

Domestic Violence among Married Thai Muslim Couples in Satun Province: Solutions from Muslim Leaders' Perspectives

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ABSTRACT

The objective of this study was to explore ways to prevent and solve the problem of domestic violence among married Thai Muslim couples in Satun Province. The data of this qualitative study were collected using brainstorming and critique meetings attended by 15 religious leaders, 15 local leaders, and 15 Muslim academics. The data were analyzed using content analysis comparing logistics with concepts, theories, research reports and context based on the grounded theory method. The results of the study showed that prevention and solution should be conducted through the use of six main activities integrated with Islamic principles. They are self-socialization, studying Islam, studying and learning the Al-Quran, religious lectures, group studies (*Halaqah*), and voluntary post-midnight praying (*Kiyamullai*). These activities emphasize behavioural analysis for self-learning, self-development, attitude and value change, behavioural change, solving problems of conflict, mind development for prosperity, morals, ethics, disciplines, happy living in society. The results of this study would be beneficial in forming policy and concrete strategies for taking preventive measures against violent behaviour between married couples and thereby bringing an end to the cycle of domestic violence.

Keywords: Domestic violence, married Thai Muslim couples, solve the problem, ways to prevent

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INTRODUCTION

The problem of domestic violence is a hidden problem that has long occurred in Thai society, and the problem is increasingly more severe, complex and becoming more difficult to prevent and to solve. The problem is regarded in Thai society as an

internal problem of the family that should not be interfered, intervened, or helped by outsiders even when the problem affects the victims, family members, and their neighbours (Laeheem, 2014; Promrak, 2007). Domestic violence victims are usually physically injured from slightly to severely, and have to be hospitalized, and they are injured mentally, causing them to suffer and leaving them worried, frightened, and severely stressed. For children or younger family members who regularly witness domestic violence, they may misunderstand that domestic violence is normal and can be used to solve problems; they can even imitate such behaviour in their everyday life and extend it to their future married life and their children. As a result, there can probably be problems of a broken home, divorce, deserted children and elderly, bad attitude towards the family relationship, violent behaviour, escaping from home, and inattentive study in school. For neighbours, domestic violence can make them annoyed, moody; their way of life disturbed and results in their bad attitudes towards the family with domestic violence (Kongsakon & Pojam, 2008; Laeheem, 2014). Also, domestic violence has become a problem related to human rights violations and structural violence such as biases, male dominance, and violent husbands (Parimutto, 2011; Puawongpaet, 1994).

Domestic violence between married couples is an expression of the intended use of physical force or power to threaten or violate personal rights physically, verbally, mentally, and sexually, including threats,

limitations, and obstruction to freedom (Arpapirom, 2000; Berkowitz, 1989). It is a physical force against the other by using an authoritative relationship, threat, or shunning, which causes the victim to suffer physically, mentally, or sexually (Corsini, 1999; Pongwech & Wijitranon, 2000). Domestic violence has also been defined as a physical, mental, and sexual abuse by the husband against his wife to show his power in controlling her or to coerce the wife into compliance, as well as depriving the wife of her rights by desertion, confinement, neglect, or withholding of support (Friends of Women Foundation, 2013)

According to a survey on domestic violence among married couples in 2000 and 2001, the number of wives killed by their husbands increased two times from 30 in 2000 to 60 in 2001 (Friends of Women Foundation, 2002). 34% of wives had been physically hurt by their husbands, 30% had been sexually abused, and 50% had been either physically or sexually hurt (Archawanitkul & Im-am, 2003). In comparison, the number of women abused by intimate partners increased 36.66% in 2005 to 46.12% in 2009 or an increase of 9.46% (Violence against Children and Women and Domestic Violence Information Center, 2013). One-Stop Crisis Center (2011) reported that 8,336 wives or 36.82% were physically hurt by their husbands, of which 5,786 wives or 52.03% were hurt every day. In Pattani Province, domestic violence happened to 38.30% of Thai Muslims married couples (Laeheem, 2014).

Because the problem of domestic violence has increased in the number of incidents, more related individuals and organizations have sought and found more ways to prevent and solve the problem. However, most of them are still not relevant to Islamic uniqueness and the context of the target community of this study. Some of these guidelines for prevention and solution to the problem include improving health, safety, and parenting skills in families (Gershater-Molko et al., 2003); community capacity building as a strategy of family violence prevention in a problem-stricken community (Chan et al., 2009); prevention of domestic violence at the community level using the concept of preventive intervention to reduce the chances and to restrain the problem from spreading (Sanprasit et al., 2011); guidelines for solving the problem of domestic violence according to the teachings of Theravada Buddhism (Parimutto, 2011); and a court diversion: the family violence intervention program (Nowakowski & Mattern, 2014).

Therefore, the researcher became interested in the problem and saw the need to investigate ways to prevent and solve the problem of domestic violence, especially the problem among married Thai Muslim couples in Satun Province. The study aimed to find out suitable ways to prevent and to solve the problem of domestic violence among married Thai Muslim couples in Satun Province. The results of the study would be useful for all parties concerned to use in preventing, solving, and reducing domestic violence before it becomes more

violent and a social problem that is difficult to prevent and tackle, and to help solve the problem in time.

METHODS

Research Design

This is a qualitative study that used a phenomenological research design to explain phenomena and search for a new body of knowledge and concepts for prevention and solution to problems related to domestic violence among married Thai Muslim couples. Based on the results of the first objective in this study which found that domestic violence among married Thai Muslim couples in Satun Province stemmed from five important causes namely jealousy and suspicions, alcohol and drug abuse, lack of physical and mental readiness for building their own family, lack of activities contributing to caring and understanding in the family, and husbands' values and belief in male dominance.

Key Informants

Forty-five (45) key informants played important roles in conducting the family development activities and solving domestic violent were divided into three groups: 15 representatives of religious leaders, such as *Imam* (the person who leads prayers in a mosque), *Bilal* (the person who announce prayers in a mosque), *Khateeb* (a person who delivers the sermon during the Friday prayer and Eid prayer) and Islamic committee members of the local *masjid* (mosque), 15 representatives of local leaders, such as

village headmen, assistant village headmen, Municipal Council members and Sub-district Administrative Organization, and 15 representatives of Muslim academicians from Islamic private schools and Fathoni University. These informants were jointly selected by the Provincial Islamic Committee and the Sub-District Mosque Committee in the target areas.

Data Collection

The data were collected through brainstorming and critique meetings with three groups of 15 key informants each consisting of a group of religious leaders, a group of local leaders, and a group of Muslim academics. The brainstorming meeting was conducted from January 2015 to February 2015 during which the operation was run for about 3-5 hour per group. The purpose of the brainstorming meeting was held to find out ways to apply Islamic principles in major frameworks to form guidelines for solving the problem of domestic violence. The critique meeting was conducted from March 2015 to April 2015 during which the operation was run for about 3-5 hour per group. The purpose of the critique meeting was to discuss and seek ways that were complete, concrete, and feasible for prevention and solution to the problem of domestic violence.

Data Analysis

The data were analyzed using content analysis comparing logical concepts, theories, and research reports along with the contexts based on the grounded theory

method in the following steps. First, the open coding of the data collected from the brainstorming and critique meetings, including sentence by sentence coding and paragraph by paragraph coding. The coding was divided into two levels. They were coded according to data collected from verbal statements, arguments, supports, and exchanges; then the data were classified according to content and issues obtained from the key informants, and coding according to theories referring to coding the data obtained from the informants according to related theories and concepts. Secondly, topics by grouping codes that were similar or related in one way or another such as codes similar or related in terms of context, condition, or result from the analysis of the phenomenon, content, or issues obtained from the informants were written. Thirdly, the resulting topics were analyzed for their inter-relationship and context in order to arrive at the main topics, subtopics and the gist.

RESULTS

From the brainstorming and the critique meetings to find out ways to prevent and solve the problem of domestic violence among married Thai Muslim couples in Satun Province, it was agreed that in preventing and solving the problem of domestic violence, it was necessary to apply Islamic principles and concepts to beliefs and attitudes that emphasized gender equality, strengthening confidence in facing and managing the problem, thinking and behaving positively, and providing advice

and knowledge. Besides, it is necessary to have cooperation from related individuals and all parties in the community, religious leaders, local leaders, close relatives, and neighbours. Cooperation, in particular, from the couples who use domestic violence, is needed; they must be determined to change their behaviour to live together as normal and happy families. Thus, to prevent and solve the problem of domestic violence, the following six major activities should be carried out.

Self-Socialization or *At-Tazkiyah*

This activity is used to solve 3 problems which are jealousy and suspicions, alcohol and drug abuse, and husbands' values and belief in male dominance. This is a method that is used in developing and changing ethics, behaviour, and morals of married couples who use violence against each other. It is an effort to create and develop personalities of the couples to change for the better, to eliminate their ego that is the cause of being conceited and pretentious which are some important causes of the use of violence between them. It is necessary to develop their mind and take it away from evil power or being bad-tempered. This is called "self-socialization" or fighting with one's evil power. It can enable each of them to know himself or herself, eliminate his or her ill temper, to be aware of his or her consciousness all the time, to think over before using violence, and control himself or herself not to use violence against each other. Moreover, self-socialization, purifying oneself physically, mentally,

and verbally aims at making the married couples closer to Allah. Therefore, the most important thing that couples must do is to improve and change their married life in a direction away from being misled, holding wrong beliefs and feelings of jealousy, revenge, selfishness, prejudice, and self-importance, and instead move towards Allah through virtue and self-control.

The activity of self-socialization should be carried out continuously by married couples with domestic violence during their participation in the behaviour modification process as well as in their daily life with the following steps. 1) Fight with one's mind by being aware of oneself and thinking over bad behaviour in the past or that is going to happen in the future. 2) Let go of bad emotions and actions to obtain inner peace. This is to eliminate all accumulated inners, especially bad habitues, and behaviours. It is the step of checking and getting rid of harmful behaviours. 3) Building new behaviours. After thinking it over and deciding to make a change, the couples must be determined to abandon wrongdoings and to never do them again. They must apologize to their spouse for having offended them physically, mentally and verbally. This is to have a behavioural change to be following social and religious expectations and norms. The couples are strengthened ethically and morally to strictly follow religious rules and to refrain from religious wrongdoing. It is the step of purifying the mind to an extent. 4) Condition and calm oneself. This is to encourage the couples to continuously conduct themselves according to religious

principles until they can develop themselves and know what they must do, should do and must not do which can lead them to have good behaviour, be moral and ethical, and dare not display violence against each other because it is a taboo according to Islamic principles. It is to condition or promise oneself every day that one will no longer have violent behaviour against the other, and will always keep in mind Allah's favours and that Allah sees what one does. 5) Promise oneself to adhere to the condition by being careful not to violate the contract or condition that one has made. At the end of each day, the married couples must check-in details to see if they have been honest to themselves and keep their promise, and whenever they are successful, they must thank Allah and whenever they make a mistake, they must apologize to Allah. Moreover, they must under no circumstances despair of Allah's mercy. Therefore, the more detailed the couples check their behaviour, the more fulfilling their work is. Daily self-checking enables the couples to understand themselves and be aware of what they have done, and to be well-prepared for tomorrow. Knowing the condition and situation in advance is very necessary for self-socialization.

Studying Islam or *At-Tarbiyah Islamiyah*

This activity is used to solve 3 problems which are alcohol and drug abuse, lack of physical and mental readiness for building their own family, and lack of activities contributing to caring and understanding in the family. This is an improvement process

for married couples who have violent behaviour against each other to behave in a way that is suitable for the occasion and environment that have changed or to have good behaviour. The emphasis is on the process of developing knowledge, ability, attitude, and behaviour with values and morally acceptable to Muslim society. The couples are encouraged to learn and develop themselves to become good members of society through activities that are suitable for the community context. It is considered a process that promotes the couples physically, emotionally, socially and in terms of intelligence to make them members of society with high ethical standards. Thus, studying Islam is regarded as a process that promotes and develops the ability and skills of the couples, responds to the needs of life to reduce and correct violent behaviours so that they can adapt to the environments they live in. It is a process that takes them closer to Allah by emphasizing three important processes which are 1) *At-Tarbiyah* or training or socialization of the mind; 2) *At-Ta'lim* or knowledge transfer including religious and secular knowledge; and 3) *At-Ta'dib* or training on ethics and discipline. All of these are efforts to raise the awareness of people who yield to the unlimited power of Allah, to foster a learning spirit that loves learning. They provide high ethical standards which are role models of life development for the couples themselves, their families, and society.

In conducting the activity of studying Islam, three important methods or strategies are required. 1) Wisdom or *Al-Hikmah* refers to knowledge transfer with gentle

but serious speech, and with reason suitable for the situation in which the couples are faced with a problem. The emphasis is on good interaction leading to belief and confidence in each other which leads them to be complete human beings physically, mentally, and intelligently. 2) Admonition or *Al-Mauisah* refers to warning and comparison that are persuasive with gentle words to communicate with the mind of the person by giving him or her encouragement and fear of sins, and as a result, he or she practices himself or herself correctly and develops himself or herself as a good servant of Allah. 3) Argument or *Al-Jadil* refers to giving reasons and arguing with gentle words that can win the heart and inspire the spouse. Arguments should be done with a good method and reason that can make the other party believe and accept with awareness and based on reasons that are acceptable to all parties. In studying Islam, it can be carried out in many ways such as setting up a consultation clinic, promoting learning through a process of knowledge and experience exchange, providing Islamic learning media loans including books and videos, setting up groups of social creating women, setting up groups of returning to being good household leaders, organizing training related to religious principles, and organizing study visits, for example.

Studying and Learning the Al-Quran

This activity is used to solve two problems which are alcohol and drug abuse, and lack of activities contributing to caring and understanding in the family. This

activity allows the couples with problems of domestic violence to study and learn the Al-Quran in terms of principles, reading practice, and understanding the texts of meanings and explanations because education in the Islamic sense is to give importance to learning the Quran to solve problems and develop the human quality of life. Studying Islam is to make man complete and successful as desired by Allah, making all man be able to do their duties as representatives of Allah, making man prosperous and complete in all aspects physically, emotionally, mentally, socially, and intelligently. The Al-Quran is, therefore, the constitution of humankind with all sections that respond to basic human needs; it can be used as the norm for religious practice and daily practice leading to success in this world and the next world.

In studying and learning the Al-Quran, the couples should select the chapters related to family and violence such as the importance of family in Islam; the roles, rights, and obligations of husbands and wives; techniques for building a good family; techniques for keeping long-lasting love, and Islam and protest against violence, for example. The couples should take part in studying and learning the Al-Quran together 2-3 times a week during the time between 19.00 and 20.00 hours. which is after praying during sunset (*Maghrib*) and before praying in the evening (*Isha*). It is important to do it continuously even though the problem of domestic violence has been solved. They should continue studying and learning the Al-Quran with the normal group as scheduled by the religious leader.

Religious Lectures

This activity is used to solve all 5 problems which are jealousy and suspicions, alcohol and drug abuse, lack of physical and mental readiness for building their own family, and lack of activities contributing to caring and understanding in the family, and husbands' values and belief in male dominance. In this activity, religious leaders or religious academics are invited to give lectures to provide knowledge and understanding, instil behaviour, promote morals and ethics, and build awareness. Case studies should be given as examples for the socialization of couples with domestic violence. This is because religious lecturing is an important way for behavioural change physically, mentally, and intelligently to make people responsible for being good servants of Allah, and able to do religious activities correctly, live to be good members of society and good citizens of the human race. In doing these, emphasis should be placed on persuasion, publicizing, demanding, giving good advice, presenting good arguments, and exchanging opinions gently and reasonably.

In this activity, the lectures should focus on topics related to family and domestic violence, especially applying the body of knowledge in religious principles. The topics can be on, for example, how important the husband or wife is, how husband and wife are like the tongue and teeth (that sometimes hit and hurt), how important parents are as role models, the rights and obligations of husband and wife in the Al-Quran, bad effects of using violence, techniques for patience, and techniques for behaviour

change. The activity of religious lecturing should be held twice a month for couples with domestic violence, and other audiences can also attend depending on the readiness and management of each community.

Group Studies (*Halaqah*)

This activity is used to solve all 5 problems which are jealousy and suspicion, alcohol and drug abuse, lack of physical and mental readiness for building their own family, and lack of activities contributing to caring and understanding in the family, and husbands' values and belief in male dominance. In this group activity, the couples with domestic violence sit in a circle to exchange knowledge and discuss problems, study together about Islamic happy family life in the Al-Quran and the Prophet Muhammad as the role model. For example, they study about the importance of family in Islam, the role of husbands and the role of wives, ethics for married life, building a good family, an ideal Muslim family, the art of married life, long-lasting relationship, and building morally strong families for a happy society. They think, plan, and help solve problems of one another which is an activity that provides the couples with knowledge and understanding, raises their awareness, socializes their mind, enables them to develop themselves to have self-awareness, and encourages behavioural change so that they can live with others happily in the society. Moreover, the activity promotes social skill development and building relationship with other people in the family as well as their neighbours.

Besides, group study activities or *Halaqah* is a process that is used to prevent and solve the problem of domestic violence by emphasizing the technique of behavioural analysis to motivate self-learning, self-development, and change in the way of thinking, attitudes, and values. This is to prevent and solve problems in behaviour and conflict, to develop the mind to be prosperous with moral, ethics, and discipline so that they can live happily together in society because participating in group study activities enables participants to have more self-understanding and self-learning as well as to improve their behaviour, personality, and human relations skill. Furthermore, group study activities promote and support individuals who have similar problems to get together to help each other think, plan, and solve the problems they have aimed to solve. The activities motivate them to change their behaviour for the better so that they can live happily in society. Participants exchange their experience and seek ways to solve problems to gain learning skills using behavioural analysis techniques to develop and change their behaviour. The activities are used as guidelines for married couples who are not accustomed to the environments to develop their potential, efficiency, and adaptability to family life. Moreover, the activities help promote social skills and relationship with others from learning and contacting with each other and provide an opportunity for them to release their emotional stress.

In doing group study activities, husbands should be in one group and wives in another group, and there should be 10-15 persons in

each group. The activity should be held 1-3 times a week for 1-2 hours each time, and when the outcomes improve, the activity should be conducted continuously at least 1-2 times a month or once a week to make group study activities or *Halaqah* part of their way of life.

Voluntary Post-Midnight Praying (*Kiyamullai*)

This activity is used to solve 3 problems which are alcohol and drug abuse, lack of physical and mental readiness for building their own family, and lack of activities contributing to caring and understanding in the family. This is an activity for couples with domestic violence to follow. It is what the Prophet Muhammad did as an important model to socialize the Islamic mind which is very necessary for Muslims; especially those who want to change their behaviour for great favours and rewards from Allah. Moreover, the activity shows that people who participate in it are people who see and realize the value of the activity and are determined to sacrifice the comfort of sleep for voluntary praying after midnight which is more valuable than praying at other times of day because people who pray voluntarily after midnight, particularly during the Ramadan, with faith and hope (for rewards from Allah), all their past sins will be forgiven. The reason for this is that when humans are weak physically and mentally, the best treatment is to turn to Allah, and praying makes them close to Allah. Therefore, getting up from our sleep to pray is to practice our body and

mind so that we can be close to Allah, and then our body and mind can calm down and mental security returns to us. We will gradually calm down and become stronger because praying after midnight can chase away all evil diseases from humans. More importantly, it can socialize the human mind and reduce their sadness.

Therefore, when the couples are determined to correct their violent behaviour, they must be patient and beg Allah to wake them up in order to do voluntary after-midnight prayers. Then humans will know that they can wake up to pray for Allah because it is His wish for them to do so. When they wake up, they are eager and can begin to pray enthusiastically, and whatever their suffering is, they can consult and tell Allah and ask Him to alleviate it and they should praise Allah as much as possible to make the suffering better whether it is physical or mental suffering, it will be mitigated by His approval. Allah loves all who wake up to pray for Him; there is no problem that Allah cannot solve. If we take Allah as our consultant, Allah is the true Helper. Thus, couples should be encouraged to pray together voluntarily after midnight and they should do this continually and regularly at least once a month.

DISCUSSION

The ways that can be used to prevent and solve domestic violence among Thai Muslim married couples in Satun Province are applying Islamic principles and concepts to various activities with cooperation from all parties concerned in the community

such as religious leaders, local leaders, close relatives and neighbours, especially cooperation from the couples with domestic violence. There are six main activities: self-socialization, studying Islam, studying and learning the Al-Quran, religious lectures, group studies (*Halaqah*), and voluntary post-midnight praying (*Kiyamullai*). These are techniques or processes for behavioural analysis to induce self-learning, self-development, to change attitude and value, and behaviour, to solve problems of conflict, to develop the mind to give it prosperity, moral, ethics, and discipline so that people can live with each other happily in society.

The results of the study indicate that the ways that can be used to prevent and solve the problem of domestic violence are social processes, especially socialization through religious processes applying Islamic principles to the socialization of the mind, training, exchanging, understanding, warning, and changing behaviour. They are processes that transfer knowledge, thought, attitude, ideology, culture and personality for couples with domestic violence to live their lives in such a way that is required by society, and to change their behaviour to the way that corresponds with the social norm. It can be seen from the results of the study that socialization by the religious institution is a process that can make individuals behave following the social norm and live happily together with others in society. It can also give individuals inspiration, ideology, attitude, and belief to make them united and have skills that are necessary for living with others in society (Adivatanasit,

2002; Popenoe, 1993; Thitiwattana, 2004). It is a process that provides knowledge and training with moral and ethics to make individuals become persons with good conduct who know right from wrong (Thepsitha, 1998). Islamic socialization gives knowledge, understanding, experience, training, and nurtures individuals to give them intelligence and high spirit as well as social, physical, emotional, and intelligence development. Moreover, as a result of Islamic socialization, individuals can become moral, ethical, and have discipline in living which is one way of seeking favours from Allah by developing one's behaviour and personality following religious teachings which enable them to live happily in society (Mahama, 2009; Narongraksakhet, 1997). Also, this is according to the socialization theory which states that "socialization is the process by which people acquire the social, emotional, and cognitive skills needed to function in the social community through their social interactions for which they have been learning" (Bugental & Grusec, 2006). It is in line with Mead's theory of social behaviourism, which explains "how social experience develops an individual's personality. The part of an individual's personality composed of self-awareness and self-image" (Caliwan, 2013). "Socialization refers to the process of learning new norms, values, attitudes, and behaviours which most common form occurs each time when learning something contrary to previous experiences" (Caliwan, 2013).

Furthermore, the ways used to prevent and solve the problem of domestic violence, as mentioned above, bring the body of

knowledge as well as religious principles in for participants to talk and discuss through various activities so that there is a behavioural analysis that can be applied to developing and changing attitudes and behaviours. The emphasis is on a process of building skills and actual practice which corresponds with a statement that skill-building activities, exchanging experience, and practice can result in behavioural change as required and that meets the target that has been set because it is problem-solving as a result of self-learning that individuals can apply to self-development and to change their attitudes and behaviours (Khemmanee, 2002; Lhamlert, 2009; Ritnetikul, 2009).

The use of self-behaviour and religious principles used in solving and preventing domestic violence among married couples is a way to promote the married couples to understand each other and the effects on the victim, family members and neighbours which result in attitude change and good behaviour. This corresponds with the concept that religious activities organized to solve behavioural problems can make participants more aware, allow them to understand and realize their own feelings as well as the feelings of others', enable them to control themselves and change their attitude and behaviour according to the norms or expectations. Moreover, the use of self-behaviour and religious principles in solving and preventing domestic violence among married couples enhance emotional, social and attitude development, change the couple's character, personality and behaviour, and enable them to control

their emotion, respect others, and adapt to family members well (Chatsupakul, 2003; Rogers, 1970). Activities with emphasis on a religious process promote and support individuals to have social skills, to be expressive, eliminate conflict in their mind, control themselves, to be responsible, respect others' rights and adapt themselves to family members as well as others because such activities can improve discipline, moral, ethics and values that are acceptable by society, and promote practice according to social rules and norms (Department of Mental Health, 2000; Nelson-Jones, 1992).

Furthermore, activities in which religious principles are integrated are a way to instil awareness through socialization and to instil awareness according to the Islamic way which is a process that promotes the married couples to know right from wrong and feel the shame of doing wrong or not conforming to social norms. The results of this study revealed that socialization of the mind and awareness had effects on individuals' behavioural modification to meet social requirements. It is training for couples with domestic violence to live happy lives as other people; it instils awareness of knowing right from wrong, hopefulness in life according to religious principles, and improves life skills (Sereetrakul, 2009; Thitiwattana, 2004). It applies Islamic principles in constructing knowledge, understanding and realization for married couples who participate in the activities to solve the problem of violence against each other because studying Islamic principles is a duty that Muslims must perform to

gain knowledge and understand them and adhere to them as the system of life and use them in their everyday life practice. Islamic principles can protect them from different problems because knowledge can help individuals from getting lost in the environments and current social trends so that they are gentle and modest, and live their lives as designated by Islam (Laeheim & Baka, 2009; Mahama, 2009; Narongraksakhet, 1997). People with good behaviour who are recognized by family members and others in society are influenced by their knowledge, understanding, their acceptance of values and adherence to social norms. Therefore, people with behaviour per social norms are individuals who know and understand religious teachings, practice religious activities regularly, are instilled and developed with personality, moral and ethics continually and regularly (Khagphong, 2004; Mahama, 2009; Sereetrakul, 2009; Thitiwattana, 2004). Participating in Islamic activities and training are associated with Islamic behaviour, and promoting youth to participate in potential development activities that emphasize Islamic moral and ethics, and can prevent and solve problems of undesirable behaviours (Laeheim, 2013; Laeheim & Baka, 2012).

Also, some academics state that projects to change members' behaviours that give importance to religious principles to promote knowledge, understanding, to instil good attitude and to build correct ideology can help individuals behave desirably and change their behaviour per social norms. This indicates that the

most suitable method for development and correction of behaviours that are not following social norms is to apply religious principles to organizing this type of project (Adivatanasit, 2002; Narongraksakhet, 1997; Thepsitha, 1998). Applying Islamic principles to changing behaviour that is not following Islamic principles can promote individuals to behave the Islamic way (Khagphong, 2004; Laeheem & Baka, 2009; Mahama, 2009). The process of providing knowledge and understanding about Islamic principles for people with behavioural problems is a socialization process for training the mind, intelligence, body, and spirit to make them good persons with moral, ethics and discipline; they are accepted by others in society because they have become individuals with behaviour and values that meet social norms as a result of the socialization process (Laeheem, 2013; Thitiwattana, 2004).

CONCLUSION AND RECOMMENDATIONS

The ways that can be used to prevent and solve domestic violence among Thai Muslim married couples are applying Islamic principles and concepts to six main activities: self-socialization, studying Islam, studying and learning the Al-Quran, religious lectures, group studies (*Halaqah*), and voluntary post-midnight praying (*Kiyamullai*), with cooperation from all parties concerned in the community. The results of this study could help Islamic and governmental organizations in forming good policies and concrete strategies for

promoting and supporting married couples with violent behaviours to return to being individuals with behaviours according to social norms and the Islamic way. The family institution, educational institution, and religious institution should be allowed to participate in development and promotion for prevention and solving domestic violence more concretely through the use of socialization in the activities found by this study. As stated in the theory that the more the married couples are attached and adhered to the religious principles, the more they can restrain themselves from wrong-doings because domestic violence is partially caused by the weakened or broken link between their feeling attached, their devotion, and belief in each other. The link is weakened or broken because their selfishness is more than their devotion to their mutual benefit, and because of their distance from the religion. Therefore, religious leaders and family members of the married couples with domestic violence must realize and give importance to the ways of preventing and solving the problem as one way of problem management before the problem of domestic violence becomes more violent and a widespread social problem and to jointly find ways to solve the problem in time.

It is recommended that future research should examine such aspects as risk factors associated with domestic violence behaviour among married Thai Muslim couples, the development of programs and activities to alleviate the problem, and the effects of these programs and activities.

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