islamic principles and ethics..."

(Mr. Sukree, Mr. Mayutee, Miss Fareeda)

"...My strict performance of religious duties calms me down amidst chaotic ways of life, and it prevents me from doing bad deeds, makes me humble, and it also makes us unite, especially when we perform religious duties together which gives us sense of brotherhood and equality..."

(Mr. Adinan, Mr. Anuwat, Mr. Sarawut)

This corresponds with Muslim leaders and parents who said

"...Performing religious duties has one important aim which is to instil Islamic ethical behaviour because it is to follow the order of Allah and the Prophet Muhammad. It is socialisation of the mind of Muslims to purify their hearts, to instil good characteristics in them, to eliminate

bad spirits, and to seek favour from Allah to make society peaceful..."

(Mr. Amadidaris, Mr. Khodafee, Mrs. Nushayatee)

"...doing good deeds is to follow the order given by Allah because Islamic ethical principles come from Islamic teachings which include orders what to do and what not to do..."

(Mrs. Suwannee, Miss Aida, Mrs. Nureemah)

"...Practicing Islamic teachings in everyday life is the highest goal for Muslims; it influences development of Islamic ethical behaviour among Muslim youth because it shows their loyalty only for Allah. It instils in Muslims the way they are to conduct themselves strictly according to the principles and to avoid what the principles forbid..."

(Miss Areenun, Mr. Amree, Mrs. Maryam)

"...Muslims' performance of religious duties indicates that they are loyal servants who follow commands given by Allah who

controls Muslims' behaviour. Emphasis is placed on using Islamic teachings as guidelines for living to do only good things that are accepted by society and to conduct themselves with good morals and according to social norms which are qualifications of persons who have perfect Islamic behaviour..."

(Mr. Makoree, Mrs. Solihah, Mrs. Aminah)

The above results show that performing religious duties directly and indirectly influences youth's good Islamic ethical behaviour because performing religious duties lead to correct and proper behaviour, adherence to good deeds and prevent them from violating religious principles. This is in agreement with the concept that performing religious duties is socializing the mind to do only good things, to adhere to good deeds, morals, ethics, knowing right from wrong, and feeling embarrassed to commit sins (Laeheem, 2012; Laeheem & Madreh, 2014). Performing religious duties is a process that can socialise, nurture, and creates youth to be Muslims who have perfect Islamic ethical behaviour which enable them to do good deeds and protect them from bad things and to eventually become highly ethical persons (Abdul al alim Mursiy, 2000; Hamid al-Hazimiy, 2000; Yaljan, 2007; Touthern, 2010). Conducting oneself under protection of Allah and behaving in a way that keeps oneself away from all sins by adhering

to taboos, and doing only good things define Islamic ethical behaviour Ahmad Ibn al-Husain, 2003; Bungatayong, 2009; Sayyid Ibn al-Wadi'iy, 2010). Furthermore, instilling and developing youth to have Islamic ethical behaviour continuously and consistently in congruence with Islamic principles is considered a method of promoting behaviour through Islam using socialisation of the mind with regular and consistent performance of religious duties (Yaljan, 2007; Touthern, 2010). The youth is encouraged to practise daily religious activities correctly according to Islamic principles to learn about values, rules and regulations, and traditions to become persons with good Islamic ethical behaviour (Mahama, 2009; Laeheem, & Madreh, 2014; Laeheem, Baka, Tahe, & Walee, 2015). Moreover, promoting youth to perform religious duties continuously can reinforce Islamic ethical behaviour among Muslim youth (Laeheem, 2013; Laeheem & Baka, 2012). Therefore, it can be said that Muslim youth who perform daily religious duties focus on only doing good things according to Islamic teachings and social norms.

Islamic Activities of Thai Muslim Youth

Participating in Islamic activities is another key factor affecting development of Islamic ethical behaviour among Muslim youth because it is a knowledge exchange process that makes youth understand current circumstances and keep up with the rapidly changing world, know what alternatives to take, how to solve problems, develop skills, and want to learn unceasingly. As a

result, they will have life skills that enable them to live intelligently and happily in congruence with Islamic principles. Besides, participating in Islamic activities promotes knowledge and understanding, instil good attitudes, reinforces correct teachings, and makes youth not only to have good Islamic ethical behaviour desired by society but also adapt their behaviour to social norms. It can be seen from the interviews below.

“...My friends and I usually spend our free time participating in Islamic activities to seek religious knowledge, especially activities related to knowledge and understanding of Islamic religious practice because we want to practice our religion correctly and perfectly. Moreover, we enjoy participating in activities of annual ethical camps organized by different organizations to get new knowledge, and update our attitudes and viewpoints...”

(Mr. Dawood, Mr. Rafal, Miss Rattana).

“...Since the time I grew up enough to remember things, my parents have always allowed me to participate in Islamic activities for me to truly learn Islamic principles and practice religious activities. I’ve absorbed true Islamic principles

and never miss practicing religious activities, and I’ve always adhered to Islamic ethics and morals...”

(Mr. Amal, Miss Nutlee, Mrs. Khodeeyah)

“...Participating in Islamic activities allows me to discover myself, know myself better, gives me opportunities to do self-evaluation to know why performing religious duties is necessary; what my behaviour and characteristics are like; what my good points are and how to maintain them; and what my weak points are and how to improve them. All of these can improve my behaviour in general and my Islamic ethical behaviour, too...”

(Mr. Somsak, Mrs. Sapita, Miss Nurhakeema)

“...Participating in Islamic activities gives us unity, makes us love each other, promotes our human relationship and team working. Group activities help us express ourselves better and blend ourselves with group members better in addition to making us see importance of society and living together happily. Moreover, group activities help reduce selfishness, promote unity and understanding

among group members. They also promote participants to be good citizens, reduce problems concerning misbehaviour or crime as they help participants to spend free time in useful ways. They help us to learn about duties and responsibilities, social values, and they help us reduce selfishness, build value and ethics, to be generous, give services to others, volunteer to help the public, to be able to adapt ourselves to the environment and they promote us to know how to control our emotion and improve our personality...

(Mr. Kamaruddin, Mrs. Rosidah, Mrs. Nurlaila).

These statements are in agreement with those made by Muslim leaders, parents and guardians as follows.

“...The Mosque Committee emphasizes youth’s participation in group activities to establish a youth club of the mosque to do activities useful for society and in accordance with Islamic principles such as calling for and inviting youth to participate and understand Islam, to improve religious sites, to promote studying the Quran, learning and practicing religious duties, to do group activities to

develop and organize morals and ethical camps, and to teach at a Tadika...”

(Mr. Natsarun, Mr. Surading, Mrs. Roseleena)

“...There’re promotion and support to make youth good persons with morals and ethics as well as to instil in them value of work for the public and development of their community to be prosperous, to progress and to have security; and development is to be carried out according to Islamic principles at the same time as to raise the spirit of sacrifice for society, and awareness of helping others and do activities that are useful for the public...”

(Mrs. Katini, Miss Pranee, Mrs. Metta)

“...Youth cooperate in participating in Islamic activities in the community because they think it is their duty to cooperate and give importance to such activities for benefit in developing themselves to perform religious activities correctly to become youth who have good Islamic ethical behaviour...”

(Miss Arree, Mr. Abbas, Mrs. Halemoh)

“...Experiences received from participation in Islamic activities are necessary and beneficial to life in the future for Muslim youth because they widen the perspective of youth making them free to think and decide for themselves and able to get along better with different types of people. As a result, their personalities are improved; they can control their emotion better, have more social skills, and know how to accept other people’s opinions...”

(Mr. Yabbas, Mrs. Pantipa, Mrs. Kangsada).

The results of the study indicate that Thai Muslim youth who have good Islamic ethical behaviour are those who participate consistently in religious activities. Such participation is associated with good Islamic behaviour which is also associated with socialisation to allow youth to exchange knowledge and to perform religious duties, and to instil in them good deeds, adherence to good things, morals, ethics, knowing right from wrong, correct behaviours in accordance with Islamic principles. All of these correspond with the concept specifying that participation in Islamic activities is associated with Islamic ethical behaviour because it promotes youth to develop themselves by applying religious principles in enhancing knowledge and having good attitudes in line with societal expectations and social norms (Narongraksakhet, 1997; Khagphong, 2004; Mahama, 2009;

Laeheem, 2013). The process of promoting activities related to religious principles for people who have behavioural problems is a process of socializing the mind and nurturing intelligence, body and soul to ensure good behaviour made up of sound morals, ethics, discipline, and are recognized in society (Laeheem & Baka, 2012; Laeheem, 2013). Participation in religious activities influences directly and indirectly youth’s behaviour. Individuals who participate in religious activities very frequently are those whose behaviours are in accordance with social norms because religion allows one to conduct oneself with morals and ethics. In addition, participation in religious activities promotes good behaviour, prevent violating religious principles, morals, and traditions, and they are determined to perform religious duties and activities in accordance with what the teachings specify clearly (Thepsitha, 1998; Laeheem, 2012; Laeheem & Madreh, 2014). One way to promote and support Muslim youth to behave according to social norms is promoting them to participate in religious activities regularly to instil in them faith that purifies their heart and leads them to true happiness. Thus, participation in religious activities is an important factor influencing Islamic ethical behaviour (Nabil al-Samalutiy, 1986; Nahlawiy, 2003; Bungatayong, 2009; Touthern, 2010). Furthermore, participation in religious activities enables them to be complete or perfect humans in accordance with principles, beliefs and Islamic methods that emphasise individuals must have Muslim characteristics and behaviour.

CONCLUSION AND RECOMMENDATIONS

The results indicate that Muslim youth in the three Southern border provinces who have good Islamic ethical behaviour are those who have had Islamic upbringing, studied the religion, performed their religious duties as well as participate in religious activities. It can be said that Islamic upbringing, seeking knowledge of Islam, performing religious duties, and participating in Islamic activities are variables influencing Islamic ethical behaviour of Muslim youth. Youth who have had a strict Islamic upbringing, studying Islam earnestly, performing religious duties solemnly, and participating in Islamic activities intently have a high level of Islamic ethical behaviour. Thus, if related individuals and organizations wish to instil Islamic ethical behaviour among the Muslim youth, they should promote an Islamic upbringing as well encourage them to study the religion, perform religious duties and participate in Islamic activities. These are associated with socialisation through the religious institution and family institution with the goal of equipping youth with desirable behaviour in accordance with social norms by advising them to adhere to morals, ethics, knowing right from wrong, and not violating religious principles, morals, and traditions. Furthermore, it is a process that focuses on building knowledge, understanding, transferring of experiences or skills, training and nurturing intelligence, body and mind, and instilling faith. Focus should also be on Islamic education from very young because it is a duty for every

Muslim to study and seek knowledge about Islamic faith, practice, and ethics .

The results of this study can help individuals and organizations involved in promotion of Islamic ethical behaviour among youths to form concrete policies and strategies for promotion and good Islamic behaviour among the youth. Islamic and state organisations in particular should utilise the findings of this research concretely such as promoting parents to ensure their children have good Islamic upbringing by strengthening the family institution and monitor their children's activities so that they operate within the Islamic framework. This is by exposing their children to Islamic education from young age and by continuously developing the Muslim educational system so that it has better standards and quality. In addition, the findings of this study also indicate the youth should have religious training and practices, and to perform religious duties correctly according to Islamic principles by instilling in them good Islamic values and developing their mind, emotion, intelligence, and social awareness. The research results should also be used in promoting youth to participate in Islamic activities regularly by providing support to religious units and organizations in doing activities that are suitable, modern and which meet the needs of youth, for instance. Additionally, the results of this study are important for promotion and support of the family institution, the educational institution, and the religious institution to look after and encourage at risk Muslim

youths to change their behaviours to be more Islamic and more ethical, especially by socialising them in the Islamic way, for example, encouraging youth to perform religious duties strictly, provide knowledge and understanding of Islamic teachings to youth and encouraging families to focus on Islamic upbringing. Thus, this will be in tandem with what is desired by society as well as being in congruent with social norms and Islamic principles.

ACKNOWLEDGEMENT

This author gratefully acknowledges financial support from the Prince of Songkla University (contract No. LIA580740S).

REFERENCES

- Abdul al alim Mursiy, M. (2000). *Fi al-'Usul al-Islamiyah li al-Tarbiyyah Juz' al-Awwal*. Jami'ah al-Qahirah: al-Maktabah al-Yami'iyah.
- Abdullah al-Malikiy, A. (2005). *Maharat al-Tarbiyyah al-Islamiyah. Al-Dawah: Dar al-Kutub al-Qatariyyah*.
- Ahmad Ibn al-Husain, M. (2003). *al-Sunan al-Kubra*. Bairut: Dar al-Kutub al-Ilmiyah.
- 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>
- Annadwee, A. (2004). *Dear Muslim intellectuals*. Retrieved February 19, 2014, from <http://www.majlis-ilmi.org/islam/modules.php?op=modload&name=Sections&file=index&req=viewarticle&artid=8&page=1>
- Broom, L., & Selznick, P. (1981). *Sociology: A Text with Adapted Readings* (7th Ed.). New York, NY: Harper & Row.
- Bungatayong, M. (2009). *Activities for inculcating Islamic ethics in secondary students at Islamic private school in the Educational Area I, Yala* (Unpublished master's thesis). Prince of Songkla University, Pattani, Thailand.
- Chaiprasit, K., Chansawang, W., & Pergmark, P. (2005). Islamic scripture and practice on sexual behaviours among high school Muslim adolescents: Narathiwat province. *Songklanakarin Journal of Social Sciences and Humanities*, 11(Suppl.), 71–80.
- Cohen, J., & Orbuch, T. (1990). *Introduction to Sociology*. Singapore: McGraw Hill.
- Grusec, J. E. (1992). Social learning theory and developmental psychology: The legacy of Robert Sears and Albert Bandura. *Developmental Psychology*, 28, 776-786.
- Hamid al-Hazimiy, K. (2000). *'Usul al-Tarbiyyah al-Islamiyah. al-Madinah al-Munawawrah: Dar al-'Ulum*.
- Juajan, J. (2005). *Ethics: Ethical theories for educational administrators*. Bangkok: Odeon Store.
- Junger-Tas, J. (1996). Youth and violence in Europe. *Studies on Crime and Crime Prevention*, 5(1), 31–58.
- Kaypan, A. (2012). *States of problems and inculcation of Islamic ethics and morals in students at secondary school in Satun province* (Unpublished master's thesis). Prince of Songkla University, Pattani, Thailand.
- Khagphong, P. (2004). *Islamic faith on behaviour 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.

- Laeheem, K., & Madreh, A. (2014). Youth supervision based on Islam provided by Muslim leaders in southern Thailand. *Kasetsart Journal: Social Sciences*, 35(1), 92-102.
- Laeheem, K. (2012). Youth supervision based on Islamic belief of Muslim leaders in the communities of 3 southern provinces. *Kasetsart Journal: Social Sciences*, 33(3), 454–463.
- Laeheem, K. (2013) The Islamic way of youth care by Muslim leaders in the three southern-border provinces of Thailand. *Asian Social Sciences*, 9(10), 160–168.
- Laeheem, K. (2014). Factors associated with Islamic behaviour among Thai Muslim youth in the three southern border provinces, Thailand. *Kasetsart Journal: Social Sciences*, 35(2), 356-367.
- Laeheem, K. (2015). Effects of participation in activities organized by the Sarong conservation club on Islamic behaviour of youth in Ban Sarong, Khao Tum sub-district, Yarang district, Pattani province. *Asian Social Sciences*, 11(5), 58–64.
- Laeheem, K., Baka, D., Tahe, H., & Walee, S. (2015). The results of Islamic behaviour promotion through a “Village Youth Club” among youth in Ban Sarong, Khao Tum sub-district, Yarang district, Pattani province. *Asian Social Sciences*, 11(5), 80–90.
- Mahama, M. (2009). *Islam: Way of life*. Songkhla: Po-bard.
- Mahamad, F., Thongkum, P., & Damcha-om, M. (2008). Roles of Family in Cultivating Morality for Youth in the Islamic Private Schools, Pattani Province. *Songklanakarin Journal of Social Sciences and Humanities*, 14(1), 35-54.
- Nabil al-Samalutiy, M. (1986). *Al-Tanzim al-Madrasiy wa al-Tahdith al-Tarbawiy*. Jidat: Dar al-Shuruq.
- Nahlawiy, A. (2003). *'Usul al-tarbiyyah al-'Islamiyah wa 'asalibiha*. Damishq: Dar al-Fikr.
- Narongraksakhet, I. (1997). *History of Islamic education*. Pattani: Prince of Songkla University.
- Rimpeng, L. (2008). *Ethical factors of Muslim students in higher educational institute* (Unpublished master's thesis). Prince of Songkla University, Pattani, Thailand.
- Sayyid Ibn al-Wadi'iy, A. (2010). *Al-Tarbiyyah bi al-Qudwah al-Tarbiyyah al-Samitah*. Jidat: Dar Ibn alQasim.
- Sears, R., Maccoby, E., & Levin, H. (1957). *Patterns of child rearing*. Evanston, IL: Row Peterson.
- Suramethee, Ph. (2007). *Ethical issues: The challenges issues for present Thai education system*. Nakornratchasima: Mahachulalongkornrajavidyalaya University.
- Thepsitha, S. (1998). *Social control*. Bangkok: The National Council on Social Welfare of Thailand.
- Touthern, M. (2010). *States, problems, and inculcation of Akhlaq into Islamic private schools' students under private education office, Pattani province* (Unpublished master's thesis). Prince of Songkla University, Pattani, Thailand.
- Umarahm, M. M. (2000). *Tarbiyyah al-Nashi fi Zil al-Islam*. Al-Arabiyyah al-Su'udiyah: al-Sharikah al-Su'udiyah li al-Tawzi'i.
- Wonglakha, F. (2012, April 3). The inculcation of moral and expectations of Thai community. *Daily News*.
- Yaljan, M. (2007). *Manhaj 'Usul al-Tarbiyyah al-'Islamiyah al-Mutawwir*. Al-Riyad: Dar 'Alam al-Kutub.