

The Causes of Reduction of the Role in Youth Management According to the Islamic Way among Muslim Leaders in the Three Southern Border Provinces

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Abstract

This study aimed to investigate causes that reduced the role in youth management according to the Islamic way among Muslim leaders in the three southern border provinces. The data were collected through holding a knowledge management stage for 36 representatives of youth leaders and 36 representatives of Muslim leaders, and in-depth interviews were conducted with 9 youth leaders, and 9 Muslim leaders. The data were analyzed using comparative logic of concepts, theories, research reports, and context based on grounded theory method.

The findings of this study revealed that important causes of Muslim leaders' inability to manage youth according to the Muslim way were that their inadequate qualifications, educational level, not understanding of their role and responsibilities according to Islamic principles. These affected cooperation and work among Muslim leaders, youths' parents, and related governmental and private organizations. Nevertheless, at present, there are neither organizations nor persons responsible for youth management according to the Islamic way officially and legally, and there is no concrete cooperation in doing it. Therefore, all related parties should seek ways to solve the said problems by designating appropriate strategies in order to increase Muslim leaders' potential so that they can look after youth efficiently.

Keywords: causes of reduction, youth management, Islamic way, Muslim leaders, three southern border provinces

1. Introduction

Thai Muslims have a unique way of life just like other Muslims all over the world. They have strictly adhered themselves to the Muslim way of life that has been passed down from the past according to that appearing in the great Koran and the exemplary life of the Prophet Muhammad through different types of training. However, the present world that is changing rapidly in all aspects has directly and indirectly affected the way of life of Thai Muslims. For example, parents have no time to closely train their children as in the past due to the poor economic condition. Youths pay no attention to religious activities as they pay more attention to activities presented through media with more exciting and fun content. At the same time, community leaders neglect problems concerning all vices and do not realize that they are problems and these problems have, thus, become commonplace. These incidents have caused Muslim youths to deviate from the correct way of life, and they cannot distinguish right from wrong, good from bad in accordance with their ages and qualifications. Instead, they allow themselves to have too much fun and entertainment that they become slaves of such values and technology that have flowed into the Muslim society and the influx is not easy to block (Annadwee, 2004). The Muslim way of life is made up of a unique worldview with a clear framework of relationships between humans and humans such as the designated roles among genders where males and females are not freely mingled, and the code of dress that is also assigned to them. However, some people in Muslim society nowadays do not strictly follow the way of life that is in line with the Islamic teachings because some of them lead their lives depending on beliefs and rituals that they imitate their preceding generations that go against religious teachings. For example, some Muslimah wear Hijab but show off their shape, have boyfriends, are drug-addicted, sexual deviant, do not pray, cannot read the Koran, etc. It seems that these problems have piled up day after day and

keep going around in a circle with no way out (Laeheem & Baka, 2010). Muslim youths have behaviors that weaken their faith, for example, they commit sins and do taboos so regularly that these behaviors become habits and they do these without feeling ashamed and they can do sinful things openly. They pray roughly with their mind wandering away and without true contemplation or consideration the meaning of the Koran.

It can be seen that the way of life among Muslim youths nowadays is freer than the past. Youths grow fast and are under the changing social conditions that have been developed rapidly. The generation gap is wider between parents and children. Parents are tied up with work and economic responsibilities that affect the relationship between parents and children as they have less time for their children. Thus, the power in supervising their children becomes less and this affects the training and socialization; they incorporate less attitudes about life in training and socializing their children or sometimes not at all. Youths' life is like a ship without a wheel and can be easily led by the current fashion, influence of media and friends because teenagers are likely to be fond of new and modern trends. Youths spend their free time on technology and spend their life with an awareness of the modern world. Therefore, Muslim leaders who are responsible for overseeing youths must realize and give importance to the aforementioned problems. According to Bunsit (1982) and Baka (2007), Thai Muslim society has changed economically, socially, and politically all the time and this has affected their living condition and way of life. Thus, Muslim leaders must play a role in training, warning, encouraging youths to hold tightly on to the unity of Allah, correcting youths' behaviors and building youths' habit in being workers for Islam.

Nevertheless, nowadays, Muslim youths have many behaviors and doings that are against the Islamic principles. The study found that most youths have held hands with the opposite sex, followed by kissing and having sex (Wae, 2007). Moreover, most Muslim youths lead their life in such a way that is against the Islamic principles, that is, they have unlimited relationship with their same-sex friends with whom they do nonsense activities and make troubles for themselves and people close to them. They openly have friends of the opposite sex. Moreover, they give more importance to general subjects than religious subjects. They do not know how to spend their free time usefully, surround themselves with bad things and all vices, have no job, dress in applied styles in order to modernize themselves and imitate stars and pop singers. They do not have close relationships with their families, relatives, neighbors and community. They do not practice religious activities and avoid doing charity work (Laeheem & Baka, 2010).

Therefore, the research team became interested in conducting this study with this research question: "What have caused Muslim leaders in the three southern border provinces to be unable to manage or oversee youths according to the Islamic way?" The findings of this study will be useful for forming measures, policies, and strategies for youth management according to the Islamic way efficiently.

2. Literature Reviews

2.1 Theory of Role

Role refers to doing the duty or performing function as assigned or expected by a society. Once a person holds a certain position, he is supposed to perform his duty. Additionally, personality, certain social characteristics, customs or cultures of a society are considered as factors which determine if the person has performed his roles appropriately (Sengpracha, 1998; Satsangan, 2000). When a person holds a certain position in the society, he is expected to perform his role according to his status. However, within the same position, the person may have different roles. This is due to various distinctions: personality, ability, idea, education, motivation, work satisfaction, encouragement, and mental and physical conditions (Laeheem, 2012).

2.2 Theory of Teamwork

Actually, teamwork is considered as a technique to support and develop a person's working skills to greatest efficiency in order to achieve expected goals (Laeheem, 2012). Teamwork not only creates but also increases incentives in working among people. It, also, enhances and develops working process until its purposes are achieved and teamwork refers to a group of people who hold similar purposes have shared duties and responsibilities among themselves in order to achieve the objectives set by the group (Mapobsuk, 2000). Teamwork can be defined as a group of at least two people who work together to obtain success (Tansakul, 2004). Therefore, teamwork is one of the working techniques which promote co-operation, unity, willingness and enthusiasm in participation in working at every step, so the planned goals will eventually be achieved (Laeheem, 2012).

2.3 Theory of Youth Supervision and Management

Youth supervision and management based on Islamic principles is the responsibility of both the local leaders and the spiritual leaders who perform their roles as specified by the society and most Muslim leaders supervised

youth based on their understanding of their own role, beliefs, experiences and their interaction with the teenagers (Laehem, 2012). A person who holds a certain social position is required to perform their duty as expected or specified by the society (Sengpracha, 1998; Satsangan 2000).

Methods of youth supervision and management consisted of two types; 1) a group of Masjid youth is established under the supervision and management of the Imam, a spiritual leader, and the Masjid committee members act as consultants. The group has a distinct management structure, roles and specified activities. Generally, the group functions to provide knowledge and better understanding on essential Islamic teaching and to campaign for more religious practice by following the examples set by the Prophet Muhammad, and 2) a local youth club is founded with youth representatives from every village as a working committee who will run required and beneficial activities for the majority (Laehem, 2012). According to Laehem (2013a) found that the Islamic way of youth care should be conducted with cooperation from all organizations and people who are concerned; youth should be given opportunities to participate in every step of the process; Muslim leaders should be encouraged to realize the importance of their roles and responsibilities for youth care; and a "Village Youth Club" should be established by using local a masjid as the center of operation. The club should have an administrative structure, concrete roles and responsibilities, and activities both in the religious and the social sectors that correspond with needs of the Muslim youth and are in line with Islamic principles. Laeheim (2013b) states that group study activities emphasizing training on correct Islamic ways were the ways to solve problems of behaviors problems; it is giving advice, instructive reprimands, providing good models, and teaching religion, discipline training, and organizing special projects emphasizing the socialization process of their mind, emotion, intelligence, and Islamic religious spirit.

3. Methods

3.1 Key Informants and Data Collection Methods

The data of this qualitative study were collected from in-depth interviews with 18 representatives of Muslim leaders, and knowledge management meetings with 36 representatives of Muslim leaders, and 36 representatives of youths. The research team asked the Provincial Islamic Committee to coordinate with Sub-district Masjid Committees in the target area to send the representatives to participate in the knowledge management meetings. Then the data collected from these people were tested for validity using a triangulation technique through different time, methods and places.

3.2 Data Analysis

The data were analyzed in terms of content based on comparative logic of concepts, theories, research reports, and context according to the grounded theory method with the following steps:

- 1) Open coding the data collected from the knowledge exchange stage, brainstorming meetings, and critique meetings to open as many codes as possible. The data were coded sentence by sentence or paragraph by paragraph. The coding was divided into two levels: coding the data collected from statements, arguments, supportive statements and exchanged statements. The data were broken or grouped according to their content and topics made by key informants. The data were also coded according to theoretical indicators where knowledge from related documents, concepts, and theories were connected to the content and topics obtained from key informants.
- 2) Categorizing the data to group them according to their similar codes or their shared attributes whether in context, conditions, or consequences. The data were analyzed based on the clear process of phenomena, data, content, and topics obtained from key informants.
- 3) Axial coding was performed to analyze the relationships between the categories and context to get the categories and sub-categories as well as the central concept.

4. Results and Discussion

Important causes that reduce the role of Muslim leaders in youth management according to the Islamic principles that prevented the Muslim leaders from carrying out their role in youth management were as follows.

- 1) Muslim leaders did not give importance to and lacked knowledge and understanding about their role according to the Islamic principles that it is their role to be responsible for youth management and for overseeing youth in this world and the New World. They did not pay attention to the problems about youths and that the problems were under their responsibility to be solved as reflected in the following statements.

"...Religious leaders do not understand their role and do not have knowledge about community development and this leads to problems in the community..."

(Ropiah, Youth leader)

“...Most religious leaders do not have much knowledge and they also have little understanding of their real role so this makes them unable to do the work in youth management according to their role...”

(Abdullah, a religious leader)

This is because Muslim leaders who have done their work in youth management according to their role and responsibilities according to their social position may conduct their role differently, even though they hold the same position. This is due to their differences in habit, thought, ability, training, encouragement, incentives, and satisfaction. Satsangan (2000) and Sengpracha (1994) state that people in a social status must do their duties as expected or designated by society as should be done for certain positions. In addition, all Muslims must be aware and realize at all time that studying about Islam is an obligation for them as they have to have knowledge and understanding about its principles, practices, moral and ethics. Furthermore, they have to hold on to Islam as the system of life so that it is prosperous in them in terms of knowledge, skill, process, and good attitudes continuously in order for them to use correctly in their daily life. This would result in their ability to develop themselves as complete human beings according to the religious principles, beliefs, and methods in the Islamic ways that focus on people's attributes, habits, values, and attitudes in practicing religious activities in their daily life. According to Mahama (2009) and Narongraksakhet (1997), seeking for knowledge is a superb action and it is deemed a duty of Muslims. If Muslims have studied Islam completely and correctly in terms of its principles, practice, moral and ethics in order to hold on to it as their system of life, they will be prosperous in knowledge, skills, and process, and able to live in society happily. Studying in Islam is a process of training, socializing the mind, and cultivating intelligence, the body and soul to produce complete human beings who have moral, ethics, and self-discipline. Department of Religious Affairs, Ministry of Education (1999) specifies that leaders must have thorough knowledge in the rules and work that they manage; leaders who lack knowledge will be just puppets and eventually lead society to catastrophe. Baka and Laeheem (2010) found that studying Islam is crucial for Muslims because it can protect them from problems and prevent them from being lost in the environments and society in addition to making them humble, and lead their life as it is assigned by Islam.

2) Muslim leaders and organizations in the community do not give importance to and do not realize the importance of youth management, and thus focus mostly on development of infrastructure rather than development of the mind. They think that youth development is the responsibility of schools and parents. Muslim leaders usually give importance to providing adults with religious knowledge and activities and as a result, they ignore youths. Local leaders usually give importance to physical development rather than mental and spiritual development of being Muslims. They are usually interested in construction of roads, water drainage ditches, and landscape development, etc. As a result, many youths in the community have become drug addicts, soccer gamblers, thieves, unemployed, and do nonsense activities as reflected through the following statements.

“...Leaders do not give importance to youth development. They focus more on physical development than mental and spiritual development of being Muslims. As a result, the community is in a failure condition and does not have Islamic atmosphere...”

(Afnan, a vocational leader)

“...Leaders are usually interested in work related to construction such as building roads, drainage ditches, and landscape improvement. They also usually provide training for adults rather than youths...”

(Anwar, a youth)

“...Leaders give importance to providing knowledge to adults and ignore youths...”

(Abdullah, a religious leader)

It can be seen that the fact that Muslim leaders ignore and pay no attention to their role and responsibilities for youths has been one of the causes leading Muslim youths to have behaviors that are against Islamic principles and that do not meet expectation of Muslim society. Thus, Muslim leaders need to give importance to youth management to keep them in the religious framework. The findings of this study indicate that Muslim leaders and organizations in the community do not give importance and do not realize about youth management and this has resulted in drug problems and crimes in the community (Samoh, 2001). Youths openly have friends of the opposite sex. They do not know how to spend their free time usefully. Instead, they involve themselves in all vices; have no job; dress in applied styles in order to be modern and imitate the western style, stars and singers; do nonsense activities and cause troubles for the community (Laeheem & Baka, 2010). Amidst the globalization of freedom and open expressions concerning sexual relations, youths have behaviors that are too modern (Lotrakul, 2005). Teenagers have opportunity and freedom in becoming friends with more people of the opposite sex that cause close relationships and sexual relationship including premature sexual relationships that cause various crimes such as raping, robbing, attacking, destroying public property, and causing unrest, etc. that have

become national problems that governmental and private organizations try to prevent and solve (Nakornthap, 2003; 2005).

3) Muslim leaders lack coordination and clear guidelines for youth management. There are different styles and methods of youth management in terms of concept and activities, and they cannot cooperate that leads to conflict in the community. Muslim leaders try to do youth management according to the Islamic way but they lack knowledge and skills in holding activities that meet the real needs of youths and that are in congruence with Islam. Because local leaders emphasize recreational sports activities and activities with too much entertainment that are not in congruence with the Islamic way, people have negative attitudes towards youth management. Sometimes, people think that youths who do activities organized by religious leaders are favored by certain religious leaders, and those who participate in activities organized by local leaders are favored by certain local leaders. This has caused conflicts between leaders and youths in the community, and it will continue this way as long as leaders of the two parties are in conflict and cannot truly coordinate and render their cooperation in youth management. The followings are some reflections:

"...Religious leaders and local leaders have different concepts, styles, and methods of youth management. So they think and do things each in his own way which leads to conflicts in the community..."

(Abdul Maleh, a religious leader)

"...Religious leaders and local leaders usually work separately in youth management and they cannot work together. They each do their own responsibilities, and so sometimes this causes overlapping and conflicts..."

(Kodiyah, a woman leader)

The abovementioned causes show that Muslim leaders cannot coordinate and cooperate, and they lack clear guidelines for youth management. They have different styles of youth management and they have their own ways of thinking and doing things. Eventually, conflicts in the community are inevitable. Thus, the fact that religious leaders and local leaders work separately leads to a lack of efficiency in youth management and sometimes there are overlapping and conflicts. According to Robbins (1991), conflicts are caused by the use of power or the want to use power, disagreeing about a goal, method, style, or way, experience, value, attitude, role, and perception. This corresponds with Guralnik (1970) who specifies that conflicts in an organization are caused by doing activities that are not agreed in terms of concept, interest, or action that are different. Similarly, Ketsakorn (2001) says that causes of conflicts between individuals are individuals' different opinions, perceptions, values, and interests.

4) Muslim leaders focus more on making income than paying attention to people. They lack sufficient care to ask how people are; they lack interaction among leaders themselves; and they lack interaction in their own families, and thus, there are gaps among parents themselves as well as between parents and youths. This causes many problems that have spread to every community such as football gambling, thefts, unemployment, nonsense activities, etc. Some reflections on these are:

"...Religious leaders aim to make income for their living without paying attention to their role and responsibilities for youth management that have led to problems of building relationships with other leaders, community members, and youth..."

(Aweasae, a youth leader)

World situations that have been changing rapidly in all aspects have affected economic and social conditions to an extent that makes Muslim leaders focus more on the importance of their own lives and their families' than on the attention on lives of Thai Muslims in society. They have no time for training or teaching members of the community as closely as they did in the past because of the economic condition. Therefore, they pay less attention to religious activities that results in their lack of attention on their responsibilities, and their negligence in youth management. The results of this study revealed that there have been changes in Thai Muslim society all the time whether economically, socially, or politically. These changes have affected Thai Muslims' living condition and way of life even those of key persons of the community giving them less time for youth management (Bunsit, 1982). Thai Muslims would like local leaders to solve problems about their income that is inconsistent (Samoh, 2001). People with low economic and social status may want to improve their status and to have success while needy people may want even only a little income that may be nothing for wealthy people (Nawajinda & Lusanan, 1998).

5) Muslim leaders lack skills and experience in youth management. Community management requires knowledge, abilities, skills and experience just like youth management. Therefore, leaders have to invite speakers from the governmental sector or the private sector to improve their knowledge and skills in solving

problems in the community. They can also organize study visits to other places to exchange opinions and experience with other communities or organizations that are successful in community management in order to have a strong community, for instance. When leaders still lack these, the opportunities for youth problems to be solved are simply rare, and it is also difficult for leaders to understand problems of youths in the community. The problems about Muslim youths will become more complex as globalization of more aspects increases, and they will be more difficult to solve. This can be seen from these reflections from the interviews.

“...Muslim leaders still lack knowledge, skills, and experience for use in youth management. Leaders must have training; they must increase their knowledge and skills in solving problems in the community; they must have opportunities to go on study visits to other places to exchange opinions and experience with successful organizations in community management...”

(Ahamah, a local leader)

“...Muslim leaders must have self-development in order to catch up with how to solve problems of youths nowadays when problems have increased, become more complex, and increasingly with more violence. In addition to this, leaders must seek for more knowledge, look for opportunities for training and exchanging experience, regularly and continuously participate in a study visit project to other places...”

(Ahamah, a local leader)

Consequently, leaders who lack skills and experience in youth management will bring about disadvantages in providing activities such as organizing repeated and boring activities that are not interesting for youths. Ketsakorn (2001) states successful administrators possess skills and experience as part of their qualifications while Katz (1974) states that for effective administration, administrators need three skills: technical skill, human skill, and conceptual skill. Sriptom (2008) specifies that efficient and effective work require abilities or skills in the work, and incentives for individuals to use their abilities and skills in doing that work. According to DeLamater and Myyers (2007), leaders need to have techniques, and methods that enhance and develop skills of individuals to work efficiently in order to work successfully towards the goals as these build and increase motivation of individuals and help develop the work process to achieve the goals.

6) Leaders do not have clear programs and models for youth management according to the Islamic ways. It is very necessary for leaders to have clear programs and models of management because they are types of tools for system organization and disciplines for keeping youth in the Islamic framework, as said in this excerpt.

“...Muslim leaders do not have clear guidelines for youth management and as a result, the community has to face with many crimes. We are usually alert when there are complaints or incidents and after that everything is silent. The work is not continued...”

(Sarina, a youth in the group)

“...Leaders ignore their role and responsibilities in looking after youths, especially in organizing activities related to overseeing Muslim youths to keep them in the Islamic framework. This aspect of their work is almost never seen...”

(Adam, a youth in the group)

Clear programs and models for youth management according to religious principles are very important because systematic operation with cooperation from people and organizations at all levels from leaders, parents, to youths are required in thinking and designing activities for their own community. This is supported by (Chareonwongsak, 2006) who says that in solving behavioral problems, many different methods should be employed and it should be done systematically, and cooperation from all parts of society is needed. Youths should receive training with correct guidelines and creative teaching methods with good role models. It is important to incorporate religion, and discipline training. There should be special training programs for youths with special problems, and the programs should be in accordance with the community's way of life, in particular, the Tarbiah Islamiah program, in order to reduce undesired behaviors (Laeheem & Baka, 2011). Participation of people in decision making with freedom and equality from the first step to the last step of the operation should be encouraged so that they can participate in identifying the problems and causes of the problems, planning activities, working, following-up, and evaluation. Participants voluntarily participate with enthusiasm, intention, and sincerity to push the work towards the goal (Bureekul, 2005).

7) A lack of financial support for activities and a lack of budget continuity are important factors affecting Muslim youth management according to the Islamic way. Particularly, in organizing activities, adequate budget is needed and activities must be organized continually both directly and indirectly. Presently, budgets for youth activities and youth management are not adequate because most of the budgets come from donations and governmental organizations. This can be seen from the following reflection:

“...Budgets are important and must be sufficient for operation. At present, the budget is not enough for carrying out youth management...”

(Arfandi, a youth leader)

“...Most supporting budgets come from donations and fund raising such as from organizing tea parties, Khao Ya (a rice and vegetables mix dish) parties, and selling clothes, etc...”

(Sofwan, a religious leader)

“...We write to request for supporting budgets from organizations in the governmental and private sectors, and we also prepare donation boxes for people who come to pray on Friday to donate the amount that they're willing to donate...”

(Hamdan, a religious leader)

Therefore, it can be seen that a lack of budget for administration can affect work performance of Muslim leaders, especially when they organize activities, they need sufficient budget because activities have to be continuous. Nevertheless, most of the budgets come from donations and the amount is very limited and not enough for organizing activities for the entire year. Youths have to do fund raising activities such as organizing tea parties, Khao Yam (a rice and vegetables mix dish) parties, selling clothes, etc., and sometimes they ask for financial support from the governmental sector both formally and informally. However, they usually do not receive very much financial support. Some projects do not receive financial support at all even though they are useful because they have different ways for operation. Sometimes other types of activities are done instead; however, they do not meet the needs of youths. Conducting operation related to resources, man, money, materials, and management are needed in order to meet the objectives and achieve the goal effectively (Koontz & Donnell, 1972). Money is the medium for resource exchanges, and money is a factor for providing technologies and for expenses of development of the body of knowledge in human resource management (Srisomsap & Sornmanee, 2011).

8) A lack of integration and cooperation from governmental and private organizations is another cause. The work operation among Muslim leaders is not integrated with cooperation and joint operation with all related persons in the governmental and private sectors. Most of the Muslim leaders work separately on their own, each doing his/her own part of the role and responsibilities or sometimes they offer activities requested by youths. This results in their inability to have access to all groups and all ages of youth. This is an important factor that prevents leaders from working effectively and efficiently to keep youths in the framework of Islam. Therefore, caring for youths is not yet concretely successful as it should be as reflected in the following excerpts:

“...Muslim leaders usually work separately in Muslim youth management; they cannot work together so each of them does his own work in his own way. Their work overlaps sometimes, and conflicts at other times...”

(Kodiyah, a woman leader)

“...Religious leaders invite youths to participate in religious activities but do not give them opportunity to think or give idea about the projects. As a result, most of the projects do not meet the needs of youths...”

(Robiah, a youth leader)

From the abovementioned causes, it can be said that integration with and cooperation from governmental and private sectors are necessary. Muslim leaders have a direct role in coordinating with governmental and private organizations and in making requests for support of youth activities. However, the fact that they have different styles in youth management, and they each think and do their work in their own ways that finally lead to conflicts. Robbins (1991) specifies that conflicts are caused by the use of power or the want to use power, conflicts about the goal, methods, styles or guidelines, experience, values, attitudes, roles, and perceptions. This corresponds with Guralnik (1970) who states that conflicts in an organization are caused by the inability to work together in terms of concept, and interest, and they have different actions. According to Ketsakorn (2001), causes of conflicts between people are their different opinions, perceptions, values and conflict of interest.

5. Conclusions and Recommendations

People who are responsible for living conditions in Muslim society must realize and give importance to all aspects of problems in the community and society. One group of these people is “Muslim leaders” including religious leaders, local leaders, and administrative leaders. Important causes of reduction of Muslim leaders' role in youth management in the Islamic way were as follows: Muslim leaders lack knowledge and understanding about the role and responsibilities assigned to them. Muslim leaders and organizations in the community do not give importance to and do not realize the importance of youth management. Muslim leaders cannot work in coordination with local leaders, and lack clear guidelines. Religious leaders focus more on seeking income

(economic aspect) than paying attention to their followers (members of the mosque). Muslim leaders lack skills and experience in youth management. They do not have clear programs and models for youth management according to religious principles. Leaders lack supporting budget for organization of activities and budgets are not continuous. Leaders also lack integration and good cooperation from governmental and private organizations. All of these are problems of leaders that need urgent treatment and solutions. Nevertheless, at present, there are no organizations and no persons responsible for Muslim youth management to keep them in the Islamic religious framework either formally or legally. Moreover, there is no cooperation for concrete work. Thus, related government and private organizations need to participate and seriously provide support in solving the problems. This can be done by increasing leaders' potential in the form of providing knowledge, understanding, training, enhancing skills so that leaders can solve social problems arising in at present. Furthermore, leaders are important driving mechanism in youth management. Therefore, Muslim leaders must realize the role and responsibilities assigned to them directly and indirectly because these are their responsibilities that they take for Allah, and according to Islamic belief, they will be tested in the New World.

The results of this study can directly be useful for related persons and organizations in promoting, giving importance, and paying special attention to youth management through social institutions. These institutions include family institution (parents/guardians), religious institution (imam, koteb, bilan, and masjid committees), educational institution (teachers/lecturers), administrative organizations (local leaders, council members, sub-district headmen/kamnan, village headmen), governmental organizations (Offices of Provincial Islamic Committee, the Central Islamic Council of Thailand, and government officials in different governmental organizations), etc. Youth management through these institutions and organizations can be carried out in order to provide help in solving problems and development of Muslim leaders so that they have knowledge and abilities in youth management in the Islamic way with the following guidelines:

- 1) Promoting education and providing knowledge about the role and responsibilities of Muslim leaders according to the Islamic way by experts and experienced persons. Skill enhancement and training in youth management, and community development should be regularly provided to Muslim leaders by governmental and private sectors. In addition, study visit projects to other places for exchange of opinions between related organizations should be organized.
- 2) Leaders and organizations in the community must give importance to and realize about youth management. Good understanding and cooperation among local leaders, administrative leaders, and religious leaders should be built along with realization and understanding of youths' guardians.
- 3) Programs and models for methods of youth management should be designed by providing opportunities for all parties in the community to participate.
- 4) Governmental and private organizations must realize and give importance to support for youth activities such as support for activities of village youth clubs, Koran learning and teaching activities, training activities to give knowledge about independent occupations, youth development camp activities (during the summer school break), community sports activities, moral and ethical promotion activities, religious talk activities, field trip or study visit activities, etc.
- 5) Religious leaders and local leaders must be good role models in all aspects for youths and building of role model leaders should be recognized by leaders themselves as well as by parents and youths.
- 6) Organizing sports activities at least 1-2 times a year in the community to tighten relationships among religious leaders, local leaders, administrative leaders, parents, and youths. Sports activities are icebreaking activities that create love and unity among people in the community. Furthermore, activities to exchange and listen to opinions should be organized along with religious talks.

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