



Development of Learning Activities to Promote Islamic Ethics for Muslim Youth in the Three Southern Border Provinces, Thailand

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Abstract

The objectives of the study were to investigate conditions of Islamic ethics promotion and to develop learning activities to promote Islamic ethics for Muslim youth in the three Southern border provinces. Data were collected through in-depth interviews, brainstorming and critique meetings with four groups of informants: Muslim youth, parents and guardians, Muslim leaders, and Muslim academics. The data were analyzed using content analysis and presented using descriptive analysis. The results were as follows. 1) Islamic ethics promotion faced the problems of lacking experts or knowledgeable persons to carry out Islamic ethics promotion, and family did not give importance to Islamic ethics promotion. As a result, Islamic ethics promotion was not successful, Muslim youth did not receive enough Islamic ethics promotion and some of them behaved against Islamic ethical principles and neglected Islamic practice. Even though Islamic ethics promotion is needed for Muslim youth to live their lives consistent with Islamic principles, some of them wanted to have group learning activities and Islamic ethics training camps to be organized regularly so that they could appropriately apply them in their everyday life. 2) There were seven types of learning activities to promote Islamic ethics among Muslim youth that the community could apply according to the needs of the target group and community context. They were group study activities, mind-resting activities and nighttime Islamic activities, Islamic ethics training camps, Anasyid activities (singing and chanting activities to raise awareness), social reflection plays, volunteering activities, and meet the Muslim youth of new generation activities.

Keywords: Learning activities; Islamic ethics; Muslim youth; Promotion.



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1. Introduction

Islamic ethical principles are considered a complete way of life that combines belief and practice into one inseparable principle which is the system of life to tightly adhere to as appearing in the Scripture and exemplifications set by the Prophet and taught through various forms of teaching and various institutions (Anmunajid, 2010; Laeheem and Baka, 2010). All followers must conduct themselves according to the Islamic ethical principles mindfully, verbally and physically to achieve happiness in life in this world and the next world (Kaypan, 2012). However, Thai society has long faced with the chronic problem of youth lacking ethics and no one can completely solve the problem, and this is frightening. The problem is complicated and has become more serious as technology advances and consequently youth have received unsuitable information and culture into their daily life without knowing it. They even practice it, apply it, and imitate it without knowing which is right or wrong. This is the cause of youth becoming so infatuated with the trend that they cannot distinguish between right and wrong resulting in many social problems followed by a lack of ethics and morals (Juajan, 2005; Suramethee, 2007). This illustrates that globalization has gradually weakened Thai society with various crises, especially current Islamic ethical crises that may continue to happen in the future (Wonglakha, 2012)

Nowadays, youth have more freedom, grow faster and live in a rapidly changing world, especially socially. The gap between parents and children is wider as parents' life is overloaded with workload and financial responsibilities making the time they have for their children rather limited. As a result, they have less power to control and to socialize their children concerning attitude and ethics toward living. Youth's way of life is thus like a ship without a steering wheel; they are easily led by the fashion trend and influenced by their peers; they eventually become youth with Islamic ethical problems (Laeheem, 2013). Possessing sublime ethics is the major goal of the religion and social norms which are essential foundation used in society as regulations in organizing the life system and in

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measuring a person's value. The purposes are for each person to practice the religion in completeness and to be a happy person who is a real winner in this world and the next world. Behavior is what is in the mind of a person that is expressed with his or her own actions whether good or bad, to be appreciated or hated. Behavior is usually influenced by training, upbringing and learning about the religion (Binkasun, 2001; Bungatayong, 2009).

The results of the target community surveys revealed interesting data that youth behaved unethically in many ways. For example, they lived their life freely and against religious principles, did not study the religion, bet on football, used drugs, went out to entertainment places, had sexual deviation, did sins and broke taboos openly so often that these behaviors had become their habits and they did not feel embarrassed about it. These problems had to be solved and these behaviors had to be changed urgently before they become more serious and difficult to solve. The communities agreed that religious principles could be the main method for solving the problems and encouraging youth to practice religion and behave in accordance with religious principles and social norms (Khagphong, 2004; Laeheem, 2014). Youth should be reminded of Allah and his teachings to make them concentrate and to socialize their mind so that they become more patient and refrain from indulging in their badly inappropriate behaviors (Chaiprasit *et al.*, 2005).

Therefore, organizations in the community should play important roles in solving the problems and in promoting Islamic ethics among Muslim youth by instilling in Muslim youth awareness of always keeping in mind Allah and His teachings. This can help in socializing their mind and practice them to keep away from inappropriate behaviors, to understand and accept social values and norms. The organizations should set a good role model for Muslim youth and promote strict Islamic practice (Khagphong, 2004; Mahama, 2009).

The abovementioned problems make it necessary to develop learning activities to promote Islamic ethics for Muslim youth in the three southern border provinces. The aim of this study was to find out the conditions of Islamic ethics promotion and suitable learning activities for Islamic ethics promotion. It is expected that community organizations will understand and realize the problem of Muslim youth lacking Islamic ethics and that the organization will join hands in developing learning activities and setting the direction of Islamic ethics promotion for Muslim youth in consistent with the area context and suitable for the target groups. Particularly, it is expected to promote community organizations to set policy and concretely implement the activities for Islamic ethics promotion for Muslim youth in the community.

2. Material and Method

The study consisted of two phases: Phase 1 was investigation of the conditions of Islamic ethics promotion for Muslim youth, and Phase 2 was development of learning activities for Islamic ethics promotion for Muslim youth.

2.1. Subjects

Informants for Phase 1: There were four groups of 69 key informants in total consisting of 21 Muslim youth representatives, 15 parents and guardians, 18 Muslim leaders, and 15 Muslim academics. They were selected through purposive sampling. The groups of parents or guardians and Muslim youth had to be persons who received at least 6 years of Islamic ethics promotion. The Muslim leaders and Muslim academics had to be persons who had continuously played an important role in Islamic ethics promotion for Muslim youth.

Informants for Phase 2: The key informants were divided in two groups according to data collection methods. A total of 63 informants for brainstorming consisted of 18 representatives of Muslim youth, 15 representatives of parents or guardians, 15 representatives of Muslim leaders, and 15 Muslim academics. The brainstorming session was for the informants to determine what learning activities should be developed for Islamic ethics promotion for Muslim youth. Then a critique meeting was held with a group of 60 informants consisting of 15 representatives of Muslim youth, 15 representatives of parents or guardians, 15 representatives of Muslim leaders, and 15 Muslim academics. The purpose of the meeting was to determine the suitability of the learning activities for Islamic ethics promotion that were resulted from the brainstorming session. Purposive sampling with the same conditions as those for selection of informants for Phase 1 was used to select the key informants in Phase 2.

2.2. Research Instruments

Research instrument for Phase 1: The instrument used in data collection in this phase was a guideline for questions for semi-structured interviews to explore the conditions of Islamic ethics promotion. A list of questions was used as guidelines and were flexible to suit the context of the interview. More questions could be added to the main list of questions in order to get data on the five major topics concerning conditions of Islamic ethics promotion. The five major topics were problems in Islamic ethics promotion, needs for Islamic ethics promotion, adequacy of Islamic ethics promotion, reasons for Islamic ethics promotion, and outcomes of Islamic ethics promotion.

Research instruments for Phase 2: Two instruments used in data collection in this phase. 1) Guidelines for brainstorming session—questions were formed based on data obtained from Phase 1 in-depth interviews. Moreover, types, characteristics, steps, and methods of activities for Islamic ethics promotion for Muslim youth were set. 2) Guidelines for critique meeting were formed. A draft of the learning activities for Islamic ethics promotion for Muslim youth were assessed for their clarity and congruence with the target groups. Furthermore, the activities were examined and improved to make them serve the needs, efficient, and concretely feasible.

2.3. Data Collection

Data collection in Phase 1: In-depth interviews were conducted with the four groups of informants mentioned above. All the informants were informed in advance and the objectives of the study as well as the interview procedure were explained to them. In addition, the key informants were given the guideline interview questions to prepare their answers before the interview that was to be on the agreed date and time.

Data collection in Phase 2: Two methods of data collection were used.

Brainstorming participated by the four groups of informants was held. The researcher opened the session and the group suggested and exchanged ideas to determine characteristics, types, process and methods of conducting the learning activities for Islamic ethics promotion for Muslim youth in the target areas. 2) A critique meeting participated by the four groups of informants was held to assess and improve the characteristics, types and contents of the activities to make them suitable and in congruence with the target areas and target groups. The learning activities for Islamic ethics promotion for Muslim youth were also made to suit the operating areas, respond to the needs of Muslim youth and to be implemented concretely and effectively.

2.4. Linking the Results of Phase 1 with the Results of Phase 2

The results obtained from the interviews in Phase 1 were details and important topics to be used in setting a conceptual framework for development of learning activities for Islamic ethics promotion that correspond to the conditions of the problems and needs of Muslim youth. Important data were used in setting the types of learning activities suitable for the context of the area and the target groups. The characteristics, process, and methods in conducting the learning activities were also determined before the start of Phase 2 of the study.

2.5. Data Validation

The data were validated using internal checking method to see whether the data collected were adequate and covered the objectives of the study. The data about the key informants, answers to the questions were checked whether they answered the research questions and covered all the objectives of the study. In addition, gestures of the informants during the interviews and the context of the environment were also assessed.

2.6. Data Analysis

The data were processed and categorized; then they were analyzed and interpreted based on the objectives and concepts of the study. Content analysis was performed based on logical comparisons of related concepts, theories, and research reports coupling with the context. After that the data were presented with analytical description.

2.7. Ethical Procedure for Research with Human Beings

This research project has been approved by the Center for Social and Behavioral Sciences Institutional Review Board, Prince of Songkla University (SBSIRB-PSU) as evidenced by certification No. PSU IRB 2018-PSU-L007.

3. Results

3. 1. Five Major Issues Were found Concerning the Conditions of Islamic Ethics Promotion for Muslim Youth

The problem was lacking experts or knowledgeable persons in Islamic ethics promotion to be responsible for driving the process of Islamic ethics promotion for people in society. These persons must have knowledge, ability and skills in transferring knowledge and training other people. Moreover, they must have knowledge in Islamic ethical principles and be exemplary persons whose conduct and behaviors are in accordance with Islamic principles and social norms. In the Southern part of Thailand, there are only a limited number of persons who are responsible for transferring Islamic ethics to Muslim youth, and Islamic ethics transfer has not been conducted to cover the entire area. These people are expected to be key persons in people's potential development, training, socializing and instilling good conduct in others. They are also expected to nurture and maintain happiness and peace in society to save human beings from bad situations. Hence, they would be looked up to as exemplary persons in society.

Muslim youth need to be ethically promoted especially with activities that promote group study and Islamic ethics self-training camps. In these activities, Muslim youth would gather to do brainstorming and join hands to create and change themselves for the better. They would help each other in organizing group studies and ethics training camps as these would be a type of camping where Muslim youth spend time together, do activities together, present problems, propose ideas and solutions, and campaign to persuade peers in the community to join the activities. These activities would place emphasis on Muslim youth's awareness of problems, knowing and understanding, and training Muslim youth to express their ideas. During the activity, there would be good examples of Islamic ethics for Muslim youth to see so that they could consider using it in their everyday life. Therefore, Muslim youth need leaders and community organizations to support, promote and give opportunities to them in organizing group studies and Islamic ethics training camps for themselves.

Islamic ethics promotion for Muslim youth in most areas is still inadequate. Our society is diverse and there is inequality in education and in living conditions. Nevertheless, individuals and organizations involved in spiritual promotion and socialization do not give enough importance and realization to provision of learning about Islamic ethics. The family institution, which is the first institution to instill, train, teach and control children in terms of Islamic ethics does not have time to promote Islamic ethics because parents must pay more attention to making a

living, especially during the economic downturn. They must live in hardship and struggle all the time to make ends meet. Consequently, they naturally neglect spiritual life and faith; this affects the foundation of Islamic ethics among children that the educational institution has to continue the promotion and support from the family institution. Furthermore, some communities face a problem of not having a community ethical training center which is a social organization that socializes children and provides knowledge and understanding about basic Islamic ethics to them. The result is a phenomenon of Muslim youth having inadequate Islamic ethical promotion that they need for their everyday life in congruence with Islamic principles and social norms.

Islamic ethics promotion is needed for Muslim youth as a guideline for them to lead their lives according to Islamic principles and social norms. Islamic ethical principles should be instilled in Muslim youth since they are very young for them to absorb, understand and learn to apply in their daily life. Moreover, Islamic ethical principles are for them to adhere to for their future and as a plan for good living as adults who will be ready to be a good role model for the next generation of Muslim youth. In addition, possessing knowledge and Islamic ethical responsibility can protect Muslim youth from bad things and reduce problems that may happen and harm them. Therefore, parents and guardians as well as individuals involved must attach importance and realize the importance of instilling Islamic ethics in Muslim youth since they are very young so that they can apply Islamic ethical principles in their everyday life which will become their habit and practice in their way of life.

Islamic ethics promotion for Muslim youth has not been a success due to a lack of cooperation and integration between the educational institution and the family institution. When Muslim youth have learned Islamic ethics from the community ethical training center, they do not apply it in their everyday life because the family institution does not monitor, control, supervise and promote ethics when Muslim youth finish their education from the educational institution. Moreover, when Muslim youth are young and enjoy having fun with all kinds of temptations, they are ready to deviate from learning Islamic ethics and eventually behave against Islamic principles and social norms.

Seven major learning activities were found for Islamic ethics promotion for Muslim youth in the three southern border provinces. Community organizations could apply these activities for use with the target groups and to suit the context of the community. In addition, communities could add extra activities as they see appropriate and as related individuals jointly develop. The seven major learning activities are as follows.

Group study activities—This type of activities is conducted 1-2 times a week for one hour each time with 8-12 group members. The place used for the activity can be the house of the group activity leader. The activity should rotate to the house of each member. The objective of the activity is for members to have the opportunity to seek knowledge and learn Islamic ethical principles together. They examine themselves to understand and reflect self-image and to understand and accept others' behavior. Generally, a group study activity is an activity of training that emphasizes practice and knowledge exchange among members. The focus is on strengthening their mind, filling in themselves with knowledge, building the feeling of love and care of brotherhood among members and tightening their relationships.

Mind-resting activities and nighttime Islamic activities—This type of activity is conducted at night when there are less worldly activities, after work time and there is enough time for learning and doing activities. Furthermore, nighttime is suitable for instilling awareness and making participants realize, learn and practice religion to instruct and socialize Islamic spirit in Muslim youth who want to improve their Islamic ethical behavior. Generally, before going to bed, participants must be determined that they will get up to rest their mind and perform Islamic practice at night and when they get up, they must perform Islamic practice as the group leader has planned for them. Additionally, there are supplementary activities which are lectures on topics related to Islamic ethical principles to stimulate Muslim youth, to make them realize, know, understand and see the importance of practice in accordance with Islamic ethical principles more than before they participated in the activities. Another type of supplementary activity is admonition concerning Islamic ethical behavior. The activity is conducted sincerely with an aim of changing and improving the participants' behavior.

Islamic ethics training camps—This type of learning activity focuses on learning from knowledgeable persons, from actual situation, from direct and hands-on experience. The aim is for participants to have a critical thinking process and to translate theory into practice. Generally, it is a camping activity which lasts from 3 to 7 days under supervision and care of community leaders and experienced core Muslim youth leaders. The activity promotes Muslim youth's learning to live with others in accordance with Islamic principles and social norms. It also promotes instilling Islamic ethics in Muslim youth through participation in various activities such as base activities, training to provide knowledge, knowledge seeking activities, Islamic practice, interacting with others, reinforcing Islamic ethical behaviors, etc. It is important to place emphasis on participants using the knowledge they gain from doing activities in their everyday life so that it becomes their routine.

Anasyid activities (singing and chanting activities to raise awareness)—This type of activity is for participants to chant about Islamic ethical principles and phrases that promote good deeds and behaviors that are in accordance with Islamic principles and social norms. The aims are for Muslim youth to love their nation and religion and to request them to abandon actions and behaviors that are against the morality, rules, regulations, law and Islamic principles. The activity gives encouragement and support as well as a desire to do good deeds and to be a good social member. This chanting activity helps members to understand the religion and society; it socializes the mind through beautiful chanting sound as well as instills values that are in line with the religion. Moreover, it is an activity that helps participants to have opportunity to show their leadership, faith in the religion, appreciation of doing good deeds, and feeling a sense of pride. Participants also tend to do good deeds because a success in Anasyid chanting requires cooperation of all members who have to plan to sing together by being responsible for the assigned part. Members must have good relation toward others, and love others in order to gain unity of the group. It is imperative

for them to be able to use language to convey meanings of the content correctly and appropriately. Besides, the activity can make the audience feel relaxed and appreciate the chanting that gives them motivation to change themselves as they think along the content of the chants and could put it into practice in their everyday life. Above all, the activity is one way of preserving the tradition and culture of Anasyid chanting.

Social reflection plays—This type of activity is a learning activity that creates a play to reflect social problems. Reflecting the present social problems through a play can give the audience clear understanding of what the writer wants to present. The roles played by each character can communicate the problems and solutions to the problems more clearly than a play for entertainment or fun. Generally, it is a creative activity aiming at changing the participants as first priority, then at changing the audience. The focuses are on the participants as actors who take active roles rather than passive roles with emphasis on the process rather than the product; on the learning process and internal learning potential rather than training the art of performing on stage; on the content concerning the actors or the community context rather than stories or content from other people, and on the actors' roles as a tool for communicating the actors' ideas and thoughts rather than developing techniques in performing arts. Furthermore, the social reflection play is a way for human development through learning from real social experience. Data are collected from real life conditions of the community which include problems and wisdom for developing into a play to seek access to reality. Theory and practice are integrated, and opportunities are provided for participants to have hands-on experience and through exploration, searching, and discovering by themselves. The reason is learning from hands-on experience is more efficient than other methods. The learning experience of the social reflection play is concluded and become a body of knowledge from learning together in a group and this is a process that reflects the actual problems existing in the community or society. Seeing or knowing the actual problems can lead to solutions. Then, there can be internal resource development or self-development and learning leading to self-change and community and social change.

Volunteering activities—This type of activity places emphasis on being a good person who do good deeds for his/her fellow beings with willingness, contentedness, appreciation and readiness to sacrifice mentally and physically for benefits of others without asking for anything in return. The purpose of the volunteering activity is to help participants to change themselves to be persons who dedicate themselves for others and learn to be generous and kind, to share and give. The activity aims to benefit society which is to help others sincerely and voluntarily without asking anything in return; the volunteer needs to build this feeling before doing the activity. It is because the activity requires the volunteer to sacrifice mentally, physically and monetarily for the purpose of changing and doing things to benefit society. Volunteering is to develop Muslim youth to be persons who dedicate themselves to the public and society.

Meet the Muslim youth of new generation activities—This type of activity is where groups of Muslim youth meet to converse, exchange knowledge and ideas, brainstorm and form Muslim youth groups for social development and jointly find ways to solve problems among the Muslim youth themselves. This is because they have become friends who are similar in terms of thinking, learning, attitude, and way of life. Thus, when they learn about the problems they have in common, they can brainstorm to find solutions to the problems. Then they can make society in accordance with Islamic principles. Generally, this type of activity aims for Muslim youth's participating in the activity to change themselves in accordance with social norms and realize that they must help continue the activity for Muslim youth in the coming generations. Moreover, it aims for Muslim youth to spend their free time in useful ways without being a burden to society. The activity also aims to make its model and objectives known to other groups of Muslim youth and invite them to join the activity so that they can change their way of life and behavior for the better.

4. Discussion and Conclusion

The research resulted in the findings discussed as follows.

Islamic ethics promotion for Muslim youth has some important problems. One of them is a lack of experts or knowledgeable persons in Islamic ethics promotion, and if not a lack, then there are a limited number of officers responsible for the promotion; there are not responsible officers who carry on the job continuously. Besides, there are no substitutes when the responsible officers have other work to do. Therefore, Islamic ethics promotion should be responsible by a team of people that integrates and cooperates with individuals and organizations that are clearly and concretely organized. The team can then develop Islamic ethics promotion successfully as needed. A team of individuals and organizations can achieve the goals with more efficiency and have better opportunity to success than individuals (Bureekul, 2005; Tansakul, 2004). Team learning promotion with clear goals is considered a well-organized work system that requires team unity, respect and obedience to the team leader and strict observance of rules and regulations. This is deemed as doing a good deed to satisfy Allah. It is a work system that can be compared with a large and strong house/family that protects members and participants of the promotion scheme (Laeheem and Madreh, 2014). Muslim youth need Islamic ethics promotion, especially in the form of group activity and Islamic ethics training camps that are conducted continuously and what they have learned from participating in the activities can be used in their everyday life. It is a group process in which participants have opportunities to exchange experience in order to effectively achieve the objectives they have set together. This corresponds to the statement that group activities is a process for study together to seek knowledge about Islamic principles and current world situations. The purposes are for participants to understand, and for the activity to warn and change behaviors using Islamic principles as the main process of socialization. Participants are socialized through Islamic training that nurtures their intuition, body, soul, and mind. Moreover, the training transfers Islamic knowledge and worldly knowledge along with training participants on morals and ethics (Mahama, 2009; Narongraksakhet, 1997). Muslim

youth need continuous and regular Islamic ethics promotion to be able to use the body of knowledge as a guideline for everyday life behaviors correctly according to Islamic principles. According to [Wonglakha \(2012\)](#), learning Islamic ethics is important and is everyone's duty to learn and seek knowledge for life. Persons who have knowledge should transfer it to others who do not, and they should do it regularly and continuously. The focus should be on enabling learners to know, understand and practice the religion correctly so that they can become intelligent, good and able to live happily in society. Instilling Islamic ethics in learners for them to practice is essential.

Nevertheless, generally Islamic ethics promotion for Muslim youth is not adequate because individuals and organizations involved do not attach importance to it and have not realized it enough to make it concrete. As a result, they cannot promote some Muslim youth to have Islamic ethics, cannot instill Islamic ethical awareness in Muslim youth and cannot socialize Muslim youth to have Islamic ethics, especially for Muslim youth to absorb morality. Another result is Muslim youth lacking ability to distinguish between right and wrong, lacking feeling of guilt or shame over doing sins and neglecting Islamic practice. This agrees with [Thitiwattana \(2004\)](#) and [Sereetrakul \(2009\)](#) who state if socialization is inadequate and does not cover all groups of youth, good behavior promotion for youth cannot be achieved, neither can the goals and social norms as expected. Neglecting the importance of studying Islamic principles which is everyone's duty results in youth lacking knowledge and understanding of the correct way of living according to the system of life but living the way of life against the Islamic principles ([Mahama, 2009](#); [Narongraksakhet, 1997](#)). Moreover, the rapidly changing society along with advancement in technology affect the way of life among Muslim youth making them unable to learn Islamic ethics. Consequently, there are social problems. For example, parents do not promote their children to learn Islamic ethics and they do not have time to teach and train their children and even to be close to them. Muslim youth are interested in activities that are against Islamic principles rather than Islamic activities, and their way of life is deviated from the correct system of life; they openly commit sins and break taboos ([Anmunajid, 2010](#)).

It is necessary to promote Islamic ethics among Muslim youth for them to use Islamic ethical principles as guides for their way of living. Therefore, related individuals and organizations must instill Islamic ethics in Muslim youth since they are young so that they absorb, understand and learn Islamic ethical principles for use in their everyday life. This is important as Muslim youth can adhere to the principles as they grow up and plan their lives to be adults who are ready to be good role models for the next generation. Islamic ethical principles can be a shield of protection and reduce problems that may bring trouble and harm to Muslim youth. According to [Laeheem \(2017\)](#), Muslim youth must be promoted to learn Islamic ethical principles to grow up to be a role model by changing their way of life to follow Allah's truth. Moreover, they must be determined in practicing the religion regularly and continuously along with caring for themselves to be happy with development of their potential and of their living conditions. The purpose is to create good social environments from being a good role model for each other. Islamic ethics promotion for Muslim youth is not yet successful due to lack of cooperation and integration among social institutions. Parents and guardians as well as some Muslim youth are not interested in activities that leaders organize to promote Islamic ethics because the activities are planned by leaders, activities with the same styles over and over without diversity and without integration between worldly activities and Islamic activities.

Above all, these activities do not serve the needs and interest of Muslim youth. Furthermore, leaders lack a process of making Muslim youth realize importance of Islamic ethics and leaders lack a process of instilling correct concepts in Muslim youth and their parents. As a result, Muslim youth refuse to participate in Islamic ethics promotion activities organized by the leaders. Previous studies by [Tansakul \(2004\)](#) found that in doing promotion for Muslim youth in the target group to have knowledge, understanding, realization and to see importance of any promotion activities, leaders should open opportunities for the target group to participate in organizing the activities. Participation can motivate Muslim youth in the target group to plan activities that they are interested in and activities that serve their needs. The activities that Muslim youth have participation in planning and organizing can result in better cooperation and participation from the Muslim youth, too. This is one factor that contributes to achievement of promotional activities. In addition, leaders should consider participation of individuals involved in all the processes. Providing opportunities for the group to propose types and styles of activities that members are interested in and activities that serve their needs means offering opportunities for more participation and this can also make the activities successful and meet the objectives ([Mapobsuk, 2000](#)).

There are seven major activities of Islamic ethics promotion for Muslim youth in the southern border provinces that community organizations can apply to make them suitable and meet the needs of the target group in the community. All these seven activities apply Islamic principles, particularly the learning process in socialization of the mind to provide Muslim youth with knowledge and understanding of Islamic ethical principles. The reason is for Muslim youth to use Islamic principles as their way of life to make their lives more complete. Besides, the activities also raise awareness and motivate leaders to see the importance and have realization in their duty in promoting Islamic ethics. Islamic ethics promotion can be conducted systematically with cooperation from related individuals and organizations at all levels. As [Laeheem \(2019\)](#) states, suitable learning promotion should employ various methods and carry out systematically with cooperation from all sectors in society. Moreover, learning promotion using Islamic principles as the major process of socialization of the mind, emotion, intelligence and soul can lead Muslim youth to the correct way of life in line with Islamic principles. Theoretically, wrongdoing is a result of the weak or broken link between the individual and society. Thus, the link of feeling, attachment, dedication and trust should be used as a guideline for solving the problem. Feeling of attachment or feeling of right and wrong is feeling believed to be connected to ethical correctness of the rules, regulations and social norms ([Hirschi, 1982](#)).

Furthermore, these learning activities to promote Islamic ethics are one method to encourage Muslim youth to behave in accordance with the correct way of life. The activities should be operated systematically with cooperation

from related individuals and organizations to jointly conduct the activities to promote and oversee Muslim youth to behave in line with Islamic principles. Opportunities should be provided for participation in all stages of organizing the activities. Leader should have awareness and realization about importance of learning promotion for Muslim youth to behave according to the correct way of life (Laeheem, 2013). The management and operation of these activities focus on socialization of the mind and instilling correct awareness of Islamic principles. Therefore, admonition, persuasion and good role model are required for participants to learn from and to absorb gradually until they realize and see the importance of Islamic practice, volunteering and behaving the correct way of living (Mahama, 2009; Narongraksakhet, 1997). Promoting Muslim youth to learn to distinguish between good and bad behaviors and the consequences is to give basic knowledge to them and instill correct concepts and attitude in them. Moreover, promoting good behaviors is to prepare Muslim youth physically and mentally for changing them and leading them to the correct way of life. Learning activities are necessary for all, especially in learning about faith, practice and ethics as guidelines for their lives and for performing Islamic activities correctly. Learning is essential foundation for civilized society and living society that makes humans complete in terms of faith and religious practice. Learners must be sincere, respectful, polite, and with realization that they will be judged and punished or rewarded in this world and the next (Rimpeng, 2008; Touthern, 2010).

Moreover, in the development of these learning activities, importance is given to building good relationship, familiarity, trust, and good attitude. It is necessary to show Muslim youth the value and benefit of doing activities together. According to Bungatayong (2009); Laeheem (2013), familiarity is important to the feeling of brotherhood with good understanding, loving care and readiness to acquire correct knowledge and understanding according to Islamic principles. These are the foundation of learning activities where participants jointly solve behavioral problems leading to living together happily in this world and the next world. Furthermore, (Wonglakha, 2012) states that promoting learning activities for Muslim youth to seek knowledge about Islamic ethical principles with sincerity, respect and expectation for rewards in this world and the next world is the important foundation for making humans complete with faith and Islamic practices. Similarly, Usman (2007) and Karee (2012) specify that changing behavior in order to be complete with faith, practice and ethics using the learning process in terms of knowledge, attitude, and correct practice in accordance with Islamic principles can change Muslim youth's behavior to better correspond to the truth and to be in line with social norms.

In conclusion, the findings of this study could be helpful to individuals and organizations involved in Islamic ethics promotion for Muslim youth in the target area as well as other areas in forming policy and strategies for Islamic ethics promotion and in supporting Islamic ethics promotion. Government as well as private organizations should make policies and form strategies that are concrete for promoting and supporting Muslim youth to have Islamic ethics. For example, these organizations could instill in Muslim youth awareness in living their lives according to social norms. They could also organize activities and trainings relating to Islamic ethics for Muslim youth, their parents and guardians. Moreover, they could promote and develop the family institution to be strong and able to supervise children to have Islamic ethics. In addition, the findings of this study could provide important data and information for promoting and supporting social institutions such as family institution, educational institutions, religious institutions, etc. in operating more Islamic ethics promotion for Muslim youth by using the socializing process. This is because it is a process that parents, guardians, teachers and community leaders can teach, train, advice and instill awareness of correct social norms. Community leaders and core Muslim youth leaders should be promoted to jointly conduct activities in Islamic ethics promotion that correspond to the needs and interest of Muslim youth. These activities could be conducted with cooperation with the government sector makes policies, assigns responsible organizations and financially support the activities. Above all, Muslim youth should be promoted and supported to participate in organizing and conducting the activities from the thinking process to planning, making decision, implementing or practicing, following up and evaluating the activities.

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