



Problems in promoting Islamic ethics in adherence to the faith among Thai Muslim youths of Ban Kha Ling, Pattani province

Kasetchai Laeheem

Faculty of Liberal Arts, Prince of Songkla University, Songkhla 90112, Thailand

ARTICLE INFO

Article history:

Received 19 May 2016

Received in revised form 29 November 2016

Accepted 13 December 2016

Available online 20 July 2018

Keywords:

islamic ethics,

islamic faith adherence,

Thai Muslim youths

ABSTRACT

The objective of this qualitative study was to explore problems in promoting Thai Muslim youths to adopt ethics in adherence to their faith. Data were collected through in-depth interviews with 40 informants who were representatives of four groups: 10 informants from each group of religious leaders, local leaders, youth leaders, and parents. Content analysis was performed using the principles of logic to compare related concepts, theories, and research reports with context. It was found that community leaders promoted Thai Muslim youths to adopt ethics in adherence to the faith through three methods: providing education through the mosque as an Islamic ethics training center, being good role models, and organizing Islamic ethics training camps. However, these activities received cooperation from only some parents and youths while others supported their children to participate in other activities that were popular and modern. As a result, some youths behaved against Islamic ethical principles in adherence to the faith. The findings provide a useful means for seeking guidelines for promoting Islamic ethics in adherence to the faith with new ways that are more interesting and better meet the needs of youth.

© 2018 Kasetsart University. Publishing services by Elsevier B.V. This is an open access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/4.0/>).

Introduction

Islam is not only a belief, but it is also a complete system of life for Muslims by integrating the principles of beliefs, practices, and secular and religious worlds into one that is inseparable. The system of life is given by Allah which makes the way of Muslim life. It is the identity that Muslims worldwide must hold fast to, and practice strictly, as stipulated in the Quran. In addition, they must take the Prophet Mohammad as the role model through being taught and trained in various ways and institutions (Laeheem & Baka, 2010). All Muslims must behave according to the Islamic principles physically, mentally, and verbally to be happy physically and mentally in this world and the next world. They must behave and practice with a purpose which

means that they behave well because they believe in and practice the way Prophet Muhammad did with the hope of receiving mercy from Allah not to be accepted by society or for something in return from human beings (Kaypan, 2012). Nowadays, Thai society as well as Muslim society is faced with a problem of youths lacking ethics, and it has long been a chronic problem that is frightening in its complexity, and has become increasingly more severe because it is a problem that no one can completely solve as it has similar evolution as the changing technology that has advanced very quickly (Laeheem & Baka, 2010; Suramethee, 2007). Thai society is changing quickly with advanced science and technology that affect the way people receive information and unknowingly accept cultures that are not suitable for their way of life. They follow, apply, and imitate such cultures without distinguishing right from wrong which is an important cause that makes youth fascinating to follow,

E-mail address: lkasetchai@yahoo.com.

Peer review under responsibility of Kasetsart University.

<https://doi.org/10.1016/j.kjss.2018.07.004>

2452-3151/© 2018 Kasetsart University. Publishing services by Elsevier B.V. This is an open access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/4.0/>).

and as a result, social problems and a lack of ethics occur among youth (Juajan, 2005; Suramethee, 2007).

Nowadays, even Muslim society is also faced with social problems due to rapid, social change that both directly and indirectly affects the way of life. For example, parents do not have time to closely teach and train their children; youths are not interested in religious activities but are more interested in activities presented through different types of media that are more exciting and fun; and community leaders do not pay attention to youths and allow so many vices to take place that they become commonplace. These are causes of Thai Muslim youths deviating from the correct way of life, and they cannot distinguish right from wrong according to their age and qualifications. They indulge in the modernized world and become slaves of values and cultures from the West that flow into Muslim society and are almost impossible to block. Youths misbehave and conduct themselves contrary to Islamic ethics. For example, they commit sins and taboos as a habit and without shame; they do such wrong openly; they pray casually and carelessly; they are not mindful of or attentive in doing things; they have friends of the opposite sex and have relationships that exceeds being just friends; and they dress in such a modern way that is against religious principles (Laeheem & Baka, 2010). As can be seen, youths nowadays have more freedom in the changing society with rapid development. Parents and children have less time to spend together and their relationships are not as close as in the past which results in less control, care, and training and socialization for children. Thus, youths are like a boat without a wheel that is easily surged and led by the tide of fashion, influence of mass media, and peers, and eventually they can become Muslim youths who have ethical problems. Nevertheless, having Islamic ethics is the principal goal according to Islamic principles that is the important foundation that Islam uses as the rule for management of the life system for Muslims, and the value of being a superb Muslim is measured by ethics that make religious practice complete, and the person happy and winning in this world and the next world. In addition, the person's behavior is influenced by training, upbringing, religious studies (Bungatayong, 2009; Laeheem & Baka, 2010), and socialization with Islamic teachings that reinforce the person's behavior, personality, and characteristics that are in accordance with Islamic teachings making the person ethical and able to live happily in society (Khagphong, 2004; Mahama, 2009).

Data collected from in-depth interviews with representatives from each of religious leaders, local leaders, core youth leaders, and parents of Ban Kha Ling, Phithen sub-district, Thung Yang Daeng district, Pattani province revealed that Thai Muslim youths in that village lacked Islamic ethics in adherence to the faith in many ways (Laeheem, 2015), with six important causes of a lack of Islamic ethics in adherence to the faith among Thai Muslim youths in that study: 1) family background, 2) drug addiction, 3) lack of knowledge in Islamic ethics, 4) socialization, 5) influence of the media and technology, and 6) peer pressure (Deemuleh & Laeheem, 2016). These are the problems that need to be solved promptly, and youth behavior urgently needs to be changed before the problems become more severe and more difficult to solve. People in

the community agree that they should use religious principles as the mainstream approach to solve the problem of youths lacking ethics in adherence to the faith (Deemuleh & Laeheem, 2016; Laeheem, 2015). The above mentioned conditions and problem make it ultimately necessary for research to be conducted on problems in promoting Islamic ethics in adherence to the faith among Thai Muslim youths of Ban Kha Ling, Phithen sub-district, Thung Yang Daeng district, Pattani province to determine the problems in promoting them to have Islamic ethics, especially in holding fast to the faith. The results of the study will benefit those who are involved in providing guidelines for improving and promoting methods that encourage youths to have Islamic ethics in adherence to the faith, and for providing help to youths who lack Islamic ethics or those who have behavior against Islamic principles so that they behave more in accord with Islamic principles before the problems become more serious and difficult to solve.

Methods

Key Informants

The 40 key informants were divided into four groups: 10 representatives of religious leaders, 10 representatives of local leaders, 10 representative of core youth leaders, and 10 representatives of parents to consider topics related to problems in promoting Islamic ethics among youth in holding fast to faith. The representatives of key informants were recruited with cooperation from the Committee of the Mosque (Masjid) in Ban Kha Ling, Phithen sub-district, Thung Yang Daeng district, Pattani province.

Data Collection

Data were collected from in-depth interviews with the four groups of key informants during the period January to February 2016. Each in-depth interview consisted of a conversation between a key informant and the researcher and lasted for approximately 60 min.

Research Instrument

A structured interview format was mainly used with specified sequences of questions, time, and place of the interviews. However, during the interview, some flexibility was allowed depending on appropriateness and context given by the respondent (which made the interview partially unstructured). The researcher asked questions in addition to the prearranged questions in order to focus on each specific topic.

Rights of Informants

Before the interviews, the researcher informed the target group about their rights to either participate, or not participate, in the study. They could refuse not to give information, and they had the right to change their mind during the interview and stop the interview at any time without being affected, and their personal information would not be revealed because all information would be

presented in an aggregated form and pseudonyms, not their real names, would be used.

Data Analysis

The data were primarily analyzed by categorizing according to the issues stated in the objectives. Content analysis was performed using logical principles to compare the results with concepts, theories, and research reports along with the context.

Results

The results of a primary survey on the target group of Thai Muslim youths in Ban Kha Ling, Phithen sub-district, Thung Yang Daeng district, Pattani province indicated that Thai Muslim youth behavior showed their lack of Islamic ethics in adherence to the faith in many ways, their way of life was contradictory to Islamic principles, weakened their faith, did not include religious activities, they did not pray, did not fast, did not study religion, and they committed sins and taboos without shame and doing so had become habitual. These are worrying problems that all related parties must help solve and urgently correct before they become more severe and more difficult to solve by using Islamic religious principles as the core solutions to the problem.

This research presents the results of data analysis focusing mainly on the problems in promoting Islamic ethics in adherence to the faith among Thai Muslim youths of Ban Kha Ling, Phithen sub-district, Thung Yang Daeng district, Pattani province. Their way of life is based on the religion with Muslim leaders who are play important roles in society in terms of controlling, teaching, and admonishing people to live their life according to Islamic religious principles.

From in-depth interviews with representatives of religious leaders, local leaders, core youth leaders, and parents to analyze the problems in promoting Islamic ethics in adherence to the faith in the study area, the results indicated that the community promoted Islamic ethics among youth in adherence to the faith in three ways:

- 1 Promoting Islamic ethics among youths in adherence to the faith through the Islamic ethics training center of the mosque or “Tadika”

Education arranged by the Islamic ethics training center of the mosque places emphasis on faith as the first priority followed by practice which is the core or heart that must be promoted for youths to hold fast to. Education at the Islamic ethics training center of the mosque is considered the first step for youths to learn about the principles of faith, practice, and ethics. It is an important place for religious practice to promote youths to understand their roles and duties, and to have discipline in being responsible for conducting important religious practice. Youths must understand the present environment and living in society with others so that they can control themselves along a good track according to the religion, good manners, and

desired characteristics that have become their habit so that they can live with others in society peacefully and happily as commented by participants:

“... *The Islamic ethics training center of the mosque aims to promote youths to have strong religious immunity before entering society that is full of temptations and vices...*” (Mr. Abdullah, a religious leader, personal interview, January 9, 2016)

“... *The Islamic ethics training center of the mosque aims to promote youths to be aware of their roles and duties, have self-discipline, and to be responsible for religious practice such as daily praying, fasting during the Ramadan, doing charity or Zakat, and reading the Quran, etc...*” (Mr. Anuwa, a Muslim leader, personal interview, February 28, 2016)

“... *I send my children to the Islamic ethics training center of the mosque because I want them to absorb, understand, and conduct themselves in accordance with Islamic principles so that they can take themselves and those who are close to them to happiness in this world and the next world ...*” (Mrs. Robeeyah, a parent, personal interview, January 16, 2016)

Nevertheless, nowadays many youths do not give importance to Islamic studies offered by the Islamic ethics training center of the mosque because their parents think that their children can study the religion in the state school and thus, there is no need for them to study it at the mosque as the content would be repeated and the only difference would be the language of instruction—Thai is used in the state school while a Malay dialect is used at the mosque as reflected in the following:

“...*My children do not go to study at the Islamic ethics training center of the mosque in the evening and on Saturdays and Sundays because the curriculum and content are the same; the differences are only in the teacher and the language used in teaching ...*” (Mr. Ibrohem, a parent, personal interview, January 11, 2016)

“... *My children go to tutorial classes in the evening and on Saturdays and Sundays instead of going to study at the Islamic ethics training center of the mosque because they study the religion at the state school, which is enough for them to know about the religion and practice daily religious activities ...*” (Mrs. Rohana, a parent, personal interview, January 12, 2016)

“... *When I was young, my parents chose to have me rest and relax in the evening from going to the state school, and they let me go to tutorial school on Saturdays and Sundays while some of my friends went to study religion at the Islamic ethics training center of the mosque...*” (Miss Sofiyah, a youth, personal interview, February 27, 2016)

It can be seen from these statements that Islamic ethics are slightly but not continuously promoted among youth, and as a result, promoting Islamic ethics is not as successful as it should be because the youths differ in their basic knowledge of religion, and this causes them not to realize the practice in accordance with Islamic principles. This is reflected in the following statements:

“... Most youths who do not have enough knowledge about the religion behave against religious principles such as having a friend of the opposite sex, going out at night, making bets on football, dressing in clothing that reveals body parts, rarely practicing daily praying, not fasting, not performing zakat, and not reading the Quran ...” (Mr. Rohim, a religious leader, personal interview, January 10, 2016)

“... Most Muslim youths who have little knowledge about the religion usually misbehave according to Islamic principles. For example, they have friends of the opposite sex and have relationships that exceeds the limit set by Islam; they are involved in all vices; dress in such a way that is against Islamic principles, and neglect practicing religious activities ...” (Miss Khodiyah, a youth, personal interview, January 13, 2016)

“... Youths have friends who do not practice religious activities and their practice is against Islamic principles such as not praying, not reading the Quran, not fasting, drinking alcohol and other similar drinks, going out at night to a discotheque, committing adultery, etc” (Mr. Marabee, a local leader, personal interview, January 11, 2016)

These statements indicate that some parents and youths do not give importance to and do not cooperate with the promotion of Islamic ethics in adherence to the faith among youths through the Islamic ethics training center of the mosque. This results in youths who cannot understand the core and heart of the promotion of Islamic ethics. They have not been socialized and have not had opportunity to absorb the principles of faith and the correct principles of practice. As a result, they lack self-discipline, lack responsibility for important religious practice, and eventually most of them are so enchanted with temptations that they behave against Islamic principles and lack Islamic ethics, especially in adherence to the faith.

2 Promoting Islamic ethics among youths in adherence to the faith through being good role models

Religious leaders, local leaders, parents, and core youth leaders being good role models are considered a concrete way of promoting Islamic ethics among youths because if there are no good role models for youths to see regularly to absorb and take into their hearts, it will be difficult to successfully promote them. In the same way, only training is not enough to effectively promote ethics in adherence to the faith. Therefore, being role models for youths to adhere to the faith must correspond to what needs to be promoted as reflected in the following:

“... In promoting Islamic ethics among youths, we must adhere to the principles in the Quran that explain that however we want persons to behave, we must be good role models for them, not to force them to behave the way that we ourselves do not ...” (Mr. Ahamad, a religious leader, personal interview, January 12, 2016)

“... Experienced elderly in the community must give knowledge and understanding, and be good role models for youths to see and follow as it is explained in the Quran

why it is disgusting for faithful people who dare speak and teach others what they themselves do not practice ...” (Mr. Sulaiman, a religious leader, personal interview, February 20, 2016)

“... Religious leaders promote parents to behave and practice strictly according to the Islamic way in order to be good role models for children and youths in the community, for example, inviting youths to pray at the mosque five times a day, studying the Quran, listening to sermons, doing social services, fasting, and keeping away from all vices, etc. Moreover, the emphasis is on teaching, training, warning, and closely monitoring children's behavior ...” (Mrs. Haseeyah, a parent, personal interview, January 14, 2016)

Thus, it can be seen that success in promoting Islamic ethics among youths in the community depends on the cooperation and attention of all related parties that have thoughts, awareness, perceptions, and expressions that can be taken as good role models similar to the Prophet Mohammad, the primary role model. Nevertheless, nowadays, most religious leaders, local leaders, and parents do not behave as good role models for youths, which results in youths being confused so they hesitate and turn to bad practice against Islamic principles. For example, they do not go to pray at the mosque; they abandon praying and fasting; they are involved in drug abuse and gambling; and they are not public-minded. These are reflected in the following statements:

“... Some adults in the community want youths to have Islamic ethics in adherence to the faith while they behave against Islamic principles and enjoy their recognized status in the community, and youths admire them and follow their way of behaving ...” (Mr. Yahya, a core youth leader, personal interview, January 23, 2016)

“... Many community leaders, parents and older youths behave against ethics of adherence to the faith, and they can be considered bad role models for youths in the community, and youths in the community usually imitate bad behavior from these adults more than imitate good behavior of people who behave in accordance with the Islamic way ...” (Mr. Soleh, a local leader, personal interview, January 24, 2016)

“... Community leaders usually tell us that their children have risk behavior related to drug addiction, getting together for unlawful purposes, not praying, and not fasting. So, they can be considered youths who have no faith. But I think my children and other youths in the community behave that way because they see the bad behavior of some adults in the community ...” (Mrs. Arnisah, a parent, personal interview, January 30, 2016)

Hence, it can be seen that the community desires to have youths who have ethics in adherence to the faith by teaching, training, and being good role models for them. However, some community leaders and parents behave against Islamic principles while some youths give importance to and imitate the modern mass media that are so stimulating and so exciting that they pay no attention to

what their parents and community leaders say. Consequently, youths follow the mass media and lack faith or act in the opposite way from people who have faith in the religion. They are youths who lack Islamic ethics in adherence to the faith.

3 Promoting Islamic ethics among youths in adherence to the faith through the ethics training camp

Organizing an ethics training camp is a short activity of about 15 days during a school break. This activity is held at the mosque and Tadika to instill ethics in youths and to ethically train them so that the ethics can be beneficial to their Islamic everyday life, their self-training, and development of their mind which will in turn have good effects on their study and work. Furthermore, the objectives of the camp are reinforcement and development of potential among youths physically and mentally together with maintaining being good Muslims as modeled by the Prophet Mohammad that mainly places emphasis on adherence to the faith by providing knowledge and understanding of the principles of faith and by promoting practice of daily Islamic religious activities. It is expected that after participation in the ethics training camp, youths will be able to use the knowledge and experience from the camp in their everyday life, as can be seen from the following statements:

“... Our community organizes the ethics training camp every year to socialize the minds of youths and to provide them with knowledge and understanding as well as practice of religious activities in their everyday life. The camp is organized with cooperation between the mosque committee and core youth leaders. The camp places emphasis on instilling concepts and principles of faith and practice specified in the Quran and the Prophet Mohammad as the model. The emphasis is also on strict daily religious practice such as praying together five times a day, studying the Quran, waking up to pray for blessings, forgiving, and praising Allah during 02.00–04.00 hours ...” (Mr. Mahama, a core youth leader, personal interview, February 14, 2016)

“... Religious leaders, local leaders and parents see the importance of behavioral adaptation to equip youths with Islamic ethics in adherence to the faith. Consequently, we organize the Islamic ethics training camp every year to promote youth learning about Islam, train them to perform religious activities, and to provide them with Islamic environments such as teaching them to pray, having them pray five times a day, reading the Quran every morning and evening to ask Allah for blessings and protection, and learning the Quran and explaining it for one hour every day, etc ” (Mr. Maslan, a religious leader, personal interview, February 13, 2016)

“... I support my children to join the Islamic ethics training camp every year for them to learn and truly understand faith and can practice religious activities correctly according to the model set by the Prophet Muhammad. I hope that they will follow the Islamic way of life and not misbehave because of the modern technology that makes

youths indulge in bad behavior that is difficult to correct ...” (Mrs. Masnah, a parent, personal interview, January 31, 2016)

Therefore, we can see that the community promotes Islamic ethics among youths in adherence to the faith, especially during a school break to prevent youths wasting time on activities that violate Islamic principles, and at the same time provide them with an opportunity to train their minds, practice religious activities, and relax in a proper way. However, nowadays, not many parents and youths are interested in joining the Islamic ethics training camp, and only the same group of youths joins the camp every year because most parents and youths have different opinions from the community leaders who usually think that their children should have an opportunity to relax and travel to other provinces or abroad, or to take tutorial courses in a larger town or city, or to join a science camp or sports camp, and even to study the English language abroad. These can be seen in the following respondents' statements:

“... A small number of youths join the Islamic ethics training camp and most of them are those who used to join the camp because nowadays youths prefer going to tutorial schools, taking English courses and attending a sports camp. Each year, we have to invite youths and campaign to have youths spend only 15 days in our Islamic ethics training camp, and most of them refuse to join it ...” (Mr. Mahama, a core youth leader, personal interview, February 14, 2016)

“... In this globalized age, parents and youths are more interested in worldly activities than religious ones. Parents usually promote their children to learn and have a way of life that is modern to catch up with the changing age expecting them to study and to have prestigious professions that are highly recognized in society and with high income such as doctors, engineers, architects, nurses, pilots, and airhostesses, etc. They neglect their life in the next world. Actually, parents should not emphasize only either the secular world or the religious world but give importance to both worlds. However, nowadays parents promote learning about the secular world so much that their children behave against Islamic principles and Islamic ethics in adherence to the faith without knowing that they behave in such a way ...” (Mr. Maslan, a religious leader, personal interview, February 13, 2016)

“... Because in this present age, everyone has to hurry and compete all the time making parents and youths turn to give importance to modernization such as sending their children to a famous school from kindergarten to high school in the city of Pattani or Songkhla while some are even sending their children to a high school in Bangkok because they expect their children to be able to enter a famous university there. However, they forget to let them learn about Islam which is the constitution of life for all Muslims. When their children behave against Islamic principles, they ignore it. Such behavior includes dressing in a style that reveals parts of their body, having a boyfriend or girlfriend, not praying, not fasting, and consuming food that is not approved by Islam, etc. Finally, their children have a modern lifestyle and can never turn

back to being good Muslims. Some parents realize it when it is too late ..." (Mr. Affan, a parent, personal interview, February 21, 2016)

Therefore, it can be seen that the community gives importance to the fact that youths must have Islamic ethics in adherence to the faith, and the community realizes such importance and is determined to promote it among youths even during the school break by organizing Islamic ethics training camps. Nevertheless, only a few parents and youths are interested and cooperate by joining the activity and they are the same group every year. Even though the community campaigns for parents and youths to see importance of Islamic ethics and points out the disadvantages of lacking Islamic ethics, they are still not interested in joining the camp; instead, they support their children to participate in other activities they think popular and modern, most of which are secular activities. As a result, youths behave against Islamic ethics in adherence to the faith without knowing that they do.

Discussion and Conclusion

From the abovementioned results, it can be concluded that community leaders of Ban Kha Ling, Phithen sub-district, Thung Yang Daeng district, Pattani province promote Islamic ethics in adherence to the faith among Thai Muslim youths through three methods. One is through education managed by the Islamic ethics training center of the mosque, another is through leaders being good role models, and the last is through Islamic ethics training camps. The training camp receives good cooperation from only some parents and youths while others do not give importance to, and even neglect promotion of Islamic ethics. Instead, they support their children to participate in other activities that are currently popular and modern which are secular activities that have nothing to do with socialization of the mind to provide them with moral and ethics. Consequently, some youths behave contrary to Islamic principles in adherence to the faith. This indicates that the methods the community uses cannot promote some youths to adopt Islamic ethics and cannot instill religious principles in their minds. Therefore, some youths cannot differentiate right from wrong, do not have self-discipline, are not ashamed of committing sins, but neglect important practice of their religion. Thus, a failure in socialization can result in unsuccessful promotion of expected social norms (Laeheem, 2012; Sereetrakul, 2009; Thitirat, 2004). Negligence of the importance of studying Islamic principles, which is an obligation to every Muslim, can result in a lack of knowledge and understanding of the correct way of life according to the Islamic life system and result in a way of life that violates Islamic principles (Laeheem & Madreh, 2014; Mahama, 2009). Moreover, the rapid changing society in all aspects as a result of technological advances affects youths directly and indirectly. For example, parents do not prompt their children to study the religion and do not have time to closely teach and train their children. Youths are so interested in activities that are exciting, and they revel in the fun so that they neglect religious activities, indulge in modernity and become slaves

of Western values and culture that flow rapidly into Muslim society and make youths turn away from leading life correctly. They behave against Islamic principles and commit sins and taboos so openly that these become their habits and they do not feel ashamed at all (Laeheem & Baka, 2010; Mahama, 2009).

In addition, the findings revealed that community leaders and parents were determined to promote youths to have Islamic ethics according to the role they are expected to play; the role that is related to their authority and obligations required by their social positions and Islamic principles. The role requires them to look after people in the community, to organize the community, and socialize youths to behave in the way required by Islamic principles. It was found that Muslim leaders have very important roles to play in promoting and looking after Muslim youths to adopt Islamic ethics and the way of life that corresponds with Islamic principles by training, teaching youths about the religion, and socializing their mind (Laeheem, 2012; Suphap, 2003). Community leaders must develop youths' potential and must instill in Muslim youths the awareness of leading their life after the model of the Prophet Muhammad. Furthermore, they need to provide knowledge and understanding of Islamic morals and ethics for Muslim youths to adhere, to and follow as the system of life and for their everyday life correctly according to Islam (Laeheem & Baka, 2010; Mahama, 2009). Additionally, community leaders have to organize activities to include the process of socialization of the mind and instilling social norms in youths placing emphasis on incorporating moral and ethical principles in the activities for youths to learn and accept values, as well as regulations to be able to live with others in society (Satsangan, 2000; Suphap, 2003).

However, promotion of Islamic ethics by the community is not yet a success because some parents and youths are not interested and do not cooperate in encouraging their children to participate in the activities because all three activities have originated from community leaders. Furthermore, the activities are repetitious, have no variety, and place emphasis on mainly religion with no integration between the secular and religious activities. Thus, the activities do not meet the needs of youth which can be a result from a lack of participation by the parents and their children in the organization. Another reason is a lack of a process of providing understanding, building realization in the importance of the activities, and of instilling the correct concepts and principles in the group of parents and youths. These are the main reasons why many parents and youths do not join in the activities. It is evident that the process of promoting target persons to know, understand, realize, and see the importance of participation, and in joining in organizing the activities can be a method that can encourage the target persons to design activities that meet their interest and needs which can make it more likely they will join the activities, and this can lead to achievement in organizing activities (DeLamater & Myers, 2007; Tansakul, 2004). Promoting a group of people with the same goal to organize activities with a principle of promoting joint responsibility that is clearly distributed, and a principle of promoting activities that meet the needs and interest of the target group is one way with a high possibility of success in

achieving group participation in the activities that meet the objectives that have been set for particular purposes (Mapobsuk, 2000). The fact that community leaders place emphasis on youth participation in every step of the activity by prompting them to make decisions freely and equally from the step of identifying the problems and causes of the problems, to planning, implementing, following up, and evaluating is considered the main factor that encourages youth interest to participate in the activity voluntarily and enthusiastically with the intention to achieve the goal (Bureekul, 2005).

Furthermore, community leaders should use teamwork principles as techniques in promoting Islamic ethics among youth by promoting and supporting youths to jointly set a clear and concrete goal focusing on youths working as a team toward the same goal. Group or team members agree on the same goal, jointly plan and solve problems. This is also another important factor influencing youths' decision to participate in the activity voluntarily, and increasing the efficiency of the activity towards success that is the goal that they as group members have set. According to Mapobsuk (2000) and Tansakul (2004), teamwork and good interactions among youths who have the same goal and where each of them has clear responsibility are considered working techniques that promote the target group of youths to join the activity and make it highly likely to be successful. Promoting the target group to do group work with unity is considered a motivation for the target group to be interested in participating in the activity and helps develop a working process to achieve the goal. In addition, teamwork focuses on a process that involves youth participation in all steps from thinking and planning to decision-making, implementing, following up, and evaluating and provides opportunity for youths to be responsible for running their own activities (DeLamater & Myyers, 2007). Promoting teamwork and participation of related target groups are regarded as providing opportunity for persons to make decisions freely and equally from the first step to the last step of running the activity; that is from participating in searching the problems and causes of the problems, planning, implementing, to following-up and evaluating which stimulates the target group to be interested in participating in the activity voluntarily with enthusiasm and true intention. Eventually, teamwork and participation become important factors moving the activity to success (Bureekul, 2005). It can be seen that placing emphasis on teamwork and the participation of youths are factors that make the target youths cooperate in participating in activities that meet their interest and needs.

The results of this study can assist individuals and organizations related to the promotion of Islamic ethics in adherence to the faith among youths in the local area and other areas in forming good policy and concrete strategies for promoting and supporting community leaders to promote Islamic ethics in adherence to the faith. In particular, Islamic religious and state organizations can use these findings in forming good policy and concrete strategies for promoting and supporting Thai Muslim youths to adopt Islamic ethics in adherence to the faith; for example, instilling awareness in youths to lead their lives according to the Islamic principles, organizing activities and training youths and parents to have

knowledge of the religion and practice the religion correctly, promoting religious and general education, promoting dressing correctly according to Islamic principles, and having friends of the opposite sex appropriately according to religious principles. Moreover, these findings are important information for promoting and supporting social institutions such as the family institution, educational institution, and religious institution to more concretely promote Islamic ethics in adherence to the faith among Thai Muslim youth. To do this, socialization can be used because it is a process by which parents, teachers, and community leaders can train, teach, advise, and instill awareness that is correct according to social norms and Islamic principles. In addition, the results of the study can be used in promoting community leaders and core youth leaders to jointly organize activities to promote Islamic ethics in adherence to the faith that meet the needs and interest of youths. Related individuals and organizations should cooperate in doing concrete work, especially the government sector should set policy, assign organizations to take responsibility, allocate adequate budgets for activities, and importantly, promote and support youths to participate in the activities from the thinking process and planning, to decision-making, implementing, and following-up and evaluation.

Conflict of Interest

None.

Acknowledgments

This work was supported by the Higher Education Research Promotion and National Research University Project of Thailand, Office of the Higher Education Commission according to contract No. LIA5805268S.

References

- Bungatayong, M. (2009). *Activities for inculcating Islamic ethics in secondary students at Islamic private school in the Educational Area 1, Yala* (Unpublished master's thesis). Prince of Songkla University, Pattani. [in Thai]
- Bureekul, T. (2005). *Participation theories and processes*. Nonthaburi, Thailand: King Prajadhipok's Institute. [in Thai]
- Deemuleh, H., & Laeheem, K. (2016, May). *Causes of a lack of Islamic ethics in adherence to the faith among Muslim youth in Ban Kha Ling community, Phithen sub-district, Thung Yang Daeng district, Pattani province*. Paper presented at 8th international conference on humanities and social sciences, Selangor, Malaysia.
- DeLamater, J., & Myyers, D. (2007). *Social psychology*. Belmont, CA: Tomson/Wadsworth.
- Juajan, J. (2005). *Ethics: Ethical theories for educational administrators*. Bangkok, Thailand: Odeon Store. [in Thai]
- 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. [in Thai]
- 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. [in Thai]
- 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. (2015). *Participatory action research to enhance Islamic ethics in commitment to faith of Muslim youth in Ban Kha Ling, Phithen sub-district, Thung Yang Daeng district, Pattani province*. Songkhla, Thailand: Prince of Songkla University. [in Thai]
- 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. [in Thai]
- 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.
- Mahama, M. (2009). *Islam: Way of life*. Songkhla, Thailand: Po-bard. [in Thai]
- Mapobsuk, W. (2000). *Human relations*. Bangkok, Thailand: Se-Education. [in Thai]
- Satsangan, N. (2000). *The principle of cultural anthropology*. Bangkok, Thailand: Rama Printing. [in Thai]
- Sereetrakul, W. (2009). *Factors affecting family solidarity in the opinions of Thai teenagers* (Unpublished master's thesis). Ramkhamhaeng University, Bangkok. [in Thai]
- Suphap, S. (2003). *Sociology*. Bangkok, Thailand: Thai WatanaPanich. [in Thai]
- Suramethee, P. (2007). *Ethical issues: The challenges issues for present Thai education system*. Nakhonratchasima, Thailand: Mahachulalongkornrajavidyalaya University. [in Thai]
- Tansakul, P. (2004). *Why teams do not work*. Bangkok, Thailand: Jit Jaka-warn. [in Thai]
- Thitirat, P. (2004). *Human and society*. Bangkok, Thailand: Kasetsart University. [in Thai]