Action Research to Promote Islamic Learning for Elderly Muslims in Khao Tum Sub-District and Yarang Sub-District Yarang District Pattani Province

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Abstract
The objectives of this action research were to explore the conditions of promotion, to develop guidelines for promotion, to examine the results of the operational promotion of Islamic learning, and to propose application of the results for policymaking. Data were collected through in-depth interviews, brainstorming and critique meeting with early-elderly Muslims, Muslim leaders and Muslim academics. The data were analyzed with content analysis after experiments were conducted with the target groups. T-test and one-way ANOVA using the R program were performed. The results were as follows. 1) The elderly Muslims in the two areas had problems in Islamic learning, needed Islamic learning, had methods for Islam studies, received Islamic learning promotion, and had the same factors of Islamic learning. 2) A suitable guideline for promoting Islamic learning was group study activities or "Halaqah Activities Program". 3) After the operational experiment, all the four groups of elderly Muslims had higher performance results on all the three aspects. 4) Heads of families, community leaders and local organizations should encourage the use of Halaqah activities to promote Islamic learning among all age groups.

Keywords: Elderly muslims; Halaqah activities program; Islamic learning; Promotion.

1. Introduction
Islam is a complete system of life that integrates beliefs, practices and secular as well as religious activities so well that they cannot be separated. It is a system Allah bestowed to Muslims to strictly adhere to in accordance with the Al-Quran and the model set by the Prophet Muhammad and learn about it through various means and institutions (Anmunajid, 2010). However, with modern technological advancements that are changing rapidly, most Muslims neither received Islamic learning from their parents' training and teaching nor from their education in Tadika. In addition, religious leaders ignore reinforcement of religious knowledge which is a cause of Muslims deviating from the correct way of living their lives and unable to distinguish between rights and wrong that they should be able to, according to their age. They indulge in and value advancements of technology and become slaves to technology in addition to accepting foreign cultures that come into Muslim society in the age of globalization (Anmunajid, 2010; Annadwee, 2004). Recent studies have shown that most Muslims do not pay attention to religious learning, ignore religious practices, disregard doing well and deviate from religious principles (Laeheem and Baka, 2010). The Islamic way of life has become only a choice for Muslims as most of them give more importance to the unceasing technological advancements. That is the reason why they ignore learning Islamic principles resulting in a lack of knowledge and a lack of understanding about religious practices and not living according to the Islamic way of life (Laeheem, 2017).

The problems of Islamic learning among elderly Muslims in the three Southern border provinces are not different from the abovementioned problems. In other words, most elderly Muslims lack knowledge and understanding about Islamic principles, especially knowledge and understanding about the principles concerning Islamic belief, Islamic principles and Islamic ethics that all Muslims must learn and seek knowledge to use in everyday religious practices and as a system of life. The lack of religious knowledge and understanding among elderly Muslims result in their inability to practice the religion correctly, inability to be good role models for their children and grandchildren, and inability to teach, train and socialize them to behave the Islamic way. Some major causes of their inabilities are their negligence in Islamic learning, negligence in religious practices and their behaviors that were against Islamic principles when they were young (Laeheem and Baka, 2010). This agrees with previous studies which found that 69.3 percent of Muslim youth had a low level of knowledge and understanding about Islam, never participated in Islamic activities, and never had training on Islam. As a result, 51.3 percent of females and 48.7 percent of males behaved against the Islamic way of life (Laeheem, 2012). Those who had a low

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level of knowledge in Islamic teachings and those who had a low level of Islamic upbringing behaved against the Islamic way of life (Laeheem, 2013). The risk group of Muslim youth were not brought up the Islamic way, did not participate in Islamic activities, and were not looked after by religious leaders and parents. Thus, they had a high level of misbehavior; 50.9 percent were females and 49.1 percent were males (Laeheem, 2017).

The problems result in elderly Muslims' inability to correctly perform religious practices and inability to promote their children and grandchildren to behave the Islamic way. According to an Islamic concept, parents and guardians both males and females must together raise and train their children closely. It is said that Islam stipulates that upbringing and training children are duties of parents because children are considered valuable presents from Allah. Thus, children's behavior depends on their upbringing (Khagphong, 2004). Parents must teach their children religious principles since they are young for them grow up to be good quality adults. Moreover, parents and guardians must practice religious activities and do good deeds for children to take as examples (Laeheem, 2012). Therefore, studies are needed to find out solutions to these problems. Moreover, importance must be given to promotion of Islamic learning among elderly Muslims so that they can be complete Muslims through a learning development process consisting of the three following methods: socialization of the mind to become a desirable type of person (Tarbiyah), knowledge transfer of the religious world and secular world (Tahleem), and ethical training (Adib). These are the Islamic learning process with a specific characteristic of lifelong learning for spiritual, intelligent, physical and social development. This learning process responds to the objective of creating humans to be slaves of Allah (Mahama, 2009). Instilling awareness of Islamic learning by training to provide knowledge and understanding about Islamic principles in all Muslims can make encouraging them to behave the Islamic way a success (Laeheem and Baka, 2010). The level of religious knowledge, Islamic upbringing, participation in religious activities, and participation in training concerning Islam can all affect Islamic behavior (Laeheem, 2013).

Therefore, one way to solve the problems is to promote Islamic learning among elderly Muslims concretely, continuously and in a practicable way. This is in line with the government policy on promotion for lifelong learning among the elderly for self-development, self-reliant, and awareness of the changing society in the new age (Ministry of Education, 2010). Lifelong learning can provide learning at all time, and as they gain knowledge, skills and experience they need from lifelong learning, they have self-development that helps them to develop the society (Rattana-ubon *et al.*, 2011). Moreover, Islam promotes every Muslim to always learn, especially learning things that are useful for living a well-balanced life continuously with emphasis on conducting oneself correctly according to religious principles. Muhammad the Prophet said, "Seeking knowledge is necessary for all Muslims."; and "Seek knowledge from the cradle to the grave." (Wonglekha, 2014).

Hence, the research team was interested in the problems and considered it necessary to conduct an action research to promote Islamic learning for elderly Muslims in the three Southern border provinces. Two sub-districts, Khao Tum and Yarang, both of Yarang District, Pattani Province were selected because they were ready and nearest to a learning resource at Fatoni University. Moreover, the university has many lecturers who are experts in Islamic learning and are ready to cooperate in promoting Islamic learning for elderly Muslims who have the problems. Research questions formed as a result of research about the areas will be beneficial to policymaking on solving the problems of elderly Muslims lacking learning since they were young and those who have a low level of Islamic learning. Furthermore, the results of the study will be useful for policymaking on promotion and support for elderly Muslims to have more knowledge and understanding of Islamic learning. They will then be able to practice the religion correctly, to be good role models and to be able to train and teach their children and grandchildren. Cooperation is required from related individuals and organizations in developing the elderly and determining how to solve the problems to meet the needs, to suit social and cultural environments and the Islamic principles. In addition, the policy and development approach should be implementable with elderly Muslims so that they are truly improved in Islamic learning and able to use the knowledge in their everyday life based on ethics sustainably.

2. Material and Method

This action research applied the spiral action research with the dialectical method consisting of four steps: identifying the focus of the research, data collection, data analysis and interpretation, and development of action plans. The research method is divided into 4 phases.

2.1. Investigation of Islamic Learning Promotion

Phase 1 of the study was investigation of characteristics, conditions and facts concerning Islamic learning in the past and the present of elderly Muslims in six dimensions: problems in Islamic learning, needs for Islamic learning, methods of Islamic learning, receipt of Islamic learning promotion, and push factors and pull factors for Islamic learning among elderly Muslims. The method was carried out as follows.

Key informants were divided into three groups: 22 early elderly Muslims (60-69 years old), 20 Muslim leaders with an important role in driving work relating to elderly Muslims, and 27 Muslim academics with expertise in Islamic learning living or working in the target areas, totaling 69 informants. The research team members and Masjid committee members in the target areas jointly selected the key informants.

The research instrument was a guideline for in-depth interview questions to find out the conditions of Islamic learning, guidelines for Islamic learning promotion, and factors affecting Islamic learning among elderly Muslims. The guidelines for in-depth interview questions were used according to the checklist but flexibility was allowed depending on the context of the informants and the goals of the interviews (unstructured interviews). The research team members who conducted the interviews asked questions in addition to those in the guideline to attract the attention of the informant on only related data.

Data collection—In-depth interviews were conducted with the three groups of informants who were contacted in advance. The objectives of the research and interview were explained to them and they were given the guideline of interview questions so that they can try to understand the questions before the actual interview was conducted on the date and time that were arranged in advance.

Data analysis—Data collected from in-depth interviews were categorized, analyzed and interpreted based on the objectives and concepts of the research. Content analysis was performed based on logics compared with related concepts, theories, and research reports along with the contexts. Then the results were presented with descriptive analysis.

Linking the research results of Phase 1 with Phase 2 research—Data collected were details and important issues for use to form a conceptual framework for development of Islamic learning for elderly Muslims. This development framework corresponded to the problems and needs of elderly Muslims, especially important data that could be used in determining suitable content for Islamic learning activities that led to Phase 2 of the research.

2.2. Development of Guidelines for Islamic Learning Promotion

Phase 2 of the study was development of guidelines for Islamic learning promotion by using Halaqah (group study) in the driving process for elderly Muslims to have Islamic learning of three Islamic principles: belief, practice, and ethics. A socialization process was also used with three Islamic principles: (Tarbiyah) which is socialization of the mind, (Tahleem) which is knowledge transfer for practice, and (Adib) which is ethical training. The method was carried out as follows.

Brainstorming was attended by 40 key informants consisting of 15 Muslim academics who were experts in Islamic learning who lived or worked in the target areas and in the three Southern border provinces, 15 early elderly Muslims, and 10 Muslim leaders who played an important role in driving work concerning elderly Muslims. For the critique meeting, it was attended by 40 informants consisting of 18 early elderly Muslims, 15 Muslim leaders who played an important role in driving work concerning elderly Muslims, 12 Muslim academics who were experts in Islamic learning who lived or worked in the target areas. The research team members and Masjid committee members in the target areas jointly selected the key informants for Phase 2 of the research.

The research instruments were 1) guidelines for brainstorming with questions formed using the results of in-depth interviews as the scope of the questions. Particularly, questions were those related to Islamic learning, needs for Islamic learning, methods for Islamic learning, receipt of promotion of Islamic learning, and factors affecting Islamic learning. Types and content of activities were determined in order to gain draft guidelines for Islamic learning promotion for elderly Muslims in the operational areas. 2) Guidelines for the critique meeting for attendants to examine the draft promotion of Islamic learning for elderly Muslims which was the results of the brainstorming. The purpose of the critique meeting was to make the draft clear and correspond to characteristics of the target groups; to check and complete the guideline so that it was suitable for the operational areas, meet the needs, efficient, and concretely implementable.

Data collection—The brainstorming was attended by the three groups of informants. The research team leader opened the meeting and presented suggestions and encouraged participants to exchange ideas to obtain guidelines and content for promotion of Islamic learning for elderly Muslims in the operational areas. Then the critique meeting was held attended by the three groups of informants for evaluation and improvement of types, characteristics and content of the activities to make them suitable, correspond to the context of the areas and the target groups, meet the needs of elderly Muslims, and implementable concretely and effectively. The results of the meeting were concluded in a program called "Halaqah Activities for Islamic learning Promotion".

Data analysis—Data obtained from the brainstorming and the critique meeting were categorized, reviewed for understanding, analyzed and interpreted based on the objectives and concepts of the research. Content analysis was performed and presented with descriptive analysis.

Linking the results of Phase 2 of the study with Phase 3—The results of the brainstorming and the critique meeting participated by the three groups of key informants were details and important issues for use in the experiment of promotion of Islamic learning for elderly Muslims leading to Phase 3 of the study.

2.3. Experimentation of Promotion of Islamic Learning for Elderly Muslims

Phase 3 of the study was to experiment promotion of Islamic learning for elderly Muslims with the target groups. Performance in Islamic learning for elderly Muslims was evaluated and compared between before and after the experiment, and the two communities with different contexts were compared. The study was carried out as follows.

The target groups and the key informants were 54 early elderly Muslims (60-69 years old) who were self-dependent, active aging and without dimentia. These key informants were divided into four groups: 15 elderly women from Khao Tum Sub-district; 12 elderly men from Khao Tum Sub-district; 15 elderly women from Yarang Sub-district; and 12 elderly men from Yarang Sub-district. The characteristics of the participants of the operational experiment were as follows. (1) Elderly Muslims selected jointly by religious leaders and key informants emphasizing elderly Muslims evaluated as having a low level of Islamic learning. (2) Early elderly Muslims (60-69 years old) living in a family with children and grandchildren and without dementia according to the TMSE: Thai Mental State Examination (Department of Mental Health, 2012). (3) Elderly Muslims with opportunity and ability to use the body of knowledge as a model and transfer to their children and grandchildren. (4) Elderly Muslims always participating in Islamic learning conducted by a religious leader but still not having enough knowledge and understanding to perform religious practices correctly. (5) Elderly Muslims willing to participate in the operational

experiment continuously and throughout. In-depth interviews and non-participant observation were conducted. The operational experiment was carried out with a total of 44 participants divided in to three groups: 24 early elderly Muslims, 10 Muslim leaders, and 10 Muslim academics with expertise in Islamic learning.

Two research instruments were used: an Islamic learning evaluation form for elderly Muslims, and a program called "Halaqah Activities for Islamic learning Promotion". 1) An Islamic learning evaluation form for elderly Muslims was developed with the following steps. 1.1) Studying documents and research reports related to promotion of Islamic learning and quality of evaluation form. Data obtained from the documents and from the field were used to form questions covering the topic of Islamic learning. 1.2) The questions were tested for content validity and index of item objective congruence (IOC) by three experts and the IOC value was 0.66-1.00. 1.3) The evaluation form was piloted with 45 elderly Muslims who were not in the target groups and the reliability was tested and the Cronbach's alpha coefficient was 0.875. 2) The program "Halaqah Activities for Islamic learning Promotion" was a result of the brainstorming and the critique meeting. To make the activities suitable and in line with the context of the operational areas and the characteristics of the target groups, the following steps of development were taken. 2.1) Studying documents and research reports related to promotion of Islamic learning. 2.2) Brainstorming session was organized and data from the field, from in-depth interviews about the conditions and guidelines for Islamic learning were used in the session to develop guidelines for promotion of Islamic learning. 2.3) Creating the program "Halaqah Activities for Islamic learning Promotion" and improving the content of the activities. 2.4) The critique meeting was held to review and analyze the activities in terms of characteristics, types and content to make them suitable, corresponding to the contexts of the target areas and groups, the needs of elderly Muslims, and implementable concretely and effectively.

Data collection—Data were collected with the following steps. Step 1 was evaluation before the operational experiment; performance in Islamic learning of elderly Muslims in the operational areas was evaluated to obtain primary data and select participants for the target groups of the operational experiment. The evaluation form was checked, and the evaluation results were compared with the normal criteria to identify elderly Muslims with a low level of Islamic learning, and their scores were kept as the scores before the operational experiment. Step 2 The operational experiment was carried out with the target groups selected in Step 1 and the action research was conducted as plan. Step 3 Evaluation after the operational experiment—The evaluation form for the elderly Muslims was used with the target groups participating in the operational experiment. In-depth interviews and non-participant observation were conducted on the operational experiment of the "Halaqah Activities for Islamic learning Promotion" to generate additional answers. The target group members were selected based on the criteria. The operational experiment was conducted once a week for 14 weeks of two hours each. The experiment had six steps as follows. Step 1: The activity was open with a Salam greeting, praising Allah, praying for the Prophet Muhammad, and reading the Al-Quran. Step 2: Introduction to the main content of the activity. Step 3: Citing the Al-Quran and Al-Hadith for learning. Step 4: Discussion and knowledge exchange according to the objectives. Step 5: Conclusions and reflections to exchange experience for learning and knowledge. Step 6: Closing the activity by making Dua and Surah Al-Asr. The content of the 14 activities were: Belief in Allah, Belief in Mala-i-ka, Oath taking, Prayer, Practices towards Masjids, Manners of Prayer, Belief in the Al-Quran, Belief in Rasul, Fasting, Manners of fasting, Belief in Quiyamah Day, Belief in Koh Tho and Koh Adah, Zakat, and Hajj ceremony.

Data analysis—Results of evaluations of Islamic learning obtained before and after the operational experiment were analyzed with the R program to compare performance of the target groups in Islamic learning before and after the experiment using paired samples t-test. Comparisons of performance of the four target groups in the two areas with different contexts were performed using one-way ANOVA. Data obtained from the in-depth interviews were categorized, reviewed for understanding, analyzed and interpreted using content analysis and presented using descriptive analysis.

Linking the results of Phase 3 of the study with Phase 4—The results of data collection were details and important issues for policy recommendations on application of guidelines for Islamic learning promotion for elderly Muslims in the three Southern border provinces which lead to Phase 4 of the study.

2.4. Policy Recommendations for Application of Guidelines for Promotion of Islamic Learning

Phase 4 of this study is on recommendations for using guidelines for Islamic learning resulted from this study to promote Islamic learning for elderly Muslims in the three Southern border provinces because the guidelines were reflections of the results of the experiment participated by the target groups. Practices according to the guidelines would have more opportunity to success. The study was conducted as follows.

The total of 57 key informants were divided into three groups: 20 early elderly Muslims from the operational experiment, 12 Muslim leaders from the operational experiment, and 15 Muslim academics in Islamic learning living or working in the target areas.

The research instrument was a list of questions for in-depth interviews which were semi-structured. These questions were only guidelines that were flexible depending on the context of the key informant and the goal of the interview (unstructured interview). The interviewer could use questions in addition to those on the list in order to attract the informant to only topics related to policy recommendations for application of guidelines for promotion of Islamic learning in the three Southern border provinces only.

Data collection was conducted through in-depth interviews with the three groups of informants who were contacted in advance for the researchers to explain the objectives of the study and the interview. The informants

were given the questions in advance for them to try to understand before the actual interview on the arranged day and time.

Data analysis—The data obtained from the in-depth interviews were categorized, reviewed for understanding, analyzed, interpreted using content analysis and presented using descriptive analysis.

3. Results
3.1. Conditions of Islamic Learning Promotion Among Elderly Muslims

Elderly Muslims had three important problems concerning Islamic learning. 1) Lack realization and did not give importance to Islamic learning. This was connected with the efficiency of time management due to high amount of responsibilities, tiredness after work and extra income earning job, and long traveling to work that became a way of life. As a result, they ignored Islamic learning and sometimes they even ignored daily religious practices. 2) A problem of religious leaders did not adequately promote Islamic learning as they also had to focus on earning income for their families during the time of poor economic conditions of the changing world that affected their religious dedication. 3. A problem of lacking learning promotion operators. The lack was caused by a limited number of religious learners and some learning promotion operators had overwhelming work related to religious ritual. Most of them were schoolteachers and tertiary lecturers. Some religious leaders did not have bachelor's degree; they had only level 7 or level 10 of Islamic learning from a Pondok but the community accepted them as religious leaders. However, the problem of lacking learning promotion operators still existed as there were only a limited number of them and when they were tied up with other responsibilities, there were substitutes.

Four major needs for Islamic learning among elderly Muslims were as follows. 1) The need for Islamic learning as group study (Halaqah) which is an activity of a group sitting in a circle to learn and exchange knowledge. All participants have opportunities to help solve problems or to interact knowing clearly the objectives, to exchange experience to learn by themselves and use the experience they gain from group study for self-development. 2) The need for Islamic learning focusing on religious practices. In this type of learning, participants are able to use the body of knowledge gained from learning the belief principles, practices, and Islamic ethical principles in the daily life practices correctly and completely. 3) The need for Islamic learning regularly and continuously. This type of learning promotes and encourages learners to regularly and continuously seek knowledge and study Islam that is useful for the balanced life. It is also lifelong learning that they can adhere to as the system of life and practice the religion correctly in their everyday life. 4) The need for family support for Islamic learning. This is an important element that can affect the efficiency of learning among elderly Muslims. The support consists of advice and help in terms of information, media, equipment, expenses, as well as mental, spiritual and intellectual support. Such support tightens family relationship making them feel easy to consult and exchange opinions on various topics. The support includes family members protection and care so that they are saved from fiery hells.

Elderly Muslims had three major methods of Islamic learning as follows. 1) Learning through religious lectures at the Masjid given by famous and recognized religious leaders or Toh Khru who take turns to give a lecture each week in the morning of Saturday or Sunday. Learning can also be through religious lectures and teaching by the religious leader of the community or village Masjid which usually take place in the evening (Maghrib Prayer) and at night (Isha Prayer). 2) Learning through Muslim television, radio, and lecture clips produced by educational institutions and Islamic organizations and disseminated online, on social media, and television. 3) Learning through good role models is learning through observation on models recognized and respected by the community and follow by practicing it in everyday life. These are good role models in principles of belief (Akidahara), practice (Ibadah), and ethics (Akkat).

Elderly Muslims received important promotion of Islamic learning in three methods as follows. 1) They received two types of promotion from religious learning management in the Masjid which are religious lectures in each month by guest speakers who are experts in religion to give lectures, talks and explanations about the religion. Another type is teaching and learning management by the religious leader (Imam) to members of the Masjid of each village with emphasis on reading, translating and explaining the Al-Quran and Al-hadith and perform daily religious practice. 2) They received promotion from small group learning management with emphasis on learning to read the Al-Quran correctly according to the reading principles (Tajweed), learning to translate and explain the revelations (Tafsir) and asking questions, exchanging knowledge about present problems concerning the religion and problems concerning current world situations. 3) They received promotion from persuasions and invitations (Dawah) to Islamic learning which invite Muslims to the religion of Allah (S.b) and to the provisions that emphasize performing religious practices correctly according to Islamic principles. Additionally, the emphasis is on practices commanded by Allah, other appropriate practices, and practices that Muslims must avoid because they are prohibited by Allah concerning the principles of belief, practice and ethics.

Elderly Muslims had four important push factors for Islamic learning as follows. 1) Aging and fear of death. They were encouraged to actively and earnestly perform religious activities aiming at the last goal in life which is the heavenly garden of Allah. 2) Having time and property ready for learning. The emphasis is on humans who have time and property and are free from responsibilities and thus, they could pay attention to Islamic learning to seek the pleasure of Allah by performing religious activities correctly, being good role models and teaching and training their children and grandchildren. 3) Desire to enter god's heavenly garden and to be away from hell. The most important goal for determination in strictly and regularly performing religious activities according to Islamic principles is to enter Allah's heavenly garden. 4) Desire to be a complete Muslim and a role model for children and grandchildren. The secondary goal is to use the body of knowledge gained from Islamic learning to perform daily

religious activities to be a good and complete Muslim. Moreover, they would invite children and grandchildren to perform religious activities together so that they can be role models, teach and train their children and grandchildren.

Elderly Muslims had four important pull factors as follows. 1) The operator is recognized and respected. This is because religious leaders who are recognized and respected play an important role in promoting Islamic learning because they function as representatives of the Prophet Muhammad. 2) Suitable and diversified study places .In addition to the Masjid, Islamic learning took place at each promotion operator's house and each group member's house for convenience of travelling, for suitability of teaching and learning management and for convenience of group members who might have some limitations. 3) Suitable learning time. Most learning that took place in the Masjid was in the evening (after the Maghrib Prayer and Isha Prayer) and on Friday morning. However, the learning time of some groups depended on certain agreed time between learners and teachers. 4) Suitable learning environments, especially family and social environments where the elderly were reminded and encouraged to take Islamic learning and to perform daily religious activities. Moreover, these environments were suitable for the elderly's needs. Family and neighbors supported them with financial help and provided them with transport to participate in the Islamic learning.

3.2. Development of Guidelines for Islamic Learning Promotion

The guidelines for Islamic learning promotion suitable for the operational areas and the target groups were activities of the program "Halaqah Activities for Islamic learning Promotion" which is a learning process for socialization of the mind and religious and social principles such as learning the Al-Quran, learning Al-hadith, principles of belief, principles of religious provisions, Islamic ethics, and Islamic information, etc. The group usually consisted of 8-12 people and group study is one important method of Islamic learning promotion for group participants to have knowledge and understanding in living a more complete Islamic way of life.

The activity had six steps. Step 1: The activity was open with a Salam greeting, praising Allah, praying for the Prophet Muhammad, and reading the Al-Quran. Step 2: Introduction to the main content of the activity. Step 3: Citing the Al-Quran and Al-Hadith for learning, learning profoundly the meaning and explanation in detail. Step 4: Discussion and knowledge exchange according to the objectives. Step 5: Conclusions and reflections—pondering and thinking back carefully for knowledge exchange, for learning, for knowledge and for creating and distinguishing meanings of different things clearly. Step 6: Closing the activity by making Dua and Surah Al-Asr. The structure of the program was that there were 14 activities/topics, one activity lasted for two hours each week. The contents/topics were Belief in Allah, Belief in Mala-i-ka, Oath taking, Prayer, Practices towards Masjids, Manners of Prayer, Belief in the Quran, Belief in Rasul, Fasting, Manners of fasting, Belief in Quiyamah Day, Belief in Koh Tho and Koh Adah, Zakat, and Hajj ceremony.

3.3. Operational Experiment on Islamic Learning Promotion for Elderly Muslims

Before their participation in the program "Halaqah Activities for Islamic learning Promotion", the evaluation results of Islamic learning of elderly Muslim males and females in Khao Tum Sub-district and Yarang Sub-district in the three aspects were not different. These three aspects were Islamic behavior, teaching and training children and grandchildren, and being a good role model for children and grandchildren. However, after their participation in the program "Halaqah Activities for Islamic learning Promotion", the evaluation results of Islamic learning of all the four groups of elderly Muslims in these three aspects were higher than before participation in the program at a significant level of .001 even though the results of all the four groups were not different.

From in-depth interviews and non-participant observation, it was found that after participation in the "Halaqah Activities for Islamic learning Promotion", performance all the four groups of elderly Muslims were improved. That is, they had better Islamic behavior, which is the first aspect, such as they prayed together in groups five times a day (Jamaah) at the Masjid which are voluntary prayer (Sunat), Sunat Rahwat prayer, Sunat Tahiyatul Masjid prayer, and Sunat Dhuha prayer, reading the Al-Quran, studying the meanings and understanding explanation of the Al-Quran. Moreover, they voluntarily fast (Sunat), especially every Monday and Thursday and on important days; they made donations and paid Zakat regularly and continuously, and they prepared their property for the Hajj pilgrimage to Mecca in Saudi Arabia. Besides, for the second aspect, elderly Muslims used the knowledge they gained from participating in the Halaqah program to teach and train their children and grandchildren and persuaded them to pray in groups at the Masjid (Jamaah) and taught them to read and memorize the Al-Quran. They taught and trained the children and grandchildren to fast voluntarily every Monday and Thursday as well as on important days; taught them to make donations regularly; taught them to revere Allah, know Allah's name, make Dua and to say Zikrullah regularly. Moreover, for the third aspect, it was found that elderly Muslims used knowledge gained from participation in the Halaqah program to conduct themselves as good role models for their children and grandchildren more than before their participation in the program. In addition to their improved Islamic behavior, they followed the Prophet Muhammad's guidance in their daily life. They read Azkar Nabawi, made Dua, said Zikrullah, and showed good manners towards family members and neighbors.

3.4. Policy Recommendations for Applying the Guidelines for Islamic Learning Promotion

Policy recommendations for the family level are as follows. 1) The program "Halaqah Activities for Islamic learning Promotion" should be promoted for Islamic learning at the family level conducted by head of the family and elderly members who have participated in the program Halaqah activities in the community. All family members should be encouraged to participate in the activities with emphasis on socialization and skills in performing religious activities. 2) A model for Islamic learning promotion should be developed, and Halaqah activities should be used at

the family level. Leadership skills should also be developed, especially for leading Halaqah activities in each family so that the knowledge can be used with Halaqah activities in the family. 3) Head of the family should be required to attend a training session on Islamic learning with emphasis on practice in order to use and integrate the knowledge with the contents of the program Halaqah activities to promote Islamic learning.

Policy recommendations for the community level are as follows. 1) Individuals and organizations at the community level should cooperate and concretely integrate the Halaqah activities; 2) The community should be promoted as a learning resource and a center for conducting the Halaqah activities to promote Islamic learning for people of all groups and all ages, especially the elderly and youth as these two groups should be urgently promoted to have Islamic learning. 3) Islamic lectures should be considered as a community agenda, a community fund for Islamic work should be established, community clubs for social benefits or mobile activities should be established, and community forums should be organized in the community.

Policy recommendations for the organizational level (municipality, Tambon or sub-district administrative organizations (TAO), provincial administrative organizations (PAO) and the Southern Border Provinces Administration Center (SBPAC)) are as follows. 1) The program Halaqah activities should be financially supported to promote Islamic learning, and should be jointly operated by all organizations, municipality, TAO, PAO and SBPAC. Clear and adequate budgets should be concretely allocated and planned. 2) Islamic learning development and promotion plans should be added in Muslim communities. Heads of families should know their role and responsibilities as head of the family. Islamic learning promotion should be in various types to make it accessible to all groups of people. There should also be community forums that give more importance to elderly people. 3) Learning promotion should be provided for elderly people to learn about Islam, to develop quality of life, to develop occupations and to establish groups for different purposes. These should be stipulated in provisions of each organization, municipality, TAO, PAO and SBPAC, and each community should have participation in designing activities. Above all, financial support should be adequately provided.

4. Discussion

All elderly Muslims have similar conditions of Islamic learning with religious leaders playing an important role in their lives and Islamic principles as the system of life. However, it is necessary to provide knowledge and understanding to elderly Muslims in the community continuously so that they have plan of life to follow and practice their daily life correctly. As it is said that Islamic learning promotion and seeking for knowledge are sublime and are duties of Muslims. If Muslims are promoted to have Islamic learning that are complete and correct according to the principles of belief, practice, and Islamic ethics to adhere as the system of life, they will be prosperous in knowledge, skills, and processes and able to live in society peacefully and happily. Islamic learning are a process of training, socializing, nurturing intelligence, body and mind to make humans complete with moral, ethics and disciplines (Mahama, 2009; Narongraksakhet, 1997). Islamic learning promotion is crucial for Muslims because knowledge and understanding Islam can protect them from being lost in bad social environments and make them humble and live their lives within the scope of Islam (Laeheem and Baka, 2010). Therefore, religious leaders must perform their duties in upholding the religion and sacrifice themselves in the way of Allah aiming at building foundation of doing good deeds, carrying on Islamic beliefs and bringing peace to Muslims in this world and the next world.

Additionally, elderly Muslims desire to learn Islam to use the body of knowledge in performing religious practice in their daily life correctly according to Islamic principles and take it as the plan for living their lives and to receive the good reward (the heavenly garden) in the next world. This responds to the needs of elderly Muslims who want to behave correctly according to Islamic principles focusing on doing good deeds and refraining from doing evil. Previous studies found that the Islamic socialization process is a positive factor associated with the Islamic way of behaving encouraging Muslims to follow and behave according to Islamic principles (Rimpeng, 2008). Socialization in Islam places emphasis on giving knowledge and understanding of Islamic principles by training and nurturing intelligence, body and mind to produce complete Muslims. Socialization of the mind, knowledge transfer both religious and worldly knowledge, and ethical training are for making Muslims complete (Touthern, 2010). Socialization using Islamic learning (Tarbiyah) can develop Muslims to be complete with ethics and religious practices which are a socialization process coupled with self-development to rigorously pursue good deeds (Wonglakha, 2012).

The guideline for Islamic learning promotion that is suitable for the operational areas and target areas is the program "Halaqah Activities for Islamic learning Promotion" which is a learning process of socialization of the mind for participants to have knowledge and understanding of the Islamic way of life that is more complete. It is also a way of instilling awareness and encourages Muslim leaders to see the importance or to realize their role in promoting Islamic learning. The program must be operated systematically with cooperation from individuals and all levels of organizations. It has been said that the Islamic learning promotion is one method that should be considered for use in promoting Muslims to behave in line with the Islamic way of life. The operation must be systematic and have cooperation from all related individuals and organization. Moreover, all parties concerned in the government sector and the private sector must cooperate and join hands to conduct activities to promote and oversee Muslims' behavior to be in congruence with Islamic principles. Participants should have opportunities to participate in all steps of the activities. Muslim leaders should be instilled with awareness and realization of seeing the importance of Islamic learning promotion to make Muslims behave the Islamic way (Usman, 2007). The group study activities aim to gather group members to learn and socialize their mind together in a group where they can learn the methods and styles of how to solve the problems that the group has set as its goal. In group studies, group members can socialize

and create the body of knowledge about Islam, especially the part relating to changes and invitations to participants so that they can achieve the goals (Kaseng, 2015).

Furthermore, this guideline for Islamic learning is management and operation with emphasis mainly on Islamic socialization which is socialization of the mind and instilling correct awareness of Islamic principles, admonition, persuasion, and being a good role model for the participants. Then the participants learn by absorbing more and more behaviors that are in accordance with the Islamic way of life. Then, they will realize and see the importance of religious practices, volunteering, and behaving the Islamic way. The results of the study revealed that in overseeing Muslims to adhere to the Islamic frame of reference, related individuals and organizations in the government sector and the private sector must coordinate, cooperate and join hands to do it. They must open opportunities for participants to participate in all the operation process to respond to the needs of the group and to receive cooperation from the group. As a result, overseeing Muslims to adhere to Islamic frame of reference will be efficient, effective and successful. Moreover, it is important to instill awareness and encourage Muslim leaders to see the importance of their duty to look after Muslims using the Masjid as the center for conducting activities for giving knowledge, teaching, training, admonishing, inviting, advising, practicing, etc. (Kaypan, 2012). The method to solve behavioral problems and promote good behaviors according to Islamic principles is to apply Islamic principles and Islamic concepts with emphasis on group studies or "Halaquah" Kaseng (2015). As can be seen, this guideline or method of learning promotion is one way that can help individuals and Islamic organizations develop learning among the elderly focusing on instilling awareness, organizing training regularly and continuously, providing knowledge about the religion, performing religious activities, and knowledge exchange.

The results of the study show that the program "Halaqah Activities for Islamic learning Promotion" can promote elderly Muslims to behave the Islamic way, to teach their children and grandchildren, and to be good role models for their children and grandchildren. This is because the program Halaqah activities is a program that focus on the process of promotion and support for elderly Muslims to have correct knowledge and understanding of Islamic principles. Participants have opportunities to correct their attitude and eventually behave the Islamic way as they have perceived from participating in the activities. They also have good attitudes and are able to use the knowledge they have gained to teach their children and grandchildren, and to be good role models for them. It has been said that giving importance to reinforce correct knowledge and understanding by training, socializing, and emphasizing on good attitude is a crucial factor that improves behavior of elderly Muslims. Thus, giving importance to applying the body of knowledge about Islamic principles in conducting the activities is imperative (Khagphong, 2004; Mahama, 2009). The process of conducting the Halaqah activities to promote Islamic learning can change behavior in a desirable way as expected by Muslim society. Giving importance to building knowledge and understanding, good attitude, continuous and regular religious practices is considered an important factor that enables elderly Muslims who participate in Halaqah activities to apply the knowledge gained from their participation to develop and improve their behavior so that it is good and desirable (Kaseng, 2015). Activities that place emphasis on good attitude, knowledge and understanding can help participants to socially adapt themselves, improve their habits and personality and encourage them to observe rules, regulations and social norms (Binkasun, 2001; Karee, 2012). Moreover, activities which give knowledge about Islamic principles and good attitude to participants can protect elderly Muslims from being lost in the bad social environments and can help them behave the Islamic way as they have learned from the activities; they can practice the religion rigorously as the activities instill in them ethics stipulated by Islam (Bungatayong, 2009).

Moreover, Halaqah activities give importance to good relationships, acquaintance, trust, good attitude and explanation to elderly Muslims to see value and benefits of what they will gain from participation in the activities. This corresponds with the statement that building friendship is very important to building the feeling of Islamic brotherhood. The activities can make participants feel that they receive attention, love, and care which makes them ready to receive correct knowledge and understanding of Islamic principles. This is the foundation of the activities to jointly solve behavioral problems of Muslims and heading to spend life together happily in this world and the next world. Therefore, the foundation of the activities is considered an important factor leading the activities to success (Narongraksakhet, 1997). Promoting the target groups that participated in the activities to seek knowledge for life is what Islam attaches much importance to. Participants who aim to have behavior in line with Islamic principles want to sincerely seek knowledge with respect and hope for rewards in this world and the next world. They do it because seeking knowledge is the important foundation of making humans complete with faith and religious practices as stipulated by the religion (Khagphong, 2004; Wonglekha, 2014). Improving their behavior is a mission of followers who do it for Allah, especially improving it to be complete Muslims which they have to change their behavior in terms of belief, practice, and Islamic ethics. Some of them may have probably neglected the body of knowledge about Islam, correct attitude and practices. Thus, they must restore them so that their behavior becomes correct and agrees with the Islamic way of life (Karee, 2012; Usman, 2007). Hence, the program "Halaqah Activities for Islamic learning Promotion" can make its participants who are elderly Muslims to have behavior in accordance with the Islamic way of life, able to teach and train their children and grandchildren, and to truly be role models for their children and grandchildren.

5. Conclusion and Suggestions

The results of the study reflect that the program "Halaqah Activities for Islamic learning Promotion" is one way to promote elderly Muslims to do Islamic learning and to have knowledge and understanding about the principles of belief, practice and Islamic ethics. As a result, they can behave the Islamic way, can teach and train their children and grandchildren, and can be good role models for their children and grandchildren. Therefore, individuals and

organizations directly responsible for the elderly in the target areas and other areas should make use of the results of the study in forming good policy and concrete strategies for promotion and support for elderly Muslims. When they have knowledge and understanding about Islamic principles and use it to perform religious activities correctly. This will lead them to have concrete Islamic behavior and use the body of knowledge gained from participating the program Halaqah to teach and train their children and grandchildren, and to have good practices that are models for their children and grandchildren. The elderly can also instill in the children the knowledge and understanding, and the children also can absorb correct religious practices since their childhood and can practice it continuously until they grow up and become elderly people themselves. This is a cycle of knowledge transfer from generation to generation.

In addition, the results of this study can be important data that support the family institution, educational institution, and religious institution to participate in operating the Halaqah activities for promotion of elderly Muslims to do Islamic learning more concretely. Using the program, they can change their behavior to be more Islamic, teach and train their children and grandchildren more, and practice more as good role models for their children and grandchildren. The Halaqah activities place emphasis on the socialization process with teaching, training, advising and instilling awareness of correct social norms and Islamic principles. In particular, the emphasis on giving help and promotion to elderly Muslims who do not have knowledge and understanding about the principles of belief, practice, and ethics that are correct as stated in the provisions of the Al-Quran. However, they desire to follow the Prophet Muhammad as a role model, and they hope to change their behavior to be in line with Islam and to perform religious practices more correctly. The results of this study indicate that the activities can improve the performance of elderly Muslims in Islamic learning in terms of Islamic behavior, teaching and training children and grandchildren, and being good role models for children and grandchildren. Thus, related individuals and organizations must realize and give importance to concretely use the program Halaqah before the problems become more severe and eventually social problems and to use the program to prevent the problems in time.

For further studies, they should be on promotion of Islamic learning for Muslims of all age groups, especially elderly Muslims and Muslim youth on other topics that would be beneficial to social development and to solving social problems as follows. 1) Extended use of the program Halaqah activities for promotion Islamic learning to elderly Muslims and Muslim youth in other areas; 2) The role of family in promoting Islamic learning for Islamic behavior; 3) Development of groups of leaders (Murabbi) to drive Halaqah activities for Islamic learning promotion for elderly Muslims and Muslim youth; 4) Development of a center for Islamic learning promotion of the community or Sub-district; 5 The role of local administrative organizations for driving Halaqah activities for Islamic learning promotion for elderly Muslims and Muslim youth; 6) Strengthening the family institution to care and keep children within the Islamic frame of reference; 7) Promoting youth to have Islamic education continuously from childhood by improving standards and quality of the educational system of the Islamic ethics center of the Masjid; and 8) Promotion of youth to perform religious activities correctly and in accordance with Islamic principles by instilling awareness in youth, developing their mind, emotion, intelligence and society the Islamic way. These research titles are all continuation of this current study and can mobilize Islamic learning promotion and solve the problems concerning the lack of understanding about Islamic principles among youth which should be a complete cycle of the research.

Acknowledgements

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