



รายงานวิจัยฉบับสมบูรณ์

สาเหตุ ผลกระทบ และแนวทางการแก้ไขปัญหาการใช้ความรุนแรงภายในครอบครัว
ระหว่างคู่สมรสไทยมุสลิมในจังหวัดสตูล

The Causal, Impact and Guidelines to Solve the Domestic Violence
Problems between Thai Muslim Spouses in Satun Province

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โครงการวิจัยนี้ได้รับทุนสนับสนุนจากงบประมาณแผ่นดิน
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1. ชื่อโครงการ

สาเหตุ ผลกระทบ และแนวทางการแก้ไขปัญหาการใช้ความรุนแรงภายในครอบครัวระหว่างคู่สมรสไทยมุสลิมในจังหวัดสตูล

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การวิจัยในครั้งนี้สำเร็จได้ด้วยดีด้วยการอนุเมตของอัลลอฮ์ ﷻ และความช่วยเหลือจากหลายท่านและหลายหน่วยงาน คณะผู้วิจัยขอขอบคุณมหาวิทยาลัยสงขลานครินทร์ที่สนับสนุนงบประมาณการวิจัยครั้งนี้ ขอขอบคุณคณะผู้บริหารมหาวิทยาลัยสงขลานครินทร์ คณะผู้บริหารและบุคลากรสำนักวิจัยและพัฒนา คณะผู้บริหารและบุคลากรคณะศิลปศาสตร์ และบุคลากรที่เกี่ยวข้องกับการดำเนินการวิจัยในครั้งนี้ของมหาวิทยาลัยทุกท่านที่อำนวยความสะดวก ให้คำปรึกษา และให้คำแนะนำที่เป็นประโยชน์ต่อการดำเนินการวิจัยในครั้งนี้ด้วยดีตลอดมา

คณะผู้วิจัยขอขอบคุณกลุ่มตัวอย่างและผู้ให้ข้อมูลหลักทุกคนทั้งจากการจัดเวทีแลกเปลี่ยนเรียนรู้ การประชุมระดมสมอง และการประชุมวิพากษ์ รวมทั้งกลุ่มเป้าหมายสำหรับการปฏิบัติการทดลองใช้แนวทางการแก้ไขและป้องกันปัญหา ที่ได้ให้ความร่วมมือในการให้ข้อมูลที่เป็นประโยชน์ และมีส่วนสำคัญอย่างยิ่งที่ทำให้งานวิจัยครั้งนี้สำเร็จลุล่วงไปด้วยดี

สุดท้ายนี้ คณะผู้วิจัยขอขอบคุณบรรพคณาจารย์ทุกท่านที่ได้ประสิทธิ์ประสาทวิชาการ โดยเฉพาะอย่างยิ่งคณาจารย์ที่ได้ถ่ายทอดวิธีวิทยาการวิจัยให้แก่คณะผู้วิจัย

5. บทคัดย่อภาษาไทยและภาษาอังกฤษ

การวิจัยครั้งนี้มีวัตถุประสงค์เพื่อศึกษาสาเหตุและผลกระทบของการใช้ความรุนแรงภายในครอบครัว รวมทั้งเพื่อศึกษาและทดลองใช้แนวทางการป้องกันและแก้ไขปัญหาการใช้ความรุนแรงภายในครอบครัวระหว่างคู่สมรสไทยมุสลิมในจังหวัดสตูล โดยเก็บข้อมูลเกี่ยวกับสาเหตุและผลกระทบด้วยการสัมภาษณ์แบบเจาะลึกกับผู้ให้ข้อมูลหลัก 3 กลุ่ม ได้แก่ 1) ผู้หญิงที่ประสบปัญหาการใช้ความรุนแรงในครอบครัวที่เข้ารับการรักษาตัวในโรงพยาบาลสตูล ผ่าน One Stop Crisis Center (OSCC) จำนวน 20 คน 2) คู่สามีภรรยาที่ใช้ความรุนแรงในครอบครัว จากการแนะนำของคณะกรรมการมัสยิดประจำชุมชน จำนวน 15 คน และ 3) ผู้นำศาสนา จำนวน 10 คน แล้วนำข้อมูลที่ได้มาวิเคราะห์เนื้อหา รวมทั้งเก็บข้อมูลด้วยการสอบถามฝ่ายภรรยา ซึ่งเป็นตัวแทนการให้ข้อมูลของครอบครัว จำนวน 1,920 คน และวิเคราะห์ข้อมูลด้วยโปรแกรมอาร์ เพื่อหาค่าการทดสอบไคสแควร์ ค่าอัตราส่วนออด และค่าสัมประสิทธิ์สหสัมพันธ์โลจิสติก และเก็บข้อมูลเกี่ยวกับแนวทางการป้องกันและแก้ไขปัญหาการใช้ความรุนแรงภายในครอบครัวด้วยวิธีการประชุมระดมสมองและการประชุมวิพากษ์กับผู้นำศาสนา 15 คน ผู้นำท้องถิ่น 15 คน และนักวิชาการมุสลิม 15 คน แล้วนำข้อมูลที่ได้มาวิเคราะห์เนื้อหาโดยยึดวิธีการของทฤษฎีฐานราก รวมทั้งเก็บข้อมูลโดยการทดลองกับคู่สมรสไทยมุสลิม 40 คู่ ซึ่งแบ่งเป็นกลุ่มทดลอง 20 คน และกลุ่มควบคุม 20 คน แล้วทำการวิเคราะห์ข้อมูลโดยหาค่าการทดสอบที่

ผลจากการวิจัยพบว่า 1) การใช้ความรุนแรงภายในครอบครัวระหว่างคู่สมรสไทยมุสลิมในจังหวัดสตูลมีสาเหตุที่สำคัญ 5 ประการคือ เกิดจากความหึงหวงและความหวาดระแวง เกิดจากการดื่มเหล้าและเสพยาเสพติด เกิดจากความไม่พร้อมทั้งทางร่างกาย จิตใจ วุฒิภาวะที่จะเป็นครอบครัว เกิดจากการขาดกิจกรรมที่สร้างความเอื้ออาทรและความเข้าใจของครอบครัว และเกิดจากฝ่ายชายที่เป็นสามียึดค่านิยมและความเชื่ออำนาจชายเป็นใหญ่ โดยปัจจัยที่ส่งผลต่อพฤติกรรมเสี่ยงต่อการใช้ความรุนแรงในครอบครัวอย่างมีนัยสำคัญทางสถิติมี 6 ตัวแปร ได้แก่ การหึงหวงสามี การระแวงว่าสามีนอกใจ การดื่มเหล้าของสามี การเสพยาเสพติดของสามี ความพร้อมการเป็นครอบครัว และการมีเวลาในการปรึกษาหารือ และผลกระทบจากการใช้ความรุนแรงภายในครอบครัวที่สำคัญ 4 ด้านคือ ทำให้ภรรยาได้รับบาดเจ็บทางร่างกายและเกิดบาดแผลทางจิตใจ ทำให้เกิดปัญหาครอบครัวโดยเฉพาะการหย่าร้างและการขาดความไม่สงบ ทำให้บุตรหลานในครอบครัวเลียนแบบพฤติกรรม และสร้างความรำคาญและเอือมระอาให้กับเพื่อนบ้าน และ 2) แนวทางการป้องกันและแก้ไขปัญหาการใช้ความรุนแรงระหว่างคู่สมรสไทยมุสลิมในจังหวัดสตูลโดยใช้ 6 กิจกรรมหลักที่มีการบูรณาการกับหลักการของศาสนาอิสลาม ได้แก่ กิจกรรมการขัดเกลาตนเอง กิจกรรมการศึกษาอิสลาม กิจกรรมการศึกษาและเรียนรู้อัลกุรอาน กิจกรรมบรรยายศาสนธรรม กิจกรรมกลุ่มศึกษา (Halaqah) และกิจกรรมการละหมาดภาคสมัครใจหลังเที่ยงคืน (Kiyamullai) โดยก่อนเข้าร่วมกิจกรรม กลุ่มทดลองที่เข้าร่วมกิจกรรมครอบครัวมุสลิมเป็นสุขมีพฤติกรรมการใช้ความรุนแรงต่อคู่สมรสสูงกว่ากลุ่มควบคุมที่เข้าร่วมกิจกรรมปกติของชุมชนอย่างมีนัยสำคัญทางสถิติ แต่หลังจากเข้ากิจกรรมแล้วกลับพบว่ากลุ่มทดลองมีพฤติกรรมการใช้ความรุนแรงต่อคู่สมรสลดน้อยลงมากกว่ากลุ่มควบคุมอย่างมีนัยสำคัญทางสถิติ

The objectives of this research were to investigate causes and Impacts of domestic violence, and to explore and perform experiment ways to prevent and solve the problem of domestic violence among married Thai Muslim couples in Satun Province. The data of causes and Impacts of domestic violence were collected through in-depth interviews with three groups of key informants consisting of 1) twenty women facing domestic violence who were admitted in Satun Hospital through the One Stop Crisis Center (OSCC), 2) fifteen married husbands and wives using domestic violence recommended by the Community Mosque

Committee, and 3) ten religious leaders; and analyze the data using content analysis. Including data were collected through inquiry from 1,920 wives as representatives of families, and analyzed using the R program to find out chi-square values, odds ratios, and logistic coefficients. The data of ways to prevent and solve the problem of domestic violence were collected using brainstorming and critique meetings attended by 15 religious leaders, 15 local leaders, and 15 Muslim academics; and then the data were analyzed using content analysis based on the grounded theory method. Including the experimental study was conducted with 40 married Thai Muslim couples, 20 couples were in the experimental group and the other 20 in the control group; and then the data were analyzed using t-test.

The results of research found that 1) Domestic violence between Thai Muslim married couples in Satun Province stemmed from five important causes comprising 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. The factors affecting domestic risk behaviors with statistical significance consisted of six variables, namely jealous wives, suspicious wives, drinking husbands, drug abusive husbands, being not ready to have one's own family, and lack of time for discussions. These lead to 4 serious effects including psychological and physical injury of wife, family unrest and divorce, the imitation of improper behavior by offspring, and neighbor disturbance. 2) The 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). Before participation in the activities, significantly more subjects in the experimental group who participated in happy Muslim family activities had violent behaviors against their spouses than those in the control group who participated in normal community activities. However, after participating in the happy Muslim family activities, those in the experimental group used significantly less domestic violence against their spouses when compared with those in the control group.

6. บทสรุปผู้บริหาร

6.1 บทนำ

ปัญหาการใช้ความรุนแรงในครอบครัวนับว่าเป็นปัญหาที่สำคัญที่เกิดขึ้นในสังคมไทยมายาวนานที่สังคมไทยไม่ได้ให้ความสำคัญต่อการแก้ไขและป้องกันปัญหาดังกล่าวเท่าที่ควร ถึงแม้ว่าจะเป็นปัญหาที่ทวีความรุนแรงมากขึ้นทุกขณะจนส่งผลกระทบต่อบุคคลที่เกี่ยวข้องจำนวนมาก เนื่องจากสังคมไทยมักจะมองว่าปัญหาการใช้ความรุนแรงในครอบครัวเป็นเรื่องส่วนตัวภายในครอบครัวที่บุคคลภายนอกไม่สามารถเข้ามายุ่งเกี่ยวหรือเข้ามาก้าวร้าวได้ และเป็นเพียงปัญหาการละเมิดสิทธิมนุษยชนเท่านั้น จนกลายเป็นปัญหาที่ซ่อนเร้นในสังคมที่ผู้ถูกรกระทำไม่กล้าจะเปิดเผย และกลายเป็นปัญหาที่มีรูปแบบสลับซับซ้อนมากขึ้นและยากต่อการป้องกันและแก้ไขปัญหาดังกล่าว (; ธีญา พรหมรักษ์, 2550; Laeheem & Boonprakarn, 2014) ความรุนแรงในครอบครัวเป็นการแสดงพฤติกรรมในเชิงลบต่อกันระหว่างสมาชิกในครอบครัวอย่างรุนแรงกว่าปกติ

อันเกิดจากความรู้สึกไม่พอใจหรือเกิดจากอารมณ์ที่ไม่ปกติอื่นๆที่สั่งสมและพัฒนาจากความขัดแย้งของสมาชิกในครอบครัว (Malley-Morrison & Hines, 2004) ความรุนแรงในครอบครัวว่าเป็นการทำร้ายร่างกายการล่วงละเมิดทางเพศและทำร้ายจิตใจระหว่างสมาชิกที่มีความสัมพันธ์ฉันทครอบครัวเดียวกันโดยเฉพาะอย่างยิ่งระหว่างสามีภรรยา (รณชัย คงสกนธ์ และ นฤมล โพธิ์แจ่ม, 2551) และความรุนแรงในครอบครัวมีความเกี่ยวข้องกันระหว่างความขัดแย้งกับการกระทำรุนแรงของสมาชิกในครอบครัวซึ่งทำให้การป้องกันปัญหาดังกล่าวเป็นไปได้ด้วยความยากลำบาก เนื่องจากคนในสังคมบางส่วนเชื่อว่าการกระทบกระทั่งหรือความขัดแย้งกันของสมาชิกในครอบครัวเป็นเรื่องปกติของทุกครอบครัวที่จะต้องเผชิญและการจัดการกับปัญหามักกระทำเมื่อความขัดแย้งลุกลามจนกลายเป็นความรุนแรงแล้ว (ยงยุทธ แสนประสิทธิ์, พรรณี บุญประกอบ, รณชัย คงสกนธ์, และอังคินันท์ อินทรกำแหง, 2554)

สาเหตุของการใช้ความรุนแรงในครอบครัวระหว่างคู่สมรสมีมากมายหลายสาเหตุ เช่น ความรุนแรงในครอบครัวมีสาเหตุที่เกี่ยวข้องกับนิสัยที่ดื้อรั้น ใจร้อน โมโหง่าย ไม่สามารถควบคุมความโกรธได้ ทวาดระแวง พุดจาไม่เหมาะสม วิตกกังวลสูง ชอบเก็บตัว เป็นคนเคร่งครัดไม่ยอมผ่อนปรน เชื้อคนง่าย ชอบดื่มสุรา มีรายได้ต่ำหรือมีหนี้สินอยู่ในสิ่งแวดล้อมที่แออัดและเสียง มีภาระเลี้ยงดูบุตรหลานจำนวนมาก ต้องอาศัยพึ่งพิงญาติผู้ใหญ่ที่ไม่ใช่บิดามารดา และมีเวลาร่วมทำกิจกรรมกับสมาชิกคนอื่นๆ ในครอบครัวน้อย (ยงยุทธ แสนประสิทธิ์, 2553) สาเหตุของความรุนแรงที่เกิดขึ้นในครอบครัวมาจากความไม่พร้อมทั้งทางร่างกาย จิตใจ วุฒิภาวะที่จะเป็นครอบครัว การไม่ได้เตรียมตัวสำหรับการเป็นครอบครัว การมีทัศนคติและค่านิยมที่ผิดๆ ในเรื่องบทบาทในครอบครัวของหญิงชาย ภาวะวิกฤติทางสังคมและเศรษฐกิจที่ส่งผลให้ความสัมพันธ์ภายในครอบครัวลดน้อยลง ทำให้สมาชิกในครอบครัวไม่เข้าใจกัน ขาดความรัก ขาดความเอื้ออาทร ไม่ยอมรับพฤติกรรมของอีกฝ่าย และไม่สามารถปรับตัวเข้าหากันได้ (Laeheem & Boonprakarn, 2016) และสาเหตุของความรุนแรงในครอบครัวที่สำคัญมาจากปัญหาความแตกต่างด้านลักษณะนิสัย ทัศนคติ หรือบุคลิกภาพที่เป็นเชิงปัจเจกบุคคลหรือมาจากครอบครัวเดิม เกิดจากปัญหาด้านการเงิน ปัญหาคุณภาพชีวิต และปัญหาของบุคคลในครอบครัวที่ไม่ตระหนักถึงบทบาทหน้าที่ของตนเอง และเกิดจากการนอกใจการไปมีภรรยาหรือสามีใหม่ที่น่าไปสู่การทำร้ายซึ่งกันและกันหรือนำไปสู่ปัญหาความขัดแย้งในครอบครัวจนไม่สามารถประคับประคองสภาพครอบครัวให้อยู่รอดมั่นคงได้ (พระครูนิภาสธรรมาธิมุต (อำพร ปริมุตโต), 2554)

นอกจากนี้สาเหตุที่สำคัญที่ส่งผลต่อการใช้ความรุนแรงในครอบครัวยังมีสาเหตุมาจากภูมิหลังด้านประสบการณ์ความรุนแรง ดังผลการศึกษาที่พบว่าการมีประสบการณ์ความรุนแรงมีความสัมพันธ์ทางบวกกับการแสดงพฤติกรรมเชิงลบต่อกันอย่างรุนแรงกว่าปกติอันเกิดจากความรู้สึกไม่พอใจหรือเกิดจากอารมณ์ที่ไม่ปกติอื่น ๆ ที่สั่งสมมา รวมทั้งประสบการณ์และกระบวนการคิดของบุคคลในการตอบสนองต่อสภาพแวดล้อมต่าง ๆ ความรุนแรงดังกล่าวมีพัฒนาการมาจากการเกิดความขัดแย้งกัน (Malley-Morrison & Hines, 2004) โดยครอบครัวที่มีการใช้ความรุนแรงและลงโทษลูกอย่างรุนแรงนั้นจะเป็นแรงกระตุ้นให้บุคคลอยากแสดงพฤติกรรมรุนแรง และยอมรับว่าพฤติกรรมรุนแรงเป็นเรื่องปกติธรรมดาในชีวิตประจำวัน และยอมรับว่าความรุนแรงเป็นทางเลือกหนึ่งในการแก้ปัญหา (Laeheem, 2013) การเคยมีประสบการณ์ความรุนแรงทั้งจากการเคยเห็นพ่อแม่ทะเลาะตบตีในวัยเด็ก การเคยถูกทำโทษอย่างรุนแรงในวัยเด็ก และการมีพฤติกรรมรุนแรงในวัยเด็กเป็นปัจจัยเสี่ยงที่สำคัญที่สุดที่ทำให้คู่สามีภรรยามีพฤติกรรมการใช้ความรุนแรง รวมทั้งสามีที่ใช้ความรุนแรงต่อภรรยาเคยเป็นผู้ที่มีประสบการณ์เกี่ยวกับการกระทำรุนแรงหรือถูกกระทำรุนแรงมาก่อน การแต่งงาน (รณชัย คงสกนธ์ และ นฤมล โพธิ์แจ่ม, 2551; พระครูนิภาสธรรมาธิมุต (อำพร ปริมุตโต), 2554; Ua-amnoey 2002; Laeheem & Boonprakarn, 2014) และคู่สมรสที่ใช้ความรุนแรงส่วนใหญ่มีประสบการณ์ความรุนแรงอันเลวร้ายในวัยเด็กมาก่อน โดยมีประสบการณ์ทั้งจากการอยู่ในเหตุการณ์ที่พ่อแม่

ทะเลาะตบตีกันอย่างรุนแรง การเคียดแค้นแม่ถูกลงโทษอย่างรุนแรง และเคยมีพฤติกรรมรุนแรงกับเพื่อนและคนรอบข้าง (Laeheem & Boonprakarn, 2014; Laeheem, 2013) จากปัญหาดังกล่าวส่งผลให้ครอบครัวขาดความสมดุลและนำไปสู่การเผชิญปัญหาที่สลับซับซ้อนหลากหลายมากยิ่งขึ้นได้แก่ ปัญหาครอบครัวแตกแยก ปัญหาเด็กถูกทอดทิ้ง ปัญหาผู้สูงอายุขาดการดูแล โดยเฉพาะอย่างยิ่งปัญหาความรุนแรงในครอบครัวที่มีผลกระทบต่อคู่สมรส การทำร้ายร่างกายและจิตใจอันเนื่องมาจากการหย่าร้าง ผลจากความรุนแรงในครอบครัวที่เกิดขึ้นดังกล่าวนี้เป็นภัยต่อสังคมในทุกภาคส่วน ทุกครั้งที่เกิดความรุนแรงย่อมนำมาซึ่งความสูญเสียต่อเหยื่อซึ่งเป็นสมาชิกในครอบครัวซึ่งความสูญเสียที่กล่าวนี้เป็นความสูญเสียทั้งทางด้านร่างกาย จิตใจ และด้านสภาพเศรษฐกิจ สังคม ดังเช่นผลการศึกษาวิจัยที่พบว่าปัญหาการกระทำ ความรุนแรงต่อภรรยาได้ก่อให้เกิดภาวะแก่สังคมในทางเศรษฐกิจเป็นมูลค่ามหาศาล ทั้งในด้านการรักษาพยาบาล การให้สวัสดิการทางสังคม การให้คำปรึกษาแก่เหยื่อผู้ถูกทำร้าย ตลอดจนการใช้มาตรการป้องกันต่างๆ เป็นต้น (Laeheem & Boonprakarn, 2015) ปัญหาการทำร้ายร่างกายทุติการกระทำรุนแรงส่งผลกระทบต่อสังคมระยะยาวได้โดยเด็กในครอบครัวที่พ่อแม่ใช้ความรุนแรงต่อกัน เด็กจะเรียนรู้และซึมซับความรุนแรงนี้โดยกระบวนการอบรมและขัดเกลาทางสังคม (Laeheem & Boonprakarn, 2016) การที่พ่อแม่ทะเลาะวิวาททำร้ายร่างกาย ทุติกันนั้นเป็นผลต่อ จิตใจ อารมณ์ ความรู้สึก และการเรียนรู้ซึมซับของเด็กมาก การทุติต่ำนั้นเชื่อมโยงไปถึงเด็กด้วย (Laeheem, 2014a; Laeheem, 2014b) และความรุนแรงที่เกิดในครอบครัวส่งผลกระทบต่อบุคคลที่เกี่ยวข้อง 3 ส่วนคือ ส่วนที่ 1 ผลกระทบต่อตนเอง (ฝ่ายหญิงที่ถูกทำร้าย) โดยผู้หญิงที่ถูกสามีทำร้ายร่างกาย นอกจากบาดเจ็บภายนอกที่ต้องรักษาแล้ว ยังได้รับความกระทบกระเทือนทางจิตใจ เป็นบาดแผลที่ซ่อนอยู่ภายในฝังใจไปตลอดชีวิต ความเจ็บป่วยทางใจนี้ ผู้หญิงส่วนใหญ่ไม่ได้รับการเยียวยา บำบัดรักษา ให้ตระหนักถึงคุณค่าของตัวเอง ส่วนที่ 2 ผลกระทบต่อครอบครัว ความรุนแรงในครอบครัวที่ฝ่ายชายกระทำต่อฝ่ายหญิงส่งผลร้ายต่อสมาชิกในครอบครัว โดยเฉพาะบุตร ทั้งที่อยู่ในวัยเยาว์หรือวัยรุ่น ได้รับผลกระทบทางจิตใจโดยตรงและรุนแรง เกิดภาพลบในเรื่องสัมพันธภาพในครอบครัว ส่งผลกระทบต่อคุณค่าชีวิต ทำให้บุตรมีพฤติกรรมก้าวร้าว เกเรและไม่ตั้งใจเรียน และส่วนที่ 3 ผลกระทบต่อสังคม/ชุมชน ถ้าเป็นครอบครัวระดับล่าง ทั้งในกรณีที่พ่อแม่แยกทาง หย่าร้าง และไม่หย่าร้างกัน เด็กอาจหนีออกจากบ้าน ออกเร่ร่อนกลายเป็นปัญหาของสังคมทั้งในระยะสั้นและระยะยาว (ธัญภา พรหมรักษ์, 2550; Laeheem & Boonprakarn, 2014)

จากการสำรวจพฤติกรรมการใช้ความรุนแรงระหว่างคู่สมรสปี 2543-2544 พบว่าสามีฆ่าภรรยาเพิ่มมากขึ้น 2 เท่า โดยในปี 2543 ภรรยาถูกสามีฆ่าจำนวน 30 ราย และปี 2544 ภรรยาถูกสามีฆ่าจำนวน 60 ราย (มูลนิธิเพื่อนหญิง, 2548) ภรรยาจำนวน 34% เคยถูกกระทำรุนแรงทางกายจากสามี จำนวน 30% เคยถูกกระทำรุนแรงทางเพศ และจำนวน 50% เคยถูกกระทำรุนแรงทางกายและหรือทางเพศ (กฤตยา อาชวนิจกุล และ วาสนา อิมเอม, 2546) การกระทำ ความรุนแรงจากคนใกล้ชิดจะมีจำนวนสูงขึ้นจากปี 2548 เมื่อเทียบกับปี 2552 โดยในปี 2548 ผู้หญิงถูกบุคคลใกล้ชิดกระทำ ความรุนแรงร้อยละ 36.66 และในปี 2552 ผู้หญิงถูกบุคคลใกล้ชิดกระทำ ความรุนแรงร้อยละ 46.12 ซึ่งเพิ่มสูงขึ้นร้อยละ 9.46 (สำนักงานกิจการสตรีและสถาบันครอบครัว, 2554) ภรรยาถูกสามีทำร้ายร่างกายจำนวน 8,336 รายคิดเป็นร้อยละ 36.82 โดยถูกสามีทำร้ายร่างกายทุกวันจำนวน 5,786 รายคิดเป็นร้อยละ 52.03 (ศูนย์ช่วยเหลือสังคม, 2554) และคู่สมรสไทยมุสลิมในจังหวัดปัตตานีมีพฤติกรรมความรุนแรงในครอบครัวร้อยละ 38.3 (Laeheem & Boonprakarn, 2015)

จากปัญหาความรุนแรงระหว่างคู่สมรสที่นับวันยังมีจำนวนมากขึ้นทำให้บุคคลและองค์กรต่าง ๆ ที่มีส่วนเกี่ยวข้องได้ตระหนักถึงปัญหานี้โดยศึกษาหาแนวทางป้องกันและแก้ไขปัญหาพฤติกรรมความรุนแรงระหว่างคู่สมรสกันมากขึ้น ซึ่งแนวทางส่วนใหญ่ยังไม่เหมาะสมกับเอกลักษณ์ทางด้านศาสนาอิสลามและบริบทชุมชนของกลุ่มเป้าหมายการวิจัยครั้งนี้ เช่น การใช้โปรแกรมการให้คำปรึกษาแบบกลุ่มที่มีชุมชนเข้ามา

เกี่ยวข้องกับลักษณะของการถ่ายทอดประสบการณ์เพื่อให้ปรับเปลี่ยนนิสัย (Hershenson, Power, & Waldo, 1996) การเพิ่มพลังอำนาจในเชิงจิตวิทยาโดยการให้ความรู้เชิงป้องกันกับบุคคลและชุมชนด้วยกิจกรรมจัดการกับความเครียด การส่งเสริมสุขภาพและการอบรมเพื่อเพิ่มทักษะชีวิต (Lewis, 1998) การจัดโปรแกรมแทรกแซงเพื่อป้องกันในระดับปฐมภูมิเพื่อการเปลี่ยนแปลงพฤติกรรมที่เหมาะสม (Mederos, 1999) การแทรกแซงปัญหาในระดับทุติยภูมิเพื่อยุติปัญหาการกระทำรุนแรงระหว่างสามีภรรยาโดยมีชุมชนเข้ามาเกี่ยวข้อง (Balzer, 1999) การป้องกันปัญหาความรุนแรงในครอบครัวในระดับชุมชนโดยใช้แนวคิดการเข้าแทรกแซงในเชิงป้องกันเพื่อลดโอกาสการเกิดปัญหาและยับยั้งปัญหาที่เกิดขึ้น (ยงยุทธ แสนประสิทธิ์, พรรณี บุญประกอบ, รณชัย คงสกนธ์, และอังคินันท์ อินทรกำแหง, 2554) และแนวทางแก้ไขความรุนแรงในครอบครัวตามหลักธรรมในคัมภีร์พระพุทธศาสนาเถรวาท (พระครูนิภาสธรรมาธิมุต (อำพร ปริมุตโต), 2554)

จังหวัดสตูลเป็นจังหวัดหนึ่งที่มีชาวไทยมุสลิมเป็นประชากรส่วนใหญ่นี้มีความแตกต่างกันในการศึกษา วัฒนธรรม และแนวทางการดำเนินชีวิต โดยชาวไทยมุสลิมจะดำเนินชีวิตตามรูปแบบที่ได้กำหนดไว้ในคัมภีร์อัลกุรอาน ซึ่งเป็นธรรมนูญในชีวิตและรูปแบบการปฏิบัติตามหลักคำสอนของท่านศาสดามุฮัมมัด ซึ่งผู้ที่มีความศรัทธาในศาสนาจะมีการปฏิบัติศาสนกิจอย่างเคร่งครัด โดยมีสำนักงานคณะกรรมการอิสลามประจำจังหวัดเป็นศูนย์กลางในการบริหารองค์กรศาสนาตามหลักคำสอนของศาสนาอิสลามและเป็นองค์กรนำในการพัฒนาสังคมมุสลิมให้เป็นสังคมแห่งการเรียนรู้คู่คุณธรรม มีความเข้มแข็งเป็นเอกภาพใฝ่หาสันติและความยุติธรรม โดยหนึ่งในหน้าที่ที่รับผิดชอบคือ เป็นศูนย์กลางในการบริหารองค์กรมุสลิม มัสยิด วินิจฉัยปัญหาศาสนาประนีประนอมข้อพิพาทในเรื่องครอบครัวและมรดก ตลอดจนให้คำปรึกษาและเสนอความเห็นต่อภาครัฐและเอกชนในกิจการที่เกี่ยวข้องกับศาสนาอิสลามตามพระราชบัญญัติองค์กรบริหารศาสนาอิสลาม พ.ศ.2540 มีหน้าที่คอยกำกับ ดูแล สนับสนุนและส่งเสริมให้ประชากรในพื้นที่มีวิถีชีวิตที่สอดคล้องกับหลักศาสนาอิสลาม โดยเฉพาะอย่างยิ่งในด้านการส่งเสริมความมั่นคงในสถาบันครอบครัวที่สำนักงานคณะกรรมการอิสลามประจำจังหวัดนั้นได้ดำเนินการโดยการจัดทะเบียนคู่สมรส (ใบนิกะห์) การอบรมให้ความรู้เรื่องหลักการศาสนา และการไกล่เกลี่ยข้อพิพาทที่เกิดขึ้นในครอบครัว เป็นต้น (สำนักนายกรัชมุนตรี, 2540) จากข้อมูลดังกล่าวนี้แสดงให้เห็นว่าปัญหาการใช้ความรุนแรงในครอบครัวมีอัตราที่เพิ่มสูงขึ้นเรื่อย ๆ ซึ่งมาจากหลากหลายสาเหตุและส่งผลกระทบต่อสังคมไทยและสังคมมุสลิมในจังหวัดสตูล เช่น ปัญหาการหย่าร้าง เด็กและเยาวชนขาดการดูแล ปัญหายาเสพติด เป็นต้น ในขณะที่หลักการของศาสนาอิสลามต่อต้านการใช้ความรุนแรงทุกรูปแบบ ดังคำกล่าวที่ว่าคู่สมรสมุสลิมควรอดทนอดกลั้น และต้องหลีกเลี่ยงเหตุการณ์ที่นำไปสู่การทะเลาะตบตีระหว่างกัน (Jamil, 2007) ซึ่งบางประเทศถือว่าเป็นการกระทำที่ผิดกฎหมายและต้องถูกดำเนินคดีอาญา (Al-Hibri, 2003) และกฎหมายอิสลามในหลายประเทศได้กำหนดให้ภรรยาที่ถูกสามีทำร้ายร่างกายสามารถยกเลิกสัญญาการแต่งงานได้ทันที (Abdalla, 2010) นอกจากนี้ในหลักคำสอนของศาสนาอิสลามได้ห้ามปรามไม่ให้คู่สามีภรรยาทะเลาะเบาะแว้งกันและมีให้มีการตบตีกันหรือทำร้ายร่างกายกันอย่างเด็ดขาดและผู้ทีละเมิดจะมีความผิดตามหลักการศาสนาอิสลาม ดังคำกล่าวที่ว่า อิสลามถือว่าชายและหญิงมีความเท่าเทียมกันในทุกด้าน ถ้าชายใดทำร้ายร่างกายหญิง เขาก็จะต้องรับโทษอย่างรุนแรงตามกฎหมายอิสลามอย่างเข้มงวด โดยอิสลามมุ่งปกป้องชีวิตและทรัพย์สินของชายและหญิง (มุฮัมมัดซาคี เจ๊ะหะ, 2554) ในบทอัลกุรอานได้บัญญัติเกี่ยวกับบทลงโทษจากการทำร้ายร่างกายระหว่างชายหญิง โดยผู้ที่ทำให้เกิดอันตรายต่ออวัยวะตา หู หรือการทำร้ายประเภทอื่นๆ เขาก็จะได้รับบทลงโทษเหมือนสิ่งที่เขาได้ทำร้าย (สมาคมนักเรียนเก่าอาหรับ ประเทศไทย, 2552) และห้ามไม่ให้มีการถกเถียงและทะเลาะวิวาทระหว่างสามีภรรยาต่อหน้าเด็กเป็นอันตราย เพราะเหตุการณ์รุนแรงเหล่านี้จะปลูกฝังความสำคัญความรู้สึกว่าขาดเสถียรภาพ และความปลอดภัยเข้าไปในจิตใจและติดไปกับเด็กอยู่ตลอดเวลา (สำนักจุฬาราชมนตรี, 2555) ซึ่งจากการที่คู่สมรสไทยมุสลิมไม่

ปฏิบัติตามบทบัญญัติดังกล่าวข้างต้นจึงทำให้ปัญหาการใช้ความรุนแรงในครอบครัวเกิดมากขึ้นอย่างต่อเนื่องจากการรับเรื่องของผู้ที่เข้ามาร้องเรียนต่อสำนักงานคณะกรรมการอิสลามประจำจังหวัดเพื่อให้เป็นคนกลางในการไกล่เกลี่ยข้อพิพาทหรือความขัดแย้งที่เกิดขึ้นในครอบครัวหรือชี้แนะและหาทางออก พบว่า ตั้งแต่ปี 2552-2556 มีปัญหาการร้องเรียนที่เกี่ยวกับความขัดแย้งในครอบครัว เช่น ความขัดแย้งในคู่สมรส มีอัตราการร้องเรียนเพิ่มสูงขึ้นอย่างต่อเนื่อง (สำนักงานคณะกรรมการอิสลามประจำจังหวัดสตูล, 2556) จากข้อมูลดังกล่าวนี้แสดงให้เห็นว่าปัญหาความขัดแย้งที่เกิดขึ้นในครอบครัวมีอัตราที่เพิ่มสูงขึ้นเรื่อย ๆ ซึ่งมาจากหลากหลายสาเหตุและส่งผลกระทบต่อสังคมไทยและจังหวัดสตูล เช่น ปัญหาการหย่าร้าง เด็กและเยาวชนขาดการดูแล ปัญหายาเสพติด เป็นต้น ซึ่งจากการทบทวนเอกสารและงานวิจัยที่เกี่ยวข้องกับพบว่ายังไม่มีการศึกษาเกี่ยวกับการใช้ความรุนแรงภายในครอบครัวระหว่างคู่สมรสในครอบครัวมุสลิมโดยเฉพาะในพื้นที่สามจังหวัดชายแดนใต้ และยังไม่พบการศึกษาที่จะนำหลักการศาสนาอิสลามมาเป็นกรอบประเด็นหลักสำหรับเป็นแนวทางการศึกษาวิจัยและหาแนวทางแก้ไขการใช้ความรุนแรงภายในครอบครัวระหว่างคู่สมรสไทยมุสลิม

ดังนั้นผู้วิจัยมีความสนใจและคิดว่าจะมีความจำเป็นอย่างยิ่งที่จะศึกษาเรื่อง สาเหตุ ผลกระทบ และแนวทางการแก้ไขปัญหาการใช้ความรุนแรงภายในครอบครัวระหว่างคู่สมรสไทยมุสลิมในจังหวัดสตูล เพื่อศึกษาเกี่ยวกับสาเหตุ ผลกระทบ และแนวทางป้องกันและแก้ไขปัญหาความรุนแรงภายในครอบครัวในจังหวัดสตูล รวมทั้งการนำทดลองใช้แนวทางป้องกันและแก้ไขปัญหาดังกล่าว โดยผลการวิจัยในครั้งนี้จะเป็นประโยชน์สำหรับการกำหนดนโยบายในการป้องกันและการแก้ไขปัญหาความรุนแรงภายในครอบครัว ก่อนที่ปัญหาดังกล่าวจะทวีความรุนแรงมากขึ้นจนยากต่อการแก้ไข

6.2 วัตถุประสงค์

การวิจัยในครั้งนี้มีวัตถุประสงค์ที่สำคัญ 2 ข้อ คือ 1) เพื่อศึกษาสาเหตุและผลกระทบของการใช้ความรุนแรงภายในครอบครัวระหว่างคู่สมรสไทยมุสลิมในจังหวัดสตูล และ 2) เพื่อศึกษาและทดลองใช้แนวทางการป้องกันและแก้ไขปัญหาการใช้ความรุนแรงภายในครอบครัวระหว่างคู่สมรสไทยมุสลิมในจังหวัดสตูล

6.3 สรุป

1) การศึกษาสาเหตุของการใช้ความรุนแรงภายในครอบครัว

ผลการวิเคราะห์ข้อมูลจากการสัมภาษณ์แบบเจาะลึกสามารถจำแนกสาเหตุของการใช้ความรุนแรงภายในครอบครัวระหว่างคู่สมรสไทยมุสลิมในจังหวัดสตูลได้ 5 สาเหตุ ได้แก่ (1) สาเหตุจากความหึงหวงและความหวาดระแวง นับว่าเป็นสาเหตุหลักและเป็นสาเหตุอันดับแรก ๆ ของปัญหา รวมทั้งเป็นจุดเริ่มต้นที่ทำให้เกิดปัญหาการใช้ความรุนแรงภายในครอบครัวขึ้น โดยมีจุดเริ่มต้นจากการแสดงอาการไม่พอใจ และพูดจาประชดประชันอีกฝ่ายอยู่ตลอดเวลา จนทำให้อีกฝ่ายมีอาการโกรธและโมโห แล้วต่างฝ่ายต่างเริ่มมีปากเสียงและทะเลาะกันอย่างรุนแรง จนกระทั่งถึงขั้นลงไม้ลงมือทำร้ายร่างกายซึ่งกันและกัน ไม่ว่าจะเป็นความหึงหวงและหวาดระแวงของภรรยาที่มีต่อสามีและความหึงหวงและหวาดระแวงของสามีที่มีต่อภรรยา ซึ่งความหึงหวงและความหวาดระแวงเป็นชนวนที่สำคัญประการหนึ่งที่ทำให้การใช้ชีวิตคู่มิมีปัญหา ทำให้ความรักถูกผสมผสานกับความเจ็บปวด ความเสียใจ ความโกรธ และความกลัว ซึ่งเป็นสภาวะทางจิตใจที่เกิดขึ้นท่ามกลางความสงสัย ความระแวง และความวิตกกังวล ความหึงหวงนี้จึงเป็นความรู้สึกด้านลบของจิตใจที่บั่นทอนความสัมพันธ์และเพิ่มความเกลียดชังกับคนรักจนเป็นแรงผลักดันให้มีการใช้ความรุนแรงภายในครอบครัว อันส่งผลให้ความสัมพันธ์ภายในครอบครัวลดน้อยลงทำให้สมาชิกในครอบครัวไม่เข้าใจกัน ขาดความรัก ขาดความเอื้ออาทร ไม่ยอมรับพฤติกรรมอีกฝ่าย และไม่สามารถปรับตัวเข้าหากันได้ (2) สาเหตุจากการดื่มเหล้าและ

เสพยาเสพติด ถือเป็นสาเหตุอันดับต่อมาของปัญหา ซึ่งการดื่มเหล้าและเสพยาเสพติดมีผลทำให้คนเรามีอาการมีเมมา ขาดสติ ไม่สามารถควบคุมตนเองได้ มักตัดสินใจทำอะไรผิดพลาดได้ง่ายขึ้น เนื่องจากการดื่มเหล้าและเสพยาเสพติดเป็นการกระทำผิดหลักการศาสนาอิสลาม ฝ่ายภรรยาที่มักมีการเตือนให้ฝ่ายสามีเลิกดื่มเหล้าและเลิกเสพยาเสพติด และเปลี่ยนแปลงตนเองเข้าสู่สุจริตธรรม แต่ฝ่ายสามีไม่เคยสนใจและมักจะด่าว่าภรรยาและทำร้ายร่างกายภรรยาอยู่เสมอ โดยเฉพาะในช่วงที่เมามากจะทำร้ายร่างกายด้วยวิธีการที่รุนแรงและมีอุปกรณ์ประกอบตลอด เนื่องจากผู้ที่ดื่มเหล้าและเสพยาเสพติดมักจะมีผลต่อการควบคุมอารมณ์ มีความตึงเครียด คึกคะนอง การกระทำเริ่มผิดพลาด การตัดสินใจบกพร่อง จิตใจสับสน แสดงพฤติกรรมรุนแรง ก้าวร้าว และทำให้ทำอะไรไม่ได้ในขณะที่มีเมมา (3) **สาเหตุจากการขาดและไม่พร้อมทั้งทางร่างกาย จิตใจ วุฒิภาวะที่จะเป็นครอบครัว** ซึ่งเป็นความร่วมมือของทั้งฝ่ายหญิงและฝ่ายชายในการเตรียมตัวสำหรับการใช้ชีวิตคู่ โดยเฉพาะอย่างยิ่งคู่สมรสที่มีอายุน้อยหรือที่เป็นวัยรุ่นที่มีความรู้ความเข้าใจเกี่ยวกับบทบาทหน้าที่ที่ต่างฝ่ายต้องปฏิบัติต่อกัน ไม่ว่าจะ เป็นบทบาทหน้าที่ของภรรยาต่อสามี และบทบาทหน้าที่ของสามีต่อภรรยา รวมทั้งความสามารถในการควบคุมอารมณ์ การอดทนอดกลั้น การให้อภัย และการทำงานที่เพียงพอต่อค่าใช้จ่ายภายในครอบครัว เนื่องจากปัญหาการใช้ความรุนแรงภายในครอบครัวหลายกรณีมีสาเหตุที่สำคัญมาจากการขาดการควบคุมอารมณ์ตนเอง เป็นคนอารมณ์ร้อน มุทะลุ และโมโหง่าย รวมทั้งความเครียดจากการที่ไม่สามารถหาเงินมาเลี้ยงดูครอบครัวได้ อันนำไปสู่ปัญหาการมีปากเสียงและถกเถียงกันจนนำไปสู่การทำร้ายร่างกายกัน โดยเฉพาะคู่สามีภรรยาที่เป็นวัยรุ่นที่ไม่มีความพร้อมทั้งทางร่างกาย จิตใจ วุฒิภาวะที่จะเป็นครอบครัว ยังขาดความรู้ความเข้าใจเกี่ยวกับบทบาทหน้าที่ที่ต่างฝ่ายต้องปฏิบัติต่อกัน และไม่สามารถที่จะควบคุมอารมณ์และขาดอดทนอดกลั้นอันนำไปสู่การทะเลาะวิวาท การมีปากเสียงอย่างรุนแรง และการใช้ความรุนแรงในการทำร้ายร่างกายต่อกัน (4) **สาเหตุจากการขาดกิจกรรมของครอบครัวที่เสริมสร้างความเอื้ออาทรและความเข้าใจซึ่งและกัน** เป็นสภาพของครอบครัวที่ไม่ค่อยมีเวลาในการทำกิจกรรมร่วมกันภายในครอบครัว ทำให้สัมพันธ์ภายในครอบครัวมีความเหินห่าง ไม่เข้าอกเข้าใจกัน ไม่ได้พูดคุยกันมากนัก และไม่มีการปรับตัวเข้าหากัน ซึ่งเมื่อเกิดปัญหาที่ไม่เข้าใจกันก็มักแก้ปัญหาโดยการทะเลาะอย่างรุนแรงและทำร้ายร่างกายกัน เนื่องจากการที่คู่สามีภรรยาไม่มีเวลาในการทำกิจกรรมร่วมกันทำให้โอกาสในการสร้างปฏิสัมพันธ์ระหว่างกันและการปรับตัวเข้าหากันลดน้อยลง รวมทั้งทำให้ไม่เข้าใจกันและไม่เห็นอกเห็นใจกัน และทำให้ไม่มีเวลาในการพูดคุยปรึกษาหารือเรื่องภายในครอบครัว ซึ่งเป็นสะสมความอึดอัดใจ ความหวาดระแวง ความวิตกกังวล และความเครียด จนทำให้เกิดปัญหาการทะเลาะตบตีกันที่สุดในที่สุด และ (5) **สาเหตุจากแนวความคิดของฝ่ายสามีที่ยึดค่านิยมและความเชื่อที่ว่า “ผู้ชายเป็นผู้นำครอบครัวที่มีอำนาจและสิทธิเหนือภรรยา”** ซึ่งเป็นแนวคิดของผู้ชายที่คิดว่าตนเองเป็นใหญ่ในบ้าน ตนมีสิทธิในการครอบครองทรัพย์สินภายในบ้าน ตนมีอำนาจในการจัดการเรื่องในครอบครัวทุกด้าน และตนมีอำนาจควบคุมพฤติกรรมสมาชิกในครอบครัวได้ โดยแนวคิดดังกล่าวเป็นสาเหตุที่สำคัญอีกประการหนึ่งที่ทำให้ฝ่ายภรรยาถูกสามีทำร้ายร่างกาย โดยฝ่ายสามีคิดว่าตนเป็นผู้ที่อำนาจเป็นใหญ่และสิทธิทุกอย่างภายในครอบครัว ซึ่งเป็นแนวความคิดโดยรวมของสภาพสังคมไทยที่มีกษัตริย์ระบบปิตาธิปไตยที่มีความเชื่อเรื่องผู้ชายเป็นเพศที่แข็งแกร่งและมีอำนาจมีพลังกำลัง ความเชื่อเรื่องสถานภาพแบบที่เน้นอำนาจของผู้ชาย

ในขณะที่ผลการวิเคราะห์ข้อมูลจากการสอบถามฝ่ายภรรยา ซึ่งเป็นตัวแทนการให้ข้อมูลของครอบครัว จำนวน 1,920 คน พบว่า ปัจจัยที่ส่งผลต่อพฤติกรรมเสี่ยงต่อการใช้ความรุนแรงในครอบครัวอย่างมีนัยสำคัญทางสถิติ มี 6 ตัวแปร ได้แก่ การหึงหวงสามี การระแวงว่าสามีนอกใจ การดื่มเหล้าของสามี การเสพยาเสพติดของสามี ความพร้อมการเป็นครอบครัว และการมีเวลาในการปรึกษาหารือ โดยคู่สมรสที่มีโอกาสสูงที่จะมีพฤติกรรมเสี่ยงต่อการใช้ความรุนแรงในครอบครัวได้แก่ คู่สมรสที่ภรรยาไม่มีการหึงหวงสามีเป็นประจำและ

หึ่งหวงสามีนาน ๆ ครั้ง (3.70 เท่า และ 3.43 เท่า) คู่สมรสที่ภรรยามีการระแวงเป็นประจำและระแวงนาน ๆ ครั้งว่าสามีนอกใจ (3.19 เท่า และ 1.76 เท่า) คู่สมรสที่สามีดื่มเหล้าเป็นประจำและดื่มเหล้านาน ๆ ครั้ง (2.14 เท่า และ 1.41 เท่า) คู่สมรสที่สามีเสพยาเสพติดเป็นประจำและนาน ๆ ครั้ง (1.86 เท่า และ 1.39 เท่า) คู่สมรสที่ไม่มีความพร้อมและมีความพร้อมพอสมควรในการเป็นครอบครัว (1.79 เท่า และ 1.44 เท่า) และคู่สมรสที่ไม่มีเวลาและมีเวลาพอสมควรในการปรึกษาหารือ (1.72 เท่า และ 1.47 เท่า)

2) การศึกษาผลกระทบของการใช้ความรุนแรงภายในครอบครัว

จากการเก็บข้อมูลสามารถวิเคราะห์ผลกระทบที่เกิดขึ้นจากปัญหาการใช้ความรุนแรงระหว่างคู่สมรสไทยมุสลิมในจังหวัดสตูลที่สำคัญ 4 ด้าน ได้แก่ (1) **ภรรยาได้รับบาดเจ็บทางร่างกายและเกิดบาดแผลทางจิตใจ** โดยภรรยาที่เป็นเหยื่อจากการถูกสามีใช้ความรุนแรงจะได้รับบาดเจ็บทางร่างกายจากการแสดงพฤติกรรมที่รุนแรงหรือมีลักษณะการกระทำรุนแรงทางร่างกายระหว่างกัน ซึ่งส่งผลกระทบโดยตรงต่อร่างกายของผู้ถูกระทำเอง นอกจากนี้ภรรยาที่ถูกสามีใช้ความรุนแรงมักได้รับผลกระทบด้านจิตใจ ซึ่งเป็นบาดแผลที่ไม่สามารถมองเห็นได้จากภายนอก แต่สร้างความเจ็บปวดอย่างรุนแรงให้แก่ผู้ถูกระทำ ทั้งอาการซึมเศร้า รู้สึกว่าชีวิตตนเองนั้นไร้ค่า ไม่อยากมีชีวิตอยู่ต่อไป อับอาย ไม่กล้าพบปะผู้คน เป็นต้น ดังนั้นคู่สมรสที่ถูกกระทำ ความรุนแรงระหว่างกันมีผลกระทบต่อตนเองทั้งด้านร่างกายโดยการใช้อำกำลังหรืออุปกรณ์ใดๆ เป็นอาวุธมีผลทำให้สตรีที่ถูกทำร้ายได้รับบาดเจ็บเพียงเล็กน้อยจนถึงบาดเจ็บสาหัสจนต้องเข้าโรงพยาบาล และความรุนแรงทางด้านจิตใจ โดยการกระทำหรือการละเว้นใดๆ ก็ตามที่มีผลทำให้สตรีผู้ถูกระทำได้รับความเสียหายหรือเสียสิทธิเสรีภาพ (2) **ทำให้เกิดปัญหาครอบครัวโดยเฉพาะการหย่าร้างและการขาดความไม่สงบ** เมื่อคู่สมรสมีการใช้ความรุนแรงระหว่างกันทำให้ครอบครัวได้รับผลกระทบติดตามมาด้วย ทั้งเกิดปัญหาการหย่าร้าง เด็กซึมซับความรุนแรงในครอบครัว และสร้างไม่สงบสุขแก่บุคคลที่อาศัยอยู่ในครอบครัวเดียวกัน เช่น พ่อ แม่ ญาติพี่น้อง เป็นต้น หรือคนในครอบครัวอาจถูกกลุ่กลงกลับถูกทำร้ายร่างกายไปด้วย ซึ่งการหย่าร้างเป็นทางเลือกในการยุติปัญหาความรุนแรงในคู่สมรสอีกทางหนึ่งซึ่งผู้หญิงได้เลือกกระทำ ส่วนผลกระทบต่อเด็กในครอบครัวมีข้อค้นพบว่าเด็กที่เห็นพ่อแม่ใช้ความรุนแรงระหว่างกันกลายเป็นเด็กเก็บตัว ไม่พูดคุยกับคนแปลกหน้า การเรียนไม่ต่อเนื่องเพราะต้องย้ายโรงเรียนบ่อย ทำให้เรียนได้ช้ากว่าเด็กรุ่นเดียวกัน เวลาพ่อแม่ก็จะทำร้ายร่างกายเด็กอยู่เสมอ (3) **ทำให้บุตรหลานในครอบครัวเลียนแบบพฤติกรรม** ปัญหาความรุนแรงของคู่สมรสส่งผลโดยตรงต่อการแสดงพฤติกรรมรุนแรงของบุตรหลานในครอบครัว ซึ่งเป็นผลมาจากการเรียนรู้พฤติกรรมจากตัวแบบและการสังเกตพฤติกรรมจากตัวแบบ แล้วทำให้เด็กเหล่านั้นมีการใช้ความรุนแรงต่อเพื่อนและบุคคลรอบข้าง เนื่องจากการแสดงพฤติกรรมรุนแรงของพ่อแม่ทำให้บุตรหลานเกิดกระบวนการเรียนรู้และการเลียนแบบแล้วมีการใช้ความรุนแรงกับบุคคลรอบข้างตามตัวแบบที่ใช้ความรุนแรง เมื่อเกิดความขัดแย้งกับเพื่อนก็จะเลียนแบบพฤติกรรมโดยใช้ความรุนแรงเป็นวิธีการในการแก้ปัญหา โดยเด็กที่เห็นพ่อแม่ทะเลาะตบตีกันส่งผลให้เด็กเกิดการซึมซับและเลียนแบบโดยการใช้ความรุนแรงจนกระทั่งเขาโตเป็นผู้ใหญ่และมักใช้ความรุนแรงกับคู่สมรสและบุตรหลาน และ (4) **สร้างความรำคาญและเอือมระอาให้กับเพื่อนบ้าน** ทุกครั้งที่คู่สมรสมีพฤติกรรมความรุนแรงต่อกันโดยการทะเลาะวิวาทและมีปากมีเสียงอย่างรุนแรงย่อมทำให้เพื่อนบ้านใกล้เคียงได้รับผลกระทบ จนทำให้เพื่อนบ้านเกิดความหงุดหงิด รำคาญใจ และเอือมระอาที่ต้องรับรู้เหตุการณ์ที่คู่สามีภรรยาทะเลาะวิวาทส่งเสียงดังตลอดเวลา เพราะคู่สมรสเป็นหน่วยย่อยพื้นฐานของครอบครัวและสังคม เมื่อคู่สมรสมีปัญหาสังคมย่อมมีปัญหาไปด้วย

3) การศึกษาแนวทางการป้องกันและแก้ไขปัญหาการใช้ความรุนแรงภายในครอบครัว

การป้องกันและแก้ไขปัญหาความรุนแรงในครอบครัวต้องมีการนำหลักการและแนวคิดเกี่ยวกับศาสนาอิสลามมาประยุกต์ใช้สำหรับการปรับความเชื่อและทัศนคติที่เน้นความเท่าเทียมกันระหว่างเพศ

เสริมสร้างความเชื่อมั่นในการเผชิญและจัดการกับปัญหาที่เกิดขึ้น การปรับความคิดและพฤติกรรมในทิศทางบวก และการให้คำแนะนำและให้ความรู้ต่าง ๆ นอกจากนี้ยังต้องอาศัยความร่วมมือร่วมใจจากบุคคลที่เกี่ยวข้องทุกฝ่ายในชุมชน ไม่ว่าจะเป็นผู้นำศาสนา ผู้นำท้องถิ่น ญาติใกล้ชิด และเพื่อนบ้าน โดยเฉพาะอย่างยิ่งความร่วมมือร่วมใจของคู่สามีภรรยาที่ใช้ความรุนแรงระหว่างกันต้องมีความตั้งใจและมุ่งมั่นอย่างแน่วแน่ที่จะปรับเปลี่ยนพฤติกรรมดังกล่าวเพื่อหันมาใช้ชีวิตร่วมกับครอบครัวอย่างปกติสุขต่อไป ซึ่งแนวทางการป้องกันและแก้ไขปัญหาคือการใช้ความรุนแรงภายในครอบครัวมี 6 กิจกรรมหลักคือ (1) **กิจกรรมการขัดเกลาตนเองหรืออัต-ตัจกียะฮ (At-Tazkiyah)** เป็นวิธีการที่ใช้ในการพัฒนาและเปลี่ยนแปลงจริยธรรม ความประพฤติ และศีลธรรมของคู่สามีภรรยาให้ดีขึ้น โดยการสร้างสรรค์และพัฒนาบุคลิกให้เปลี่ยนไปในแนวทางที่ดี เป็นการขจัด Ego ซึ่งเป็นตัวการที่ก่อให้เกิดความอหังงและความอวดดีอวดเก่งออกไป รวมทั้งเป็นการพัฒนาจิตใจของคู่สามีภรรยาให้ดีขึ้นและให้ออกห่างจากอำนาจใฝ่ต่ำหรืออารมณ์ร้ายให้มากที่สุด ซึ่งเรียกว่า “การขัดเกลาตนเอง” หรือการต่อสู้กับจิตใฝ่ต่ำของตน เพราะการขัดเกลาตนเองให้บริสุทธิ์ทั้งกายวาจาและใจมีเป้าหมายที่จะเป็นสื่อให้ได้ใกล้ชิดกับอัลลอฮ์ ให้ห่างไกลจากความหลงผิด การยึดมั่นแบบผิดๆ ความอิจฉาริษยา ความอาฆาตพยาบาท ความเห็นแก่ตัว ความอคติ และการยึดมั่นในอัตตาตัวตน เพื่อจะได้ตั้งมั่นอยู่บนความดีและความสำรวมตนต่ออัลลอฮ์ (2) **กิจกรรมการศึกษาอิสลามหรืออัต-ตารีบียะฮออิสลามียะฮ (At-Tarbiyah Islamiyah)** เป็นกระบวนการปรับปรุงให้มีพฤติกรรมที่เหมาะสมกับโอกาสและสิ่งแวดล้อมที่เปลี่ยนไปหรือให้ความประพฤติดีและมีอุปนิสัยที่ดีงาม ซึ่งเน้นการพัฒนาความรู้ความสามารถ เจตคติ ความประพฤติที่ดีมีคุณค่า และมีคุณธรรมเป็นที่ยอมรับของสังคมมุสลิม โดยส่งเสริมให้มีการเรียนรู้และพัฒนาขึ้นไปสู่ความเป็นสมาชิกที่ดีของสังคมโดยผ่านกิจกรรมที่มีความเหมาะสมกับบริบทชุมชน และส่งเสริมให้มีความเจริญงอกงามทั้งทางกาย อารมณ์ สังคม และสติปัญญาจนเป็นสมาชิกของสังคมที่มีคุณธรรมสูง (3) **กิจกรรมการศึกษาและเรียนรู้อัลกุรอาน** เป็นกิจกรรมที่ส่งเสริมให้ศึกษาเรียนรู้ ฟังอ่าน และทำความเข้าใจด้วยบทของอัลกุรอานจากความหมายและการอธิบาย เพราะอิสลามได้ให้ความสำคัญกับการเริ่มต้นด้วยการเรียนรู้อัลกุรอานเพื่อใช้ในการแก้ปัญหาและพัฒนาคุณภาพชีวิตของมนุษยชาติ อัลกุรอานจึงเปรียบเสมือนธรรมนูญแห่งมนุษยชาติที่เพียบพร้อมด้วยทุกมาตรการที่สามารถตอบสนองความต้องการขั้นพื้นฐานของมนุษย์ เพื่อเป็นบรรทัดฐานในการปฏิบัติศาสนกิจและชีวิตประจำวันสู่ความสำเร็จสูงสุดทั้งโลกนี้และโลกหน้า (4) **กิจกรรมบรรยายศาสนธรรม** เป็นกิจกรรมที่มีการเชิญผู้นำศาสนาหรือนักวิชาการศาสนามาให้ความรู้ความเข้าใจ ปลุกฝังพฤติกรรม สร้างเสริมคุณธรรมจริยธรรม และสร้างความตระหนัก พร้อมทั้งการยกตัวอย่างกรณีศึกษา เพราะเป็นแนวทางที่สำคัญสำหรับเปลี่ยนแปลงพฤติกรรมทั้งทางด้านร่างกาย จิตใจ และสติปัญญา เพื่อเป็นบ่าวที่ดีของอัลลอฮ์สามารถประกอบศาสนกิจได้ถูกต้อง ดำเนินชีวิตเพื่อเป็นคนดีของสังคม และเป็นประชาชาติที่ดีของมวลมนุษยชาติ โดยเน้นวิธีการชักชวน การเผยแผ่ การเรียกร้อง การตักเตือนที่ดี การพูดคุยโต้ตอบที่ดี และการพูดคุยแลกเปลี่ยนความคิดเห็นอย่างอ่อนโยนและมีเหตุผล (5) **กิจกรรมกลุ่มศึกษาหรือฮาลาเกาะฮ (Halqaah)** เป็นการดำเนินกิจกรรมกลุ่มโดยร่วมนั่งเป็นวง เพื่อร่วมกันแลกเปลี่ยนเรียนรู้และพูดคุยกันเพื่อสะท้อนสภาพปัญหาที่เกิดขึ้น ร่วมกันศึกษาหาความรู้เกี่ยวกับชีวิตครอบครัวที่เป็นสุขในอิสลามจากอัลกุรอานและแบบอย่างของท่านศาสดามูฮัมมัด และร่วมกันคิด วางแผน และแก้ไขปัญหาลูกๆซึ่งกันและกัน ซึ่งเป็นกิจกรรมที่ทำให้มีความรู้ความเข้าใจ ได้ปลุกฝังจิตสำนึก ได้ขัดเกลาจิตใจ ได้พัฒนาตนเอง ได้รับรู้ตนเอง และกระตุ้นให้เกิดการเปลี่ยนแปลงพฤติกรรมของตนเองในทางที่ดีขึ้น จนสามารถอยู่ร่วมกันในสังคมอย่างมีความสุข รวมทั้งเป็นการส่งเสริมการพัฒนาการเกี่ยวกับทักษะด้านสังคมและการสร้างความสัมพันธ์กับบุคคลอื่นทั้งในครอบครัวและเพื่อนบ้านเป็นอย่างดี และ (6) **กิจกรรมการละหมาดภาคสมาธิหลังเที่ยงคืนหรือกียามุลลัยล (Kiyamullai)** เป็นกิจกรรมหนึ่งที่ท่านศาสดามูฮัมมัดได้ทำเป็นแบบอย่างเพื่อหล่อหลอมและขัดเกลาจิตใจ

วิญญาณแห่งอิสลามที่มีความสำคัญและจำเป็นอย่างยิ่งสำหรับมุสลิม โดยเฉพาะอย่างยิ่งผู้ต้องการปรับเปลี่ยนพฤติกรรมเพื่อแสวงหาความโปรดปรานและรางวัลตอบแทนที่ยิ่งใหญ่จากอัลลอฮ์ รวมทั้งยังแสดงให้เห็นถึงผู้ที่รู้เห็นคุณค่า มีตระหนักรู้ มีความตั้งใจมุ่งมั่น และเสียดสีความสุขในการนอนหลับยามดึกเพื่อตื่นขึ้นมาละหมาดภาคสมัครใจหลังเที่ยงคืน เพื่อหวังว่าอัลลอฮ์จะทรงตอบแทนให้เขาสามารถปรับเปลี่ยนพฤติกรรมที่ดีได้ ซึ่งการละหมาดภาคสมัครใจหลังเที่ยงคืนมีคุณค่าและประเสริฐยิ่งกว่าการละหมาดในช่วงเวลาอื่น ๆ เนื่องจากผู้ที่ทำการละหมาดภาคสมัครใจหลังเที่ยงคืน โดยเฉพาะอย่างยิ่งในเดือนเราะมาฎอนด้วยความศรัทธาและความหวัง (ที่จะได้รับรางวัลการตอบแทนจากอัลลอฮ์) ความผิดบาปทั้งหมดที่ผ่านมาของเขาจะได้รับการอภัยโทษ

4) ผลการทดลองใช้แนวทางการป้องกันและแก้ไขปัญหาการใช้ความรุนแรงภายในครอบครัว

ผลจากการทดลองใช้แนวทางการป้องกันกับคู่สมรสไทยมุสลิมในจังหวัดสตูลทำให้ได้ข้อค้นพบว่า (1) กลุ่มทดลองที่เข้าร่วมกิจกรรมครอบครัวมุสลิมเป็นสุขและกลุ่มควบคุมที่เข้าร่วมกิจกรรมปกติของชุมชนมีพฤติกรรมการใช้ความรุนแรงต่อคู่สมรสที่แตกต่างกันอย่างมีนัยสำคัญทางสถิติที่ระดับ .01 โดยกลุ่มทดลองที่เข้าร่วมกิจกรรมครอบครัวมุสลิมเป็นสุขมีพฤติกรรมการใช้ความรุนแรงต่อคู่สมรสสูงกว่ากลุ่มควบคุมที่เข้าร่วมกิจกรรมปกติของชุมชน (2) หลังจากเข้าร่วมกิจกรรม กลุ่มควบคุมมีพฤติกรรมการใช้ความรุนแรงต่อคู่สมรสลดน้อยลงอย่างมีนัยสำคัญทางสถิติที่ระดับ .001 โดยมีความต่างของค่าเฉลี่ยเท่ากับ 0.71 และกลุ่มทดลองมีพฤติกรรมการใช้ความรุนแรงต่อคู่สมรสลดน้อยลงอย่างมีนัยสำคัญทางสถิติที่ระดับ .001 โดยมีความต่างของค่าเฉลี่ยเท่ากับ 2.01 และกลุ่มทดลองที่เข้าร่วมกิจกรรมครอบครัวมุสลิมเป็นสุขมีพฤติกรรมการใช้ความรุนแรงต่อคู่สมรสลดน้อยลง มากกว่ากลุ่มควบคุมที่เข้าร่วมกิจกรรมปกติของชุมชนอย่างมีนัยสำคัญทางสถิติที่ระดับ .01 ซึ่งผลการวิจัยในครั้งนี้ได้ค้นพบที่สำคัญว่าก่อนเข้าร่วมกิจกรรม กลุ่มทดลองที่เข้าร่วมกิจกรรมครอบครัวมุสลิมเป็นสุขมีพฤติกรรมการใช้ความรุนแรงต่อคู่สมรสสูงกว่ากลุ่มควบคุมที่เข้าร่วมกิจกรรมปกติของชุมชน แต่หลังจากเข้ากิจกรรมแล้วกลับพบว่ากลุ่มทดลองมีพฤติกรรมการใช้ความรุนแรงต่อคู่สมรสลดน้อยลงมากกว่ากลุ่มควบคุม ซึ่งจากผลการวิจัยดังกล่าวจะเห็นได้ว่าการใช้กิจกรรมครอบครัวมุสลิมเป็นสุขสามารถลดและแก้ไขปัญหายุติพฤติกรรมการใช้ความรุนแรงต่อคู่สมรสได้ดีกว่ากิจกรรมปกติที่ชุมชนใช้อยู่

6.4 การนำไปใช้ประโยชน์

ผลการวิจัยดังกล่าวเป็นประโยชน์สำหรับเป็นแนวทางหนึ่งในการป้องกันและลดปัญหาพฤติกรรมการใช้ความรุนแรงในครอบครัวได้ โดยคู่สามีภรรยาเป็นบุคคลที่มีส่วนสำคัญที่สุดที่ต้องมีความตระหนักรู้และให้ความสำคัญกับอารมณ์ความรู้สึกของอีกฝ่าย ต้องมีความอดทนอดกลั้น รู้จักให้อภัยซึ่งกันและกัน มีความเข้าใจซึ่งกันและกัน ให้ความวางใจซึ่งกันและกัน และต้องหลีกเลี่ยงการทะเลาะตบตีกัน โดยเฉพาะอย่างยิ่งการลดการหึงหวงต่อกัน การระแวงต่อกัน และการห่างไกลจากเครื่องดื่มที่มีแอลกอฮอล์และยาเสพติดซึ่งเป็นที่ต้องห้ามอย่างเด็ดขาดตามที่หลักการของศาสนาอิสลามกำหนดไว้ รวมทั้งการให้ความสำคัญการเตรียมความพร้อมในการสร้างครอบครัวใหม่ นอกจากนี้บุคคลและหน่วยงานที่เกี่ยวข้องก็ต้องร่วมมือกันส่งเสริมการใช้ชีวิตครอบครัวเป็นสุข ต่อต้านการใช้กำลังความรุนแรงภายในครอบครัว และต้องร่วมมือช่วยเหลือคู่สามีภรรยาที่มีการทะเลาะตบตีเป็นประจำให้ได้รับการฝึกอบรม ชัดเจนจิตใจ ฟันฟูสภาพจิตใจ ผิดสมาธิ และอื่น ๆ เพื่อให้ลด ละ เลิกการทะเลาะตบตี และร่วมกันสร้างครอบครัวที่มีแต่ความสงบสุข รักใคร่ และสามัคคีกัน ซึ่งบุคคลที่มีพฤติกรรมตามวิถีอิสลามสามารถควบคุมตนเองไม่ให้มีพฤติกรรมความรุนแรงในครอบครัวได้ เพราะมีหลักการศาสนาเป็นเครื่องยึดเหนี่ยวจิตใจ มีจิตสำนึกที่ดีและมีเป้าหมายที่ชัดเจน โดยมีความเข้มงวดในการทำความดีและละเว้นการปฏิบัติที่ผิดคุณธรรมจริยธรรม บรรทัดฐานทางสังคม และหลักการศาสนาที่ตนยึดเหนี่ยว

นอกจากนี้ผลจากการศึกษาในครั้งนี้สามารถช่วยให้องค์กรทางศาสนาอิสลามและองค์กรภาครัฐนำไปใช้ในการกำหนดนโยบายที่ดีและยุทธศาสตร์ที่เป็นรูปธรรมสำหรับส่งเสริมและสนับสนุนให้คู่สามีภรรยาที่มีพฤติกรรมความรุนแรงในครอบครัวกลับเป็นผู้ที่มีพฤติกรรมตามบรรทัดฐานทางสังคมและตามวิถีอิสลาม โดยเปิดโอกาสให้สถาบันครอบครัว สถาบันการศึกษา และสถาบันศาสนาเข้าร่วมในการพัฒนาและส่งเสริมพฤติกรรมเพื่อป้องกันและแก้ไขพฤติกรรมความรุนแรงระหว่างคู่สมรสอย่างเป็นรูปธรรมมากขึ้น โดยใช้กระบวนการขัดเกลาทางสังคมตามรูปแบบกิจกรรมของผลการวิจัยนี้ ดังทฤษฎีที่ว่าถ้าคู่สมรสมีความผูกพันและยึดมั่นในหลักการศาสนามากเพียงใดก็จะสามารถระงับยับยั้งการกระทำผิดได้มากขึ้นเท่านั้น ทั้งนี้เพราะการแสดงพฤติกรรมความรุนแรงระหว่างคู่สามีภรรยาส่วนหนึ่งเป็นผลมาจากตัวเชื่อมระหว่างความรู้สึกผูกพัน การทุ่มเท และความเชื่อถืออ่อนตัวลงหรือแตกหักไป อันเป็นความรู้สึกที่ค้ำึงถึงผลประโยชน์ส่วนตนมากกว่าผลประโยชน์ส่วนร่วม และเป็นผลมาจากความห่างไกลศาสนา ดังนั้นผู้นำศาสนาและสมาชิกในครอบครัวของคู่สมรสที่มีปัญหาความรุนแรงในครอบครัวต้องมีความตระหนักและให้ความสำคัญกับนำแนวทางการป้องกันและแก้ไขปัญหาดังกล่าวมาประยุกต์ใช้ เพื่อเป็นแนวทางหนึ่งที่ใช้ในการป้องกันและจัดการเกี่ยวกับปัญหาพฤติกรรมความรุนแรงในครอบครัวอย่างเป็นรูปธรรม ก่อนที่ปัญหาดังกล่าวจะทวีความรุนแรงเพิ่มมากขึ้นจนกลายเป็นปัญหาของสังคมในวงกว้าง และช่วยกันหาแนวทางแก้ไขปัญหาดังกล่าวได้อย่างทันทั่วถึง

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7. ภาคผนวก

7.1 สำเนาบทความที่ตีพิมพ์แล้ว (Reprint)

สำเนาบทความที่ตีพิมพ์แล้ว (Reprint) มีจำนวน 3 เรื่องคือ

เรื่องที่ 1 Causes of domestic violence between Thai Muslim married Couples in Satun Province

เรื่องที่ 2 Development of screening inventory for Thai Muslim spouses at risk of domestic violence behaviors in Satun Province

เรื่องที่ 3 Factors affecting domestic violence risk behaviors among Thai Muslim married couples in Satun province

Causes of Domestic Violence between Thai Muslim Married Couples in Satun Province

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Abstract

The objectives of this qualitative study were to investigate causes of domestic violence between Thai Muslim married couples in Satun Province. The data were collected through in-depth interviews with three groups of key informants in Satun Province consisting of 1) twenty women facing domestic violence who were admitted in Satun Hospital through the One Stop Crisis Center (OSCC), 2) fifteen married husbands and wives using domestic violence recommended by the Community Mosque Committee, and 3) ten religious leaders. To analyze the data, content analysis was performed using logical comparison with concepts, theories, and research coupled with the context. It was found that domestic violence between Thai Muslim married couples in Satun Province stemmed from five important causes. 1) jealousy and suspicions, 2) alcohol and drug abuse, 3) lack of physical and mental readiness for building their own family, 4) lack of activities contributing to caring and understanding in the family, and 5) husbands' values and belief in male dominance.

Keywords: cause, domestic violence, Thai Muslim married couple

1. Introduction

Domestic violence has long been an important problem in Thai society to which importance has not been given either in terms of solution or prevention even though the problem has been increasingly more severe and affected many related individuals. The reason for this is that Thai society usually regards domestic violence as a personal matter of families that people outside cannot interfere, and as only violation of human rights. That is why domestic violence is a hidden and complicated problem that is difficult to prevent and to solve (Karnkanakul, 1997; Promrak, 2007; Laeheem, 2014). Domestic violence is negative behavior against each other between family members that is more severe than only feeling unhappy or feeling that arises from irregular emotion that has been accumulated including experiences and the thinking process of individuals in response to different environments. Thus, domestic violence can develop from conflict between family members (Malley-Morrison, 2004). Domestic violence is a pattern of acts of injuring the other person physically, violating the person sexually, and mentally hurting between family members, especially husband and wife (Kongsakon & Pojam, 2008). It is related to conflicts and severe acts against each other of family members which makes it difficult to prevent because some people in society still believe that clashes and conflicts between family members are normal for all families. As a result, the problem is usually managed when conflict has already become violence (Sanprasit, Boonprakob, Kongsakon, & Intarakamhang, 2011).

Several studies showed that the prevalence of domestic violence between married couples is very high. For example, Kuning (2003) found that 33.6 percent of women in Pattani province, Thailand reported that they had suffered emotional abuse, 25.9 percent had suffered physical abuse, and 36.6 percent had suffered sexual abuse. Archawanitkul and Im-am (2003) reported that 41.0 percent of women in capital Bangkok and a province in Thailand were being abused. More specifically, the study stated that a quarter of these abused women initiated physical assault against their husbands. Both males and females are likely to take actions as aggressors. Sopikul (2006) argued that in the past year, about 65.0-70.0 percent of both male and female confessed committing violence acts (male=65.3 percent, and female=69.4 percent). In accordance with the results, 72.9 percent of the male spouses committed violence acts while 60.2 percent of the female spouses committed violence acts. The incidence of marital violence in the study shows that females committed a greater number of violence acts. Laeheem and Boonprakarn (2014) presented the domestic violence statistics in Thailand of the Centre of One

Stop Crisis (2011) and the Centre of Violence against Children and Women and Domestic Violence Information (2013), which showed that there were 22,639 cases of women seeking asylum at the One Stop Crisis Center in 2011. Among them, 8,336 cases (36.82%) were those with the spouses who assaulted being family members or closely-related persons and 1,950 cases (8.61%) being strangers. Besides, it was found that husbands were the persons who assaulted their wife most frequently (5,786 cases, 52.03%) and such assaults eventually led to divorces (Center of One Stop Crisis, 2011). The frequencies of domestic violence between spouses were rather high during 2010 up to 2013. There were 949 cases of violence in 2010, 1065 cases in 2011, 887 cases in 2012 and 776 cases in 2013. As can be seen, the frequencies did not decrease to the level in 2008 of only 54 cases (Center of Violence against Children and Women and Domestic Violence Information, 2013). Supanichwatana and Laeheem (2014) stated that domestic violence between spouses scenarios reflect the reality that the assault of a wife has continually become more serious in degree, 39.5 percent of wives were physically assaulted by their husbands annually in Thailand.

From reviewing studies related to causes of domestic violence between married couples, it was found that there are many factors related to causes of domestic violence such as being stubborn, hot-tempered, easily get angry, unable to control anger, suspicions, speaking unsuitably, being worried, reserved, inflexible, gullible, enjoying drinking, having low-income or debt, living in a crowded condition and risk, being with burden in raising many children, depending on the elderly relatives who are not their parents, and having little time for doing activities with other family members (Sanprasit, Boonprakob, Kongsakon, & Intarakamhang, 2011). Another cause of domestic violence is being physically and mentally unprepared or immature to build a family. Wrong attitudes and values concerning the role of males and females in the family, social and economic crises resulting in weak relationships and misunderstanding, lacking love and care, not accepting behavior of the other party and cannot adjust to each other (Puawongpaet, 1994). Moreover, causes of domestic violence can include differences in character, attitude or personality that individuals have attained from their families. Other causes are financial problems, problems concerning quality of life, problems arising from family members who do not realize their role in the family, and from unfaithfulness of the spouse that leads to physically hurting each other and conflicts that they can no longer maintain the family (Parimutto, 2011).

These problems result in unbalanced families and lead to a variety of complicated problems such as broken families, abandoned children, and the uncared-for elderly. In particular, domestic violence that affects spouses, and physical and mental injuries resulting from divorces are harmful to all parts of society. Every time that violence occurs, it brings about losses to victims who are family members, and such losses include physical, mental, economic and social losses. This can be seen in a study that found that violence against wives incurred an enormous economic burden to society in terms of medical treatment, social welfare, advice provided for injured victims, and implementation of preventive measures, etc (Kanjanakul, 1997). An assault against one's wife is a problem that has a long term effect on children in families where parents use violence against each other. Children can learn and absorb violence through certain training and socialization (Hemmanad, 1990). Parents quarrelling, hurting each other physically can affect children mentally and emotionally and it can affect their other feelings as well as their learning and absorption of violence. Additionally, beating each other connects to children as well (Puawongpaet, 1994). Domestic violence can affect three groups of people. The first group of people affected is women being assaulted. Women assaulted by their husbands are not only injured physically and have to be treated but are also affected mentally with hidden wounds in their hearts that remain there all their life, and most of them are not treated mentally to have self-actualization. The second group of people affected is family members. Domestic violence that males commit against females can affect family members, especially young children and teenagers. They are directly and seriously affected mentally and as a result, they can have negative image of family relationships that further affects their quality of life because it can make them aggressive, roguish, and not attentive to their studies. The third group of people affected is people in society/community. In low-income families, when parents are separated, whether divorced or not divorced, children might run away from home, become homeless, and eventually become either short-term or long-term social problems (Promrak, 2007).

Domestic violence among the Muslim community is considered a complicated human right issue due to varying legal remedies for women by nation, the extent to which they have support or opportunities to divorce their husbands, cultural stigma to hide evidence of abuse, and inability to have abuse recognized by police or the judicial system (Hajjar, 2004). While domestic violence exists in both Muslim and non-Muslim societies, the position of Islam on the kind treatment of women is very clear as mentioned in the Quran and exemplified through the life and character of the Prophet Muhammad (pbuh). *"The nobler among you in the sight of God is the more righteous among you."* (Quran, 49:13) It is narrated that the Prophet Muhammad (pbuh) said, *"The*

most perfect of believers in belief is the best of them in character. The best of you are those who are the best to their women. And in another tradition, "The best among you are those who are kindest to their wives." The Prophet (pbuh) also taught that a husband's treatment of his wife reflects a Muslim's good character, which in turn is a reflection of his faith. The character of the Prophet Muhammad (pbuh) exemplified how one should be good to his wife. He should smile, not hurt her emotionally or physically, remove anything that will harm her, treat her gently, and be patient with her. He should communicate effectively with her, involve her in decision making and support her in times of difficulty. God instructs men to be nice to their wives and to treat them well to the best of their ability. A devout Muslim should always remember that pleasing his wife is part of faith and earns the pleasure of God, whilst dealing with her unjustly will earn God's anger. The statistics on domestic violence are alarming. The problem exists in both Muslim and non-Muslim societies. The worship of God, which Muslims believe is the sole reason for their existence, is an all-encompassing concept that applies equally to one's relationship with God as well as with His creation. In Islam, one cannot perfect their Worship to God, unless they perfect their relationship with others. The kind treatment of others, including one's spouse, can therefore not be ignored as an obligatory act of Worship and a sign of piety to God. Islam teaches the individual to constantly consider which deeds and behaviors will be pleasing to Allah and to interact with others in way that will be pleasing to Him. As the Prophet Muhammad (pbuh) related, "The best amongst you in the sight of God are those who are the best to their wives." It is through attaining a higher level of God-consciousness that Islamic principles can contribute to the elevation of society. As a believer sincerely contemplates on how his deeds will be viewed by God, he learns to improve his conduct with others, including his spouse (Ali, 1989; Hajjar, 2004; Volunteers associated with Islamic Circle of North America, 2013).

The researcher, therefore, was interested in the problems and considered it was necessary to conduct a study on causes of domestic violence between Thai Muslim married couples in Satun Province. The results of this study would be useful for policy forming, especially on prevention, and problem solving of domestic violence before the problem worsens and the violence is more severe and difficult to solve.

2. Methods

The data for this qualitative study were collected through in-depth interviews with three groups of key informants: 1) Twenty women facing domestic violence who were admitted to Satun Hospital through the One Stop Crisis Center (OSCC); 2) Fifteen spouses, who use domestic violence and who were recommended for this study by the Community Mosque Committee; and 3) Ten religious leaders. The data were primarily analyzed and classified into categories according to the research questions. Then content analysis was performed using logical comparisons of concepts, theories, and research reports and context.

3. Results and Discussion

This study presents the results of data analysis emphasizing causes of domestic violence and describes the behaviors in using domestic violence and the effects of domestic violence caused by each behavior. From the data analysis, there were five causes of domestic violence between Thai Muslim married couples in Satun Province.

1. Jealousy and suspicions are major and first causes of domestic violence between Thai Muslim married couples. Jealousy and suspicions are usually the beginning of the problem of domestic violence, which begins by showing anger, sarcasm, and use of verbal abuses all the time to make the other party angry. After that they quarrel and severely assaulted each other. Whether husbands or wives are jealous and suspicious, it can end up with physical assaults. Take a case of Mrs. Khoreeyah who said "I am the second wife of the three wives. I love my husband and I feel all the time that he loves the other two wives more than me. So I began to speak sarcastically and so we've scolded, quarreled, and used force to physically hurt each other regularly for 5 years. The latest incident was on December 26, 2013. After a severe quarrel, I used a broom to hit my husband 2 – 3 times, and so he kicked and punched me and hit me with his elbows and knees unceasingly. As a result, I had to be hospitalized but after that I went back and lived with him under the same domestic violence". Another case is Mrs. Raneer who said "My husband was extremely jealous and often suspicious that I had another man so sometimes he secretly followed me which gave me stresses and I could not sleep. We quarreled and hurt each other regularly. On December 2, 2013, I had to stay in hospital because he jumped and kicked me on my back and hit me on the head several times and so hard that I got wounded on my head. I finally filed a complaint with the Provincial Islamic Committee to proceed with a claim for a divorce for me".

As seen above, jealousy and suspicions are the origins and important causes of problems for married couples that mix love with pain, sorrow, anger and fright. The state of mind is in doubt, suspicion, worry, and a feeling that the one you love and are attached to must be with you only and that you must keep this person for only yourself

and never let anyone take him or her away. Therefore, jealousy is a negative feeling that damages relationships and increases the feeling of hatred towards the other person who has become intimate with your loved one (White & Mullen, 1989). Domestic violence is a two-way problem relationship that neither one party is to blame because very often both parties incite one another with words, gestures, and actions. Domestic violence is hurting each other between or among family members who have built the family with love but they hurt each other because of jealousy (Ua-amnoey, 2002). Jealousy and suspicions are the driving force for domestic violence that happen because of the sudden feeling of resentment or such feeling that has accumulated for a long time (Sitdhisoradej, 1999). The situation that leads to most of physical injuries happen suddenly and out of accumulated feeling of jealousy and suspicions, such as a husband is jealous and suspicious that his wife having someone new (Chotiratana, 1994; Straus, 2001). Such feeling can cause a severe conflict and quarrel leading to severe physical assaults in a family making it impossible for the couple to maintain the family (Parimutto, 2011). Thus, family relationships become worse and family members lack understanding among themselves, lack love and care for each other, cannot accept the behavior of each other and cannot adapt themselves to each other. When the family faces such problems and if they do not have suitable problem-solving skills, conflicts will take place, and if accumulating for a long time, it can eventually become domestic violence (Puawongpaet, 1994). When husband and wife cannot adapt to each other, if they face problems that have been suppressed, they can quarrel seriously and begin to use various forms of violence (Holtz & Safran, 1989; Moser & Winton, 2002)

2. Alcohol and drug abuse is another cause after jealousy and suspicions for the problem of domestic violence between Thai Muslim married couples in Satun Province. Drinking alcohol and using drugs make people drunk, lose their sense and lose control of themselves, and likely to make wrong decisions. Because drinking alcohol and using drugs are against Islamic principles, wives warn their husbands not to drink and not to use drugs but to change themselves to follow Islamic principles strictly but their husbands never listen and instead, they always scold and hurt their wives physically, especially when they are drunk. They assault their wives severely and with some tools. This can be seen in the case of Mrs. Nureeyah who said "I've been married for 10 years by arranged marriage so I did not know his character, whether he practiced according to the Islamic principles, and whether he drank or used drugs or not. I began to know that he drank alcohol and used amphetamine and marijuana after I had been married with him for 5 years. After he had known that I knew about it, he drank and used drugs openly. I've been extremely stressed out because he has seriously violated religious principles. I've always warned him and asked Allah to bless him and make him a good man and turn back to practice religion strictly. But every time I warn him, he gets angry and then we begin to quarrel and he usually physically injures me such as throwing an alcohol bottle at me and I had a bleeding cut. Once he hit my back and head with a chair and I became unconscious, and sometimes he tramples me. The latest one was last month (December 24, 2013) when we quarreled over the same old problems and he used an iron rod hit me and I had to be hospitalized. Now a related agency has helped us reconcile and taken my husband to attend rehabilitation so that we can return to our happy family life again in the near future". Mrs. Sukanya is another case. She told us "My husband has used amphetamine for five years now. Every time that he uses amphetamine or marijuana or takes mytragynine drinks, he hurts me physically very severely, as if we have not known each other before. He always slaps me, kicks me, and beats me and sometimes I fight back but he is stronger so the more I fight back, the more he hurts me, so I usually choose to run away from him. Then on September 4, 2013, he strangled me, grabbed my head, and pushed it against the floor so hard that my head started to bleed and I became unconscious. My relatives took me to hospital. But until now I still live with him even though the problems of he physically hurting me after using drugs have not been solved". Another case is Mrs. Janjira who reflected the worst incident in her life. She said "My husband always drinks at home and goes out to drink, too and when he's drunk, he starts a quarrel and slaps me and talks about things that have made us quarrel. For example, he blames me for raising our son in such a way that makes him a transgender person and unemployed, not doing household chores, not coming back home regularly, and taking family matters to relatives, etc. It always ends up with he physically hurts me and I sometimes fight back. The latest incident was on December 18, 2013 when he was drunk and hit my head with the bottle he was carrying. The doctor had to give me more than 10 stitches. Now my children and I live with my parents and the religious leader is talking to my husband to get a divorce for me".

As can be seen from the abovementioned cases, another cause of domestic violence between Thai Muslim married couples in Satun Province is alcohol and drug problems. People who drink alcohol and use drugs cannot control their feelings so they feel vigorous and impetuous. Their brain systems cannot work in good co-ordination so they cannot speak clearly, cannot walk in a straight line, and their eyes and brain do not co-ordinate well. Their actions and their decisions can be wrong because they cannot see very well, have blurred visions, feel confused, have severely aggressive behaviors and cannot remember well. Women whose husbands drink alcohol and use drugs while drinking have a chance to be severely assaulted by their husband 3.97 times

the women whose husbands do not drink (Sarakarn & Kammanat, 2009). Alcohol and drug abuse is a personal factor that causes domestic violence. People who are addicted to alcohol and drugs usually have aggressive behavior, and see violence as normal and believe that problems must be solved with violence (Holtz & Safran, 1989; Moser & Winton, 2002). The rates of domestic violence for women whose husbands use alcoholic drinks and those whose husbands do not use alcoholic drinks are 75.8 percent and 10.7 percent, respectively (Hongthong, 2000). Alcohol use by husbands can predict accurately 66.2 percent of behavior in assaulting wives physically (Klongpayabarn, 1999). Violence against wives and husbands' use of alcohol are significantly related. More women whose husbands drink alcohol regularly are assaulted than those women whose husbands do not drink alcohol (Arpapirom, 2000; Banditwong, 2001). Alcohol and drug abuse is an important cause of quarrels. There are data showing that in families with family members drinking alcohol and using drugs regularly are more likely to have quarrels than those families with family members drinking and using drugs occasionally. 6.2 percent of wives are physically injured in families with husbands drinking alcohol and using drugs regularly. Therefore, families with either husbands or wives drinking alcohol regularly can have the same rate of problem of physically injuring each other. However, wives, when drunk, may be more disadvantageous and more likely than husbands to be assaulted by people in the family (Intarajit & Karinchai, 1999; Tangkunburibun et al., 2006).

3. Lack of physical and mental readiness and maturity to build a family is another cause of domestic violence. Some women and men are not ready to build a family of their own, especially young married couples who are still teenagers. They should have knowledge and understanding of their roles towards each other as husbands and wives as well as their roles as parents. Moreover, they should be able to control their emotions, to be patient, to forgive, and to earn enough money for the expenses in the family. In many cases, an important cause of domestic violence is the inability to control one's emotions such as a person who is hot-tempered and impetuous. Being stressed because one cannot earn enough money for the family can also lead to quarrels, disputes and physical assaults. In the case of Mr. Abdullah who told us that "When I was 17 years old, I got married with a 15-year-old girl, and at that time I was unemployed. After I got married, I was hired to work on a fishing boat for 200 baht a day, and my wife was a homemaker. The small earnings were not enough for my family so my wife and I were under stress and we often quarreled. We were both short-tempered and young and we often solved the problem using force and were both injured or bruised. Sometimes my wife ran away back to stay with her parents and I always reconciled to her". Another case is Mrs. Ramlah who said "Because my husband and I got married when we were teenagers, and I think that we were not ready to be married because we still lacked emotional maturity, so we often quarreled and physically hurt each other. Last month (February 18, 2014), we quarreled over the expenses in the family and he got so angry that he hit me with a broom and I was severely injured and had to be bedridden for over a month". Mr. Husen's case was another incident. He said, "I was forced by my parents to get married when I was 19 years old. I liked to go places and did not like to stay at home all the time. When I went somewhere, I went for a week or longer, so my wife got very moody and always asked me questions like a policeman questioning a convict, and I was so annoyed. Sometimes I just walked out from home to avoid troubles but other times we physically hurt each other. Most of the time, I slapped and kicked her while she used tools to hurt me like throwing pots and pans at me or hit me with a broom or used a knife to threaten me.

The above cases indicate that Thai Muslim married couples in Satun Province use domestic violence. In some cases, husbands injure their wives while in other cases wives injure husbands. The important cause is that they are young or teenage couples who are not ready physically and mentally for married life, and they lack maturity to build a family of their own at the same time as lacking knowledge and understanding of their roles towards each other. Teenage married couples cannot control their emotions and are not patient enough to remain calm so they often quarrel severely and use violence against one another. This corresponds with studies that found that the causes of conflicts and the use of domestic violence are that the couples are unprepared and unready physically and mentally, and are not mature enough to have a family of their own. Wrong attitudes and values on gender roles, authoritative relationships in the family, socio-economic crisis affect family relationships making family members misunderstand each other, have no love and care, cannot accept behavior of the other, and cannot adapt themselves to each other. When the family faces problems and lacks suitable problem-solving skills, conflicts can happen and if conflicts accumulate for a long time, they can eventually become domestic violence (Puawongpaet, 1994; Oopyokin, 1995; Kongsakon & Pojam, 2008). The causes of domestic conflicts and domestic violence are differences in characters, attitudes, personalities, training, how the person was brought up, financial problems, problems in quality of life, and problems of not realizing one's own role and responsibility. These causes can lead to severe quarrels in which serious assaults or conflicts can take place and the family status cannot be maintained (Hemmanad, 1990; Pongwech & Wijitranon, 2000; Parimutto, 2011).

4. Lack of family activities that contribute to caring for and understanding each other is another cause of domestic violence. Spending time doing activities together in the family is an important foundation for developing and building happy families. Spending time doing activities together is a learning process for understanding each other and it can tighten the relationships. However, from conducting in-depth interviews, it was found that Thai Muslim married couples in Satun Province who use domestic violence do not have time to do activities together. As a result, they feel distant from each other, do not understand, do not have time to talk, and do not adapt themselves to each other, and they solve problems by quarreling and physically assaulting each other. In the case of Mrs. Salma, she said, "My husband and I have to work hard everyday. We leave home early in the morning. I sell vegetables in the fresh market and my husband delivers goods in different provinces. We have no time for each other and when we have a problem, we quarrel and hit each other. Last week (March 8, 2014) I told him about our son's poor school performance and bad behavior so that we can help solve the problems together but he asked me why I did not take care of our son and teach him because it is a mother's duties to do so. I said it was our duties not just mine. I have to work outside and do house chores while he works only outside the home. We quarreled severely and I was very angry so I hit him with an iron rod and he was wounded and had to stay in hospital for many days". Another case was Mrs. Sulaikho who said, "My ex-husband worked in another province and came home every two weeks and sometimes once a month so we didn't have time for doing activities together with our children even when he came home during holidays. We didn't have time to discuss and talk about things so sometimes I felt suspicious, worried and I really didn't understand him. This made us quarrel and hurt each other physically all the time. The last quarrel was last month (February 11, 2014) we quarreled severely the whole week and then we physically hurt each other severely and he finally asked me for a divorce".

From the above sample cases, it can be seen that when married couples do not have time to do activities together and with their children, they have less opportunities to interact and adapt themselves to each other as well as less understanding and sympathy for one another. They have no time to discuss matters about their family, which is an accumulation of frustrations, suspicions, worries and stress that finally lead to severe quarrels and fights that hurt each other. Straus (2001) found that the cause of domestic violence stems from differences in the husband and wife's activities and interest, insufficient time for each other as a result of focusing on one's own work. This can lead to a lack of care for each other. Moreover, when the husband and wife are free and available at different time, it prevents them from doing activities together. All these accumulate and make them frustrated and unhappy with each other. Puawongpaet, (1994) and Pradabmuk (2003) specify that the causes of the problems are globalization of technology, communication, and socio-economic crisis that affect family relationships in that family members do not understand, love, care, accept behavior, and adapt to each other. Coser (1956), Gells and Straus (1979), and Sukhum (1988) found that relationship intensity between family relationships is related to the severity of their conflict. The severity of conflict between people whose degree of relationship intensity is high will also be higher than that between people who are strangers. This is because people with close relationships try to hide their unpleasant feelings towards one another and when such feelings accumulate enough, they can explode. On the day of an explosion, not only the matter that makes the explosion happen is expressed but also others that have also been suppressed or accumulated. The closer the relationship, the more the anger is shown.

5. The husband's values and belief that "men are family leaders with power and rights over their wives—This is the concept that some men have. They think that they dominate the household and the properties in it, so they have the power to manage all aspects of the family and to control behavior of family members. This concept is another important cause of domestic violence in which the wife is injured by the husband. In the case of Mrs. Salwane, she said, "My husband always threatens me, orders me and shows his role as the family leader. When I defy, he slaps me and hurt me physically. Sometimes I think I should go away from him and return to live with my parents but I feel sorry for my children, so I have to suffer living with my dictatorial husband". Another case is Mr. Anuwa who said, "I usually order my wife to do what I want her to do because a wife is responsible for house chores and to serve her husband and children. When she cannot work up to my satisfaction, I always hit her with a rod". Another case is Mr. Salman who said, "Wives must be obedient to their husbands; must do according to the orders of their husbands and if they do not, they will be punished severely by their husbands who slap, beat, scold and use sexual violence against them". The last case is Mrs. Rohanee. She said, "My husband always physically hurt me if I cannot satisfy him and cannot do as he orders. For example, he always reminds me to fetch my children from school as soon as school finishes. But one day I went to sell goods in another district and I was two hours late for picking up my children from school, and my children walked home from school by themselves. When I arrived home, my husband slapped me and hit me severely without asking why I was late, and I had to stay in hospital".

As can be seen from the above four cases, another important cause of domestic violence between Thai Muslim married couples in Satun Province is the concept that the husbands have thinking they dominate and have rights over everything in the family. It is usually an overall concept for the Thai society that believes in patriarchy in which males are stronger and more powerful. It is a belief that emphasizes males' authority and that females are weak, gentle and unreasonable, and thus, males are suitable to be leaders and head of the household while females are only followers. It is believed that it is normal for males to be aggressive and violent because that makes them true men. It is not for females to be aggressive and violent because if they are, then they are not ladies. It is also believed that a good wife must be submissive, not argue with her husband, must be patient, respect and be obedient to him and serve him in all aspects because he is the owner of his wife so he has rights to do anything with her even punish her severely and she has no rights to resist. Other people should not intervene when husbands and wives quarrel because it is normal for them to quarrel or have conflicts just like the tongue and teeth that hit and hurt each other sometimes. If the father beats his children, he has the right to do it without guilt and other people should not pay attention to it. Another belief is that it is normal for married men to have sexual relationships with other women but if married women do it, they commit adultery and they are so bad that no one wants to associate with (Hóltz & Safran, 1989; Siri wattana, 1995; Moser & Winton, 2002; Archawanitkul, & Im-am, 2003). The concept that husbands have about their being the head of the family, especially the belief that they own all the properties and have authority to manage everything in the family can bring about domestic violence. This indicates that such society pays no attention to human rights and does not believe that all humans have equal rights but believes that persons with a higher status have more rights, and that women and children have a lower status than men and thus have fewer rights than men. Therefore, they are abused and taken advantage of by men and such society usually takes violence by men as normal and accepts more severe violence (Moser & Winton, 2002; Songsumpan, 2002; Archawanitkul & Im-am, 2003; Punamsap, 2005).

4. Conclusions and Recommendations

From analyzing the causes of domestic violence between Thai Muslim married couples in Satun Province, five important causes were found as follows.

1. Jealousy and suspicions—These are the main and first causes which begin from losing temper, speaking sarcastically and satirically all the time, which make the other angry. Then they begin to quarrel and hurting each other physically. Thai Muslim married couples should change from being jealous in a bad way to a good way because jealousy can be good if it shows love and care. Being jealous properly can help tighten the relationship and make the relationship last. It can also prevent Thai Muslim spouses from being unfaithful. Thai Muslim married couples should reduce their being jealous and suspicions by reducing suspicious behaviors such as coming home late, not telling where one has been, turning the cell phone off, being out of contact, looking worried or walking away when talking on the phone, not taking a shower before going to bed saying that one has taken it from elsewhere, etc. These are behaviors that make the Thai Muslim spouse jealous and suspicious even though the other is not at all unfaithful. Therefore, being consistent, transparent, and sincere can help reduce jealousy and suspicions of one's Thai Muslim spouse.

2. Alcohol and drug abuse is considered the second cause, after jealousy and suspicions, of domestic violence between Thai Muslim married couples in Satun Province. Drinking alcohol and using drugs make people feel drugged, lose their sense, lose control of themselves, make wrong decisions easily, and above all, it violates Islamic principles. Wives usually warn their husbands that they should stop drinking and using drugs and turn to religious truths but husbands never pay attention but scold and hurt their wives instead. Therefore, related Islamic leaders and Islamic religious organizations should give importance to providing knowledge, understanding of religious principles to Thai Muslim families and making them realize the religious principles. If husbands are religious, the chance for them to drink alcohol and use drug is almost none. This is considered socialization using Islamic principles with emphasis on faith, practice, and ethics and morals, which is one correct way that leads people to behave according to social norms, and Islamic principles that can prevent Thai Muslim married couples from drinking alcohol and using drugs.

3. Lack of physical and mental readiness and maturity to build a family-- Young or teenage married couples, particularly, lack knowledge and understanding of the roles they should play towards each other. They cannot control their emotions, act hastily, lack patience, and do not forgive each other. Therefore, parents, Islamic leaders, and Islamic religious organizations should give importance to consideration of maturity and economic readiness before giving permission for them to marry. If they are not ready, they should wait and get to know each other more. For those who are already married, there should be promotion for them to know and understand their roles towards each other as well as promotion for activities that help make their families happy even though

presently before getting married, they have to pass a training course on building a happy family accredited by the Provincial Islamic Committee.

4. Lack of family activities that contribute to caring and understanding each other—For married couples who focus on earning money for their living as their main interest and do not give enough importance to doing activities with family members, this could cause a lack of understanding between them and the family relationships could become distant. Therefore, Thai Muslim married couples should always build and cherish their relationships and understanding such as give time to talk to each other consistently, spend the time together efficiently, get to know and learn about each other more than the time before getting married. Most importantly, they must understand, forgive, and cherish their love and always pay close attention to their partner because if they do not, they can become estranged which can eventually lead to problems.

5. The husband's values and belief that men are dominant and authoritative—The belief that men must be the family leader with authority and rights over their wives and all the properties in the household and the rights to manage them and to control behaviors of family members can cause the problem of domestic violence. Therefore, Islamic leaders and Islamic religious organizations must try to eliminate such concepts and values from Thai society and place emphasis on concepts and values that promote human rights and social equality.

The results of this study can help Islamic leaders, Islamic religious organizations, social and human development authorities, and the government sector in forming concrete policies and strategies for promoting and supporting Thai Muslim married couples to behave in accordance with Islamic principles, for example, policy on instilling awareness in Thai Muslim married couples to behave according to the Islamic way of life and following the Prophet, the best role model; policy on Islamic moral training camps to be held regularly and continuously in different communities; policy on organizing activities and training to give knowledge about the religion and practice according to Islamic principles for Thai Muslim married couples; and policy on promoting and developing the family institution to strengthen it so that it can control Thai Muslim married couples and keep them in the Islamic frame of reference, etc.

Thus, if related individuals and organizations could perform their duties as recommended, it is believed that the problem of domestic violence in Thai society would be mitigated.

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Development of Screening Inventory for Thai Muslim Spouses at Risk of Domestic Violence Behaviors in Satun Province

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Abstract

The objective of this research was to develop a screening inventory for Thai Muslims spouses at risk of domestic violence behaviors in Satun Province. The study was conducted with the subject group of 1,140 households consisting of 2,280 people recruited through multi-stage sampling. The data were analyzed using the R program to find out the indexes of item-objective congruence, t-values, corrected item-total correlation coefficients, Cronbach's alpha coefficients, percentile rank scores, and the normalized t-scores.

The results of the study revealed that the screening inventory for Thai Muslims spouses at risk of domestic violence behaviors in Satun Province consisted of 48 question items with the indexes of item-objective congruence (IOC) between 0.80-1.00, the t-values between 3.668-18.655, the corrected item-total correlation coefficients between .308-.823, the Cronbach's alpha coefficients (reliability) of .936, the percentile rank scores in the range 23.62-99.87, and the normalized t-scores in the range T23-T80.11.

Keywords: screening inventory, domestic violence, risk behavior, Thai Muslims spouses

1. Introduction

Domestic violence has long been considered an important problem in Thai society and has severely affected abusers and the ones being abused and family members who perceive and witness the incidents. The present society does not pay adequate attention to the problem as people usually take domestic violence as private matters, problems of specific family members, human rights problems, and problems that other people cannot intervene. Thus, domestic violence has been a hidden problem in increasingly complicated society and has become difficult to prevent and solve (Kanjanakul, 1997; Promrak, 2007).

Domestic violence is the expression of intentional and physical use of force to abuse or threaten oneself, others, a group or groups of people, or the community. It can result or tends to result in injury or death, or danger to the mind, prevention of growth, or obstacle to some rights and deprivation of something that the individual or people deserve. This includes any behavior or action that violates personal rights of an individual physically, verbally, mentally, or sexually by forcing, threatening, hitting, kicking, limiting, and obstructing the rights either in public or personal life that results in physical or mental suffering of the individual being abused (Intarajit & Karinchai, 1999; Triemchaisri, 2001). Domestic violence is an action that is unusually severe and causes damage, or a behavior that releases anger, fright, and apprehension to other people or things around the person without restraining or with intention to cause troubles to others by hurting them severely and may lead to death. It can also be a use of physical force to threaten or hurt others in order to control or occupy the person or property (Berkowitz, 1989; Stuart, 1981; Corsini, 1999). Domestic violence refers a husband's behavior which abuses his wife physically, mentally or sexually to show his power and to control her. It also refers to a repeated incident of a wife being abused by her husband physically, mentally or sexually to control or force her to do or not to do something he wants without consideration of her personal rights (Walker, 2001; Hampton, Gullotta, & Ramos, 2006).

Abusing one's wife has caused a great deal of socio-economic burden to society in terms of health care expenditures, welfare provision, consultation costs for domestic abuse victims and prevention measures (Kanjanakul, 1997). Moreover, it can have long-term effects on society in that children from families with domestic violence can learn and absorb such violence through training and socialization (Hemmanad, 1990;

Puawongpaet, 1994). Domestic violence can affect three concerning parties. Party 1 is the party being abused (women who are hurt). Women who are physically hurt by their husbands do not have only to be treated physically but also mentally as mental injuries are hidden inside and will remain there all their life. Mental injuries in most women are not completely treated or healed even though treatment can be done by realization of self-worth. Party 2 is the family. Domestic violence committed against women by men can affect family members, especially young children or teenagers who are psychologically affected and as a result, have negative attitudes towards family relationship that can further affect their quality of life value making them feel repressed, aggressive, roguish, and not interested in studying. Party 3 is society or the community. If parents are separated, divorced or not divorced, in lower class families, children may flee from home and become homeless, and cause both short and long run social problems (Promrak, 2007).

It can be seen that problem of domestic violence can affect people being abused and people around them physically and mentally. For example, in the case that the father hits the mother, the child or children may be hit and injured or witness such violence that can remain in their long-term memory and can make them misunderstand that problems can be solved with violence. Actually, all problems can be solved by using reasoning, talking and understanding. Besides this, being in the environment with violence against peers can result in violence against children's own families or pets when they grow up. It is obvious that violence can be transferred from parents to their children and grandchildren. If we allow violence to take place be it severe or non-severe, it can remain in society permanently, and this is why we must prevent violence so that it is not expanded into a vicious cycle (Klongpayabarn, 1999; Kungsakon & Pojam, 2008).

Regarding spousal violence, many phenomena have shown that physical violence against wives has increasingly been more severe and that it has been done by abusers of all levels of economic statuses, all occupations, races, and religions. Moreover, men who abuse against women usually have committed violence during the pre-marital relation period and many of them have used violence outside their homes (Sonkin, Martin, & Walker, 1985). In 2011, 30 wives were killed by husbands while 60 wives were killed by their husbands in 2012 which is a 50 percent increase (Friends of Women Foundation, 2013). In 2005, 36.66 percent of violence against women was committed by people close to them while the percentage of that increased to 46.12 in 2009 or an increase of 9.46 percent (Office of Women's Affairs and Family, 2011). Physical violence was committed against 34 percent of wives by their husbands while 30 percent had been severely abused sexually, and 50 percent had been severely abused physically and sexually (Archawanitkul & Im-am, 2003).

Therefore, it is very necessary to study and develop a screening inventory for Thai Muslims spouses at risk of domestic violence behaviors in Satun Province to be a standard tool and to assist related organizations to be able to accurately screen individuals and to tackle the problem in the right individuals before the problem becomes more severe and becomes a social problem. Furthermore, the results of this research will be beneficial to policy forming for prevention and solutions to the problem of domestic violence before it becomes too severe and difficult to solve.

2. Methods

2.1 Population and Subjects

The population of the research was Thai Muslim married couples in Satun Province, and the subjects of 1,140 families consisting of 2,280 persons were selected. The subjects, 80 families consisting of 160 people were allocated to determine the power of discrimination and reliability; 960 families consisting of 1,920 people were allocated for analysis to find out the norms. The subjects were selected through survey and multi-stage sampling as follows: Stage 1: Stratified sampling consisting of three strata, namely, large-size, medium-size, and small-size districts classified according to the number of their population and the criteria of the Department of Administration, then two districts were selected from each stratum through simple random sampling totaling six districts. Stage 2: Selection of sub-districts through simple random sampling in which four sub-districts were selected totaling 24 sub-districts. Stage 3: Selection of villages through simple random sampling in which two villages were selected from each sub-district totaling 48 villages. Stage 4: The last stage of subject selection in which 20 Thai Muslim families were selected from each village; ten families with the problem of domestic violence, and ten families without such a problem were selected. The total number of the families selected was 960 consisting of 1,920 people (husbands and wives). The selection was done by local Muslim leaders who were asked by the researcher to assist.

2.2 Stages in the Development of the Screening Inventory

The stages in the development of the screening inventory were as follows (Jamornmann, 1989; Tansawat, 2003):

1) Determining the scope, objectives, and content of domestic violence risk behaviors that were to be measured or screened, and characteristics of the target group with whom the screening inventory was to be used. The conditions of the problems of domestic violence risk behaviors were studied from the past, to the present and the future in order to be used as basic guidelines for determining the behaviors so that they are closest to the actual conditions.

2) Determining the construct and defining variables to be measured from theories related to domestic violence behaviors in order to make the definitions and specific characteristics clear by designating them in concrete forms that can be measured or observed.

3) Selecting the type and category of the screening inventory, and a 1-5 rating scale was selected. The target group was asked to determine the level of their spouse's behaviors during the last six months. The criterion for the score of each level is as follows.

4	means	You have regularly been abused with that behavior.	(16 times or more)
3	means	You have often been abused with that behavior.	(11-15 times)
2	means	You have quite often been abused with that behavior.	(6-10 times)
1	means	You have once in a while been abused with that behavior.	(Less than 6 times)
0	means	You have never been abused with that behavior.	

4) Writing question items to correspond with the construct and definitions to be measured by dividing domestic violence into four aspects as follows. **Aspect 1: Physical abuse** consisting of 14 question items on being kicked, hit, pushed by foot, beaten, shoved, slapped, hit by knee, hit by elbow, thrown at, bitten, pinched and scratched, getting hair pulled or snatched, strangled, and burnt with a cigarette butt. **Aspect 2: Emotional and mental abuse** consisting of 14 question items on being scolded, being bawled or yelled at, talked at rudely, ridiculed, insulted, talked at sarcastically, abandoned without financial help, receiving no attention and no love, being mocked, despised, oppressed, threatened, detained, and teased about disabilities/impairments. **Aspect 3: Sexual abuse** consisting of 10 question items about being forced to have sex when one does not want to, being forced to have sex the way one does not like, being forced to have sex in a place that one does not think appropriate, being forced to have sex when one is not well, being molested in front of others, being lewd in public, being forced to watch pornography, being forced to wear clothes that reveal parts of one's body, being forced to have one's photos taken naked, and being injured while having sex. **Aspect 4: Social abuse** consisting of 10 question items about being detained, being obstructed from socializing with friends, being obstructed from contacting relatives, being censored on telephone calls, being confined to the house, being prohibited from working outside the home, being restricted in participating in social activities, being obstructed from talking with neighbors, being forced to travel only with family, being forced to resigned from work.

5) Testing the content validity was performed by five experts in behavioral science and psychology in terms of language and form of definitions, and to check whether each question item corresponds with the objectives of the screening inventory. After that the results were analyzed to find out the indexes of item-objective congruence and only items with the value from 0.5 were selected (Laeheem, 2010).

6) The power of discrimination and reliability of the screening inventory were tested by collecting data from 160 subjects and analyzed with the t-test. The 25% technique was used to divide the group into the high and low groups and the items with the statistical significance of the level .05 were selected (Piyapimonsit, 2005). The corrected item-total correlation coefficients were calculated and the items with the value of .20 or greater were selected (Piyapimonsit, 2005). The reliability of the entire screening inventory was tested by measuring the internal consistency and analyzing Cronbach's alpha coefficients which must be .70 or greater (Laeheem, 2010).

7) Creating norms for interpretation of meanings by collecting data from 1,920 subjects and calculating percentile rank scores and comparing to find out normalized t-scores according to the concept of Garrett (1965). The scores were then interpreted into two types. Type 1 is interpreting the meanings of the 5 scales according to the concept of Saiyod and Saiyod (2000), and Type 2 is interpreting the meanings of the two groups according to the concept of Laeheem and Sangkharat (2012).

2.3 The Data Collection

The data were collected by the researcher and 24 data collecting team members (one team member for each sub-district). The team consisted of students with experiences in data collection who were specially trained to have the same understanding of the method of field data collection and the details of the question items in the screening inventory.

2.4 Data Analysis

The data were analyzed with the R program to find out the indexes of item-objective congruence, t-values, corrected item-total correlation coefficients, Cronbach's alpha coefficients, percentile rank scores, and the normalized t-scores.

3. Results and Discussion

1) The validity of the screening inventory for Thai Muslims spouses at risk of domestic violence behaviors in Satun Province consisting of 50 question items was tested by five experts in behavioral science and psychology who considered the consistency of the question items and the characteristics to be measured or the definitions of specific terms. Then the indexes of item-objective congruence (IOC) were calculated and only items with the value from 0.5 or greater were selected because they were considered to have quality in its validity and that the experts agreed on them. The results were that the question items of the screening inventory for Thai Muslims spouses at risk of domestic violence behaviors in Satun Province had the IOC between 0.80-1.00 which indicated that the screening inventory had validity according to the criteria that had been set at 0.50 or greater (Saiyod & Saiyod, 2000; Laeheem, 2010). This shows that the IOC of the screening inventory is at a high level when compared against the criteria for the IOC that can be used (Saiyod & Saiyod, 2000; Laeheem, 2010) as it confirms that the screening inventory can measure according to the content, definitions, problems, objectives and characteristics to be measured. In addition, it confirms that the screening inventory has been tested and checked for correctness in terms of language and type of instrument according to the screening inventory developmental stages which include determining the scope, objectives, content, construct, definitions of variables and characteristics of the target group. Moreover, the correctness in language, type, and category of the screening inventory, and consistency with the objectives were tested by experts in the specific fields (Jamornmann, 1989; Tansawat, 2003). This screening inventory was developed with quality in its content validity that had been tested by experts, analyzed to find out its IOC and only question items with the IOC of 0.50 or greater were selected (Chaochalard, 2005; Suttayachai, 2006; Boonchu, 2006; Hirunputthichaikul, 2008).

2) The power of discrimination of the question items and the reliability of the entire screening inventory were tested through collecting data from Thai Muslim spouses in Satun Province consisting of 160 husbands and wives and then tested with t-test using the 25% technique in dividing the high and low groups. Question items with statistical significance level at .05 were selected and the coefficients of corrected item-total correlations were calculated and the question items with a coefficient of .02 or greater were selected. This is because this level of coefficient value is considered to have power of discrimination. The reliability of the entire screening inventory was also tested by measuring the internal consistency using Cronbach's alpha coefficient. The results were that the t-scores for the screening inventory for Thai Muslims spouses at risk of domestic violence behaviors in Satun Province were between 3.668-18.655, and its reliability was .936 which indicate that the screening inventory has quality in terms of discrimination power and reliability according to the criteria that were set at .20 or greater for the discrimination coefficient, and .70 or greater for the reliability of the entire inventory (Piyapimonsit, 2005; Taweerat, 1997; Saiyod & Saiyod, 2000; Laeheem, 2010). As seen, the screening inventory from this research is a tool with quality in accordance with the principles of tool development. It also confirms that the screening inventory that has been developed can classify the target group into two groups which are a group with domestic violence risk behaviors, and a group without domestic violence risk behaviors. This corresponds with the concept that power of discrimination testing means considering its capacity in classifying subjects into two groups according to the screening inventory which are a normal group and a risk group, and in measuring the results of similar screenings (Jamornmann, 1989; Tansawat, 2003; Taweerat, 1997; Saiyod & Saiyod, 2000). Many instruments that have been developed through research are also tested for their quality in power of discrimination by analyzing them with the t-test and selecting items with statistical significance, and by analyzing to find out coefficients and selecting items with the coefficient of .20 or greater (Chaochalard, 2005; Suttayachai, 2006; Boonchu, 2006; Hirunputthichaikul, 2008). Furthermore, the results of this research corresponds with those of various researchers in terms of discrimination power and reliability values. Pakthongchai (2006)'s screening test for risk behaviors of male teenagers' misbehaviors had power of discrimination values from 3.479 to 19.967, and the reliability of 0.9303 while Suttayachai (2006)'s screening

test for teenagers' quarrelling risk behaviors has power of discrimination from 5.95 to 24.93, the coefficients from 0.23 to 0.68, the reliability of 0.93, and the t-scores from T21 to T90. Sensod (2006)'s screening test for anti-social risk behavior had power of discrimination values from 3.68 to 19.08, the coefficients from 0.33 to 0.64, the reliability of 0.94, and the t-scores from T21 to T90 while Laeheim and Sangkharat (2012)'s screening test for bullying risk behavior had the t-scores of 2.98-18.65, coefficients of .28-.82., and the reliability of .943.

3) Analysis was performed to create norms for interpretation of the screening inventory for Thai Muslims spouses at risk of domestic violence behaviors in Satun Province by collecting data from 1,920 subjects and calculating percentile rank scores to compare and find out the normalized t-scores. The scores were then interpreted in two types. Type 1 is interpretation of the 5 scales. From T-69 or higher means very high risk behaviors; T57-T68 means high risk behaviors; T45-T56 means moderate risk behaviors; T33-T44 means low risk behaviors; and T32 or lower means very low risk behaviors (Saiyod & Saiyod, 2000). Type 2 is interpretation of two groups. From T56 or more means to have risk behaviors, and from T55 and lower means no risk behaviors (normal) (Laeheim & Sangkharat, 2012). The results of the analysis for the screening inventory of this research revealed that the average score was 94.99; the highest score was 173, and the lowest was 49. The percentiles were in the range 23.62 to 99.87, and the normalized t-scores were in the range T23.62 to T80.11. Thai Muslim spouses classified to have domestic violence risk behaviors were those whose scores were from 118 or greater (T56.15 or higher). Thus, those classified to have very high domestic violence risk behaviors were those whose scores were from 169 or greater (T69.5 or higher); those classified to have high domestic violence risk behaviors were those whose scores were from 120-168 (T57.01-T68.37); those classified to have moderate domestic violence risk behaviors were those whose scores were from 74-119 (T45.26-T56.58); those classified to have low domestic violence risk behaviors were those whose scores were from 52-73 (T33.37-T44.82); and those classified to have very low domestic violence risk behaviors were those whose scores were from 51 or lower (T31.41 or lower).

From the results shown, it can be seen that the screening inventory obtained from this study is an important instrument that can be used to screen individuals who have risk behaviors according to the criteria. This instrument can, therefore, be useful for solving problems of individuals so that help can be provided for them correctly and timely. The results of the screening inventory must be kept confidential, not to make known which group of risk behaviors they belong to, and this is also to prevent them from being teased by others (Squires, Bricker, & Potter, 1997). Screening individuals with risk behaviors is an important component of an assisting, problem solving and preventing systems that are processes with clear style and steps, methods, activities, and tools that are practical and can be conducted with close cooperation from related individuals and organizations in the community as well as those from outside (Atkins-Burnett & Meisels, 2005; Meisels, 1988). In addition, screening is an assisting system that enables individuals to know and understand themselves, to have ways to improve and develop themselves in addition to promote and prevent problems of individuals who have risk behaviors and those who have normal behaviors (Guralnick, 2001; Squires, Bricker, & Potter, 1997). The system needs to have quality standards, work evidence, and cooperation from all parties concerned in the community and outside, and also with clear methods and tools (Guralnick, 2001; Squires, Bricker, & Potter, 1997; Ponsan, 2004). Thus, it can be said that screening individuals with risk behaviors is a process that prevents, promotes and systematically solves the problem for individuals who face the problem with steps, methods, tools and cooperation from all related parties using a screening process to classify the individuals into two groups or to place them into five levels.

4. Conclusions and Recommendations

The screening inventory for Thai Muslims spouses at risk of domestic violence behaviors in Satun Province has quality in its content validity, power of discrimination, and reliability according to the criteria. This shows that the screening inventory that has been developed is a tool that can measure according to the content, definitions of terms, problem, objectives, and characteristics to be measured. Furthermore, it is a tool that can classify the target group into two groups which are a group with risk behaviors, and a group without risk behaviors. It can also classify individuals into 5 levels which are individuals with very high risk behaviors, those with high risk behaviors, those with moderate risk behaviors, those with low risk behaviors, and those with very low risk behaviors. Which type of classification to use depends on the need required by the user of the screening inventory. Moreover, the screening inventory is a tool that can measure risk behaviors that yields similar results which corresponds with the screening tool development process. Therefore, related individuals and organizations should use it in order to concretely prevent and manage the problem of domestic violence before the problem becomes more violent and becomes a social problem, and help solve the problem in time. This screening inventory is beneficial to screening individuals with risk behaviors, and it can help screening individuals

correctly and accurately as well as solving the problem for the right individuals before referring them to experts. In addition, organizations that are responsible for public relations should disseminate the screening inventory to other areas to be used as a primary tool that can be applied in solving the problem of domestic violence behaviors. Furthermore, it is a body of knowledge that can be used in further studies for students, academics, lecturers and the interested public.

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Factors affecting domestic violence risk behaviors among Thai Muslim married couples in Satun province



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ABSTRACT

The purpose of this study was to investigate factors affecting domestic violence risk behaviors among Thai Muslim married couples in Satun Province. The data were collected from 1,920 wives as representatives of families, and analyzed using the R program to find out frequencies, percentages, chi-square test, odds ratios, and logistic coefficients. The results revealed that 34.3 percent of Thai Muslim married couples in Satun Province had domestic violence risk behaviors, and the factors affecting domestic risk behaviors with statistical significance consisted of six variables, namely jealous wives, suspicious wives, drinking husbands, drug abusive husbands, being not ready to have one's own family, and lack of time for discussions. Married couples who had high domestic violence risk behaviors were those with wives who were regularly jealous, and those with wives who were occasionally jealous were 3.70 times, and 3.43 times more likely to have risk behaviors than those with wives who were never jealous; those with wives who were regularly suspicious, and those with wives who were occasionally suspicious were 3.19 times, and 1.76 times more likely to have risk behaviors than those with wives who were never suspicious; those with husbands who regularly drank, and those with husbands who occasionally drank were 2.14 times, and 1.41 times more likely to have risk behaviors than those with husbands who never drank alcohol; those with husbands who regularly used drugs, and those with husbands who occasionally used drugs were 1.86 times, and 1.39 times more likely to have risk behaviors than those with husbands who never used drugs; married couples who were not ready, and those who were moderately ready to have their own families were 1.79 times, and 1.44 times more likely to have risk behaviors than those who were very ready to have a family, and married couples who did not have time for discussions, and those who moderately had time for discussions were 1.72 times, and 1.47 times more likely to have risk behaviors than those who had a lot of time for discussions.

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Introduction

Domestic violence is a hidden problem prevalent in society all over the country. It is a complicated problem that is increasingly severe and difficult to prevent and solve even though it is a problem known among family members,

neighbors, and social members. It is a worrying problem that directly and indirectly affects quality of life, mental condition, emotion, and physical condition of victims and their family members. The victims are usually injured physically and mentally. They suffer, worry, feel frightened and stressed, and the incidents can become mental scars that always remain in their memory. For family members who witness the incidents, they might imitate such violent behavior because they think that problems can be solved

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with violence (Laeheem, 2014c). Nevertheless, Thai society does not give much importance or pay much attention to the problem of domestic violence but looks at it as normal or personal matter for family members only, and other people should not interfere. This has made the problem difficult to prevent and to solve (Kanjanakul, 1997; Promrak, 2007).

Domestic violence is an intention to use force or power to threaten or hurt family members more severely than normal. It develops from conflicts and quarrels, and results in physical and mental injuries and losses of some rights. Domestic violence can be committed physically, verbally, and sexually such as forcing, threatening, beating, kicking, limiting, and obstructing the other party's rights and freedom (Intarajit & Karinchai, 1999; Laeheem, 2014c; Triemchaisri, 2001). It focuses on physical, sexual, mental abuses towards family members, especially between husbands and wives (Kongsakon & Pojam, 2008; Malley-Morrison, 2004). It is expressions related to conflicts and ill treatment more severe than usual between family members including expressions because of anger, fright, being apprehensive or lack of restraint that are expressed with a clear purpose to trouble and harm the victim that sometimes can cause death (Berkowitz, 1989; Corsini, 1999; Stuart, 1981). Most of the incidents are committed by husbands who want to display power and control their wives by injuring them physically, mentally and sexually, and to force and threaten their wives to do something for them (Hampton, Gullotta, & Ramos, 2006; Walker, 2001). Domestic violence affects families and society. For example, children whose parents use violence against each other might learn and absorb violence they have witnessed (Hemmanad, 1990; Puawongpaet, 1994). Another effect is on the government having to spend a large amount of budget on treatment of victims, providing advice to victims, implementing preventive measures and campaigning to terminate problems related to domestic violence (Kanjanakul, 1997; Puawongpaet, 1994). The victims are injured physically and mentally while their young children are affected mentally, have negative feeling towards family relationship, feel pressure from the situation, become aggressive, escape from home, and are not attentive in their studies. For parents, they may decide to separate and divorce (Laeheem, 2014c; Promrak, 2007; Siri wattana, 1995). Sometimes children are beaten and they see and remember the violence and think that all problems can be solved with violence. Children may be abusive towards their peers and their own pets, and when they grow up, they may become violent towards their own family (Klongpayabarn, 1999; Kongsakon & Pojam, 2008).

There are many factors or causes of domestic violence but some important ones include wives' being jealous and suspicious of their husbands' fidelity, husbands' alcohol and drug abuses, being unready in terms of maturity and finance for having a family, not having time to discuss and do family activities, and valuing male dominance and believing that males must be family leaders and have rights to own properties and to control behaviors of family members. Some studies found that jealousy and suspicions are the most important risk factors that cause domestic violence (Parimutto, 2011; Straus, 2001; Ua-amnoey, 2002). Drinking alcohol or drug abuse are other factors causing domestic violence. Husbands who drink alcohol and use drugs are very likely to commit violence against their wives

(Arpapirom, 2000; Banditwong, 2001; Klongpayabarn, 1999). Domestic violence is caused by the fact that husbands and wives are not ready physically, mentally, and not mature as well as not prepared to have a family which result in their being unable to adapt to each other. They have differences in their characters, attitudes, personality, finance, and their negligence of their role and responsibility (Khopolklang, Polnigongit, & Chamnongsri, 2014; Kongsakon & Pojam, 2008; Parimutto, 2011; Pongwech & Wijitranon, 2000). Additionally, other causes of domestic violence include husbands and wives' differences in their interest in doing family activities and having no time to care for each other. These cause uneasiness when being together, reduce closeness in family relationship, and as a result, they do not understand each other, and lack love and care for each other (Pradabmuk, 2003; Puawongpaet, 1994; Straus, 2001). Furthermore, husbands' belief in male dominance in the family, especially in their ownerships over the family's properties, their rights to manage the family in all aspects, and to control behavior of family members which may be shown in the form of domestic violence (Archawanitkul & Im-am, 2003; Punamsap, 2005; Songsumpan, 2002).

Therefore, it is essential to study factors affecting domestic violence risk behaviors among Thai Muslim married couples in Satun Province in order to investigate 11 interesting factors to see whether or not, and how these factors affect the use of domestic violence in Thai Muslim families in Satun Province. The study would be useful for all parties concerned so that they could apply the study results to prevent and provide help for married couples who have behaviors in using domestic violence. In addition, it would be useful for problem management domestic violence of behavior in other provinces or other parts of the country before the problem becomes more violent and becomes a social problem, in addition to help finding solutions to the problem in time.

Literature Review

Meanings of Domestic Violence

Domestic violence is behavior showing an intention to use force or physical power to threaten or to harm others or to violate personal rights physically, verbally, mentally, or sexually by forcing, threatening, hitting, kicking, punching, limiting, and obstructing rights and freedoms in public or personal life. This can result in physical and mental suffering for the victim (Arpapirom, 2000; Berkowitz, 1989; Stuart, 1981; Supanichwatana & Laeheem, 2014). Domestic violence also refers to using force to harm family members physically, mentally, sexually or to harm life, and to violate rights and freedoms in various ways, which are unfair actions in order to get power to control over them or to make them yield (Corsini, 1999; Pakjekwinyusakul, Jamsutee, & Nettayasupa, 2003; Pongwech & Wijitranon, 2000; Punamsap, 2005). Domestic violence is incidents taking place between members of the family, and between couples inside and outside the home such as violence against children, wives, and the elderly, etc. with a purpose to hurt them physically, mentally, emotionally as well as to harm

their health, rights, and freedoms. This is done by misuse of force or power to make family members do or not do and accept the action (Laeheem, 2014c; Ministry of Social Development and Human Security, 2007; World Health Organization, 2002).

Types of Domestic Violence

Domestic violence can be classified according to the actions into three types as follows. Type 1 is physical violence, which refers to the use of force or a tool as weapon to hurt the victim such as pushing, slapping, hitting, punching, beating, jerking, squeezing the neck, throwing thing at, and injuring severely with a weapon or a sharp object, etc. Type 2 is mental violence, which refers to any action or ignoring to act which causes the victim sorrow or losing rights or freedoms by doing it verbally or through gestures and action such as verbal despising, satirizing, scolding, bawling, yelling, embarrassing, being indifferent, threatening, showing anger, etc. Type 3 is sexual violence, which refers to the incident when a husband abuses his wife, a father abuses his children, an elder relative such as a brother, an uncle, a grandfather abuses his younger relatives, etc. Such actions are usually sexual molestations or sex-related offenses. For example, the husband uses physical forces his wife to have sex with without caring about her pleasure. The husband forces his wife to sell or have sex with other men. A man rapes his own child or niece, etc (Archawanitkul & Im-am, 2003; Laeheem, 2014c; Oopyokin, 1995; Songsumpan, 2002; Suwannarat, 2002).

Causes of Domestic Violence

There are many factors related to causes of domestic violence. It can be concluded from various studies that there are five causes of domestic violence (Hemmanad, 1990; Kanjanakul, 1997; Klompayabarn, 1999; Laeheem, 2014a, 2014c; Moser & Winton, 2002; Straus, 2001; Supanichwatana & Laeheem, 2014).

- 1) The length of time spent together—Each day family members spend time interacting with each other for many hours, so there are more opportunities for domestic violence to happen among them when compared with other groups of people with whom they also spend time much time such as colleagues and friends. This indicates that in addition to the length of time spent together, there are other factors related to it.
- 2) The scope of activities and interest—Interactions between other groups of people usually have specific purposes. However, interactions between family members cover a wider range of activities. Therefore, there are more chances for conflict and unexpected incidents to take place.
- 3) Childhood experiences of violence—Individuals' learning and absorption of violence from society and environments especially in childhood in a family that regularly uses violence, children can absorb violence and

use it. They would see that violence is normal and believe that problems can be solved with violence.

- 4) Social values and attitudes of surrounding people—Wrong beliefs about status with emphasis on male dominance that men must be heads of families and males' aggressiveness and violence are normal and macho. On the contrary, women must not be aggressive and violent because that is not what ladies should be. Good wives must be modest, humble, and patient, not haggle with their husbands, respect their husbands, obedient, and ready to serve their husband in all matters. Another belief is that husbands are owners of their wives and have rights to do anything with them even beating them for punishment, and their wives do not have the right to protest them. Moreover, other people should not interfere when husbands and wives quarrel because it is normal just like the tongue and teeth hitting each other. When fathers beat their children, they have the power to do it and other people should not pay attention to it. There is another belief that it is normal for married men to have sexual with other women but not for married women to do so because it is considered adultery, and such women are bad and nobody would want to be associated with.
- 5) In society without alertness to human rights that does not believe all human beings are equal in rights, it is normal for people in such society to see some people as having higher status and more rights than other people do. Women and children have a lower status than men have and thus have less rights, and this causes abuses against them and causes them to be taken advantage of. In society where violence is so widely used that it becomes normal and accepted, where the use of violent behaviors reflects advantage and becomes incentive for using more violence, and where environments have influence on violence, pressure, thought, people in such society will be aggressive and likely to commit more acts of violence.

Effects of Domestic Violence

Domestic violence incurs enormous economic burden to society in expenses of medical treatment, social welfare, counseling for victims, and implementations of preventive measures (Kanjanakul, 1997). Parents' quarrelling and injuring each other can affect children mentally, emotionally, and affect their learning as well because the beating and scolding usually link to children, too. Studies about vagrant children, drug-addicted children, and children who steal and injure others found that these children are generally from families that use violence (Hemmanad, 1990; Laeheem, 2014a, 2014c; Puawongpaet, 1994; Supanichwatana, 2015; Triemchaisri, 2001).

Research Methodology

Population and Subjects

The population of the research was Thai Muslim families in Satun Province. One person who was a wife from

each of 1,920 families was selected to give information using a survey and multi-stage sampling as follows. In stage 1, districts were selected using stratified sampling divided into three strata: large-size, medium-size, and small-size districts. These sizes were classified according to the number of population, and the criteria of the Department of Provincial Administration. Then two districts were selected from each size totaling six districts using simple random sampling. In stage 2, through simple random sampling, four sub-districts were selected from each district totaling 24 sub-districts. In stage 3, through simple random sampling, two villages were selected from each selected sub-district totaling 48 villages. In stage 4, which was the last stage, 20 families with domestic violence problems, and 20 families without domestic violence problems, totaling 1,920 families, were selected from each village by local Muslim leaders who were requested by the researcher.

Research Instrument

The research instrument was the Screening Inventory for Thai Muslim Spouses at Risk of Domestic Violence Behaviors in Satun Province developed by the researcher (Laeheem, 2014b), and has been tested for its quality and to be with normal criteria for results interpretation. The five rating scales are: 4 = Regularly (16 times or more); 3 = Often (11–15 times); 2 = Quite often (6–10 times); 1 = Once in a while (1–5 times); and 0 = Never. The target group was asked to determine the level of their spouse's behaviors during the last six months. These instruments was divided domestic violence into four aspects as follows. **Aspect 1: Physical abuse consisting** of 14 question items on being kicked, hit, pushed by foot, beaten, shoved, slapped, hit by knee, hit by elbow, thrown at, bitten, pinched and scratched, getting hair pulled or snatched, strangled, and burnt with a cigarette butt. **Aspect 2: Emotional and mental abuse** consisting of 14 question items on being scolded, being bawled or yelled at, talked at rudely, ridiculed, insulted, talked at sarcastically, abandoned without financial help, receiving no attention and no love, being mocked, despised, oppressed, threatened, detained, and teased about disabilities/impairments. **Aspect 3: Sexual abuse** consisting of 10 question items about being forced to have sex when one does not want to, being forced to have sex the way one does not like, being forced to have sex in a place that one does not think appropriate, being forced to have sex when one is not well, being molested in front of others, being lewd in public, being forced to watch pornography, being forced to wear clothes that reveal parts of one's body, being forced to have one's photos taken naked, and being injured while having sex. **Aspect 4: Social abuse consisting** of 10 question items about being detained, being obstructed from socializing with friends, being obstructed from contacting relatives, being censored on telephone calls, being confined to the house, being prohibited from working outside the home, being restricted in participating in social activities, being obstructed from talking with neighbors, being forced to travel only with family, being forced to resigned from work.

Data Collection

The researcher and experienced research assistants collected field data. The research assistants were mainly from the areas where data were collected. They were trained to have the same understanding of the data collecting method before they actually collected the data.

Research Variables

There were 11 determinants: feeling jealous of husband (never feel jealous, occasionally, regularly); feeling suspicious that husband is having an affair (never feel suspicious, occasionally, regularly); husband's drinking (husband never drinks, occasionally, regularly); husband's drug abuse (husband never uses drugs, occasionally, regularly); readiness to have a family (very ready, moderately ready, not ready); having a stable income before marriage (very stable, moderately stable, not stable); having time for discussions (having a lot of time, having enough time, having no time); having time to do family activities (having a lot of time, having enough time, having no time); husband's being dominant (husband regularly asserts dominance; occasionally, never); husband's ownerships of properties (husband regularly asserts his ownerships, occasionally, never); and husband's control over family members' behaviors (husband regularly shows that he is in control, occasionally, never), and the dependent variable was domestic violence risk behaviors (at risk, and not at risk).

Variable Measurement

1. The eleven variables of determinants were measured by finding means of the questionnaire and making them into standard scores or z-scores. After that they were divided into three groups where the cut points were set as follows. If the standard score was lower than -1.00 , it meant that it was at a low level or never. If the standard score was from -1.00 to 1.00 , it meant that it was at a moderate level or once in a while, and if the standard score was from 1.01 or more, it meant that it was at a high level or regularly.
2. Criterion variables were calculated by adding up the results of the measurement form and comparing them against the normal criteria of the screening inventory developed by the researcher. The criterion is that Thai Muslim married couples who are classified into the group with domestic violence were those whose score is from 118 or more (T56.15 or more).

Data Analysis

The data were analyzed using the R Program to determine the frequency, percentage, chi-square test, odds ratio test, and logistic coefficient.

Result

General Data of Domestic Violence Risk Behaviors and the 11 Determinants

The data collected from wives who were representatives of Thai Muslim married couples in Satun Province revealed

that most wives (43.4%) were regularly jealous of their husbands, followed by 29.7 percent of wives who were occasionally jealous of their husband, and 26.9 percent were never jealous of their husband. Almost half the number of the wives (46.6%) were never suspicious that their husband had an affair while 31.5 percent of the wives were regularly suspicious that their husband had an affair, and 21.9 percent felt occasionally suspicious that their husband had an affair. Nearly two-thirds of the subjects in the target group (63.0%) stated that their husbands never drank alcohol while 23.4 percent said that their husbands drank alcohol occasionally, and 13.6 percent said that their husbands regularly drank alcohol. Regarding drug abuses, more than two thirds of the subjects in the target group specified that their husbands never used drugs followed by 16.8 percent who said that their husbands used drugs occasionally, and 10.8 percent said that their husbands regularly used drugs.

Almost half the number of the subjects (48.2%) in the target group thought that their spouses were not ready to have a family while 32.1 percent thought that their spouses were fairly ready to have a family, and 19.7 percent thought that their spouses were very ready to have a family. In addition, nearly half of the subjects (47.0%) in the target group thought that before marriage, their spouses had an unstable income while 37.4 percent thought that their spouses had a moderately stable income, and 15.6 percent thought that their spouses had a very stable income. Moreover, almost half of the subjects (47.0%) in the target group said that they and their husbands did not have time for discussions while 42.1 percent said they had enough time for discussions, and 13.3 percent said they had a lot of time for discussions. Forty five percent of the subjects did not have time for doing family activities while 40.5 percent had enough time to do family activities, and 14.5 percent said they had a lot of time for doing family activities.

More than two-fifths of the subjects in the target group (43.5%) stated that their husbands occasionally asserted dominance while 39.2 percent said that their husbands regularly asserted dominance, and 17.3 percent said their husbands never asserted dominance. Forty six of the subjects said that their husbands occasionally asserted rights and ownerships of the properties followed by 36.4 percent of the wives who said their husbands regularly asserted rights and ownerships of properties, and 17.7 percent never asserted rights and ownerships of properties. Almost half the number of the subjects (46.9%) thought that their husbands occasionally asserted power and control over behaviors of their family members while 36.3 percent said their husbands regularly asserted power and control over behaviors of their family members, and 16.8 percent said their husbands never asserted power and control over behaviors of their family members.

In this study, the subjects were classified into two groups. One was a group with risk behaviors and the other was without risk behaviors. The data analysis revealed that 658 subjects or 34.3 percent of the total subjects were in the group with domestic violence risk behaviors.

Relationships Between Domestic Violence Risk Behaviors and the 11 Determinants

Table 1 shows the analysis results of the relationships between domestic violence risk behaviors and the 11 determinants, which were wives' jealousy, wives' suspicions, husbands' drinking alcohol, husbands' drug uses, readiness to have a family, a stable income before marriage, time for discussions, time for family activities, husbands' assertion of dominance, husbands' assertion of rights and ownerships of properties, and husbands' assertion of power and control over behaviors of family members. The results of the chi-square test revealed that eight determinants that had relationships with domestic violence risk behaviors among Thai Muslim married couples in Satun Province were: wives' jealousy, wives' suspicions, husbands' drinking alcohol, husbands' drug uses, readiness to have a family, time for discussions, time for family activities, and husbands' assertion of dominance.

Factors Affecting Domestic Violence Risk Behaviors

Table 2 shows analysis results of the final model of factors affecting domestic violence risk behaviors among Thai Muslim married couples in Satun Province. The binary logistic regression analysis revealed that six factors that significantly affected domestic violence risk behaviors were wives' jealousy, wives' suspicions, husbands' drinking alcohol, husbands' drug uses, readiness to have a family, and time for discussions. The residual deviance was 2181.8 in the degrees of freedom of 1907 and $p = .000$.

Married couples with wives who were regularly jealous and those with wives who occasionally jealous were 3.70 times (95% CI 2.79–4.93) and 3.43 times (95% CI 2.53–4.65), respectively, more likely to have domestic violence risk behaviors than those with wives who were never jealous. Married couples with wives who were regularly suspicious and those with wives who were occasionally suspicious were 3.19 times (95% CI 2.51–4.05) and 1.76 times (95% CI 1.34–2.31) more likely than those with wives who were never suspicious to have domestic violence risk behaviors.

Married couples with husbands who regularly drank alcohol and those with husbands who occasionally drank alcohol were 2.14 times (95% CI 1.58–2.90) and 1.41 times (95% CI 1.10–1.81), respectively, more likely than those with husbands who never drank alcohol to have domestic violence risk behaviors. Married couples with husbands who regularly used drugs and those with husbands who occasionally used drugs were 1.86 times (95% CI 1.35–2.58) and 1.39 times (95% CI 1.06–1.82) more likely than those with husbands who never used drugs to have domestic violence risk behaviors.

Married couples who were not ready to have a family and those who were moderately ready to have a family were 1.79 times (95% CI 1.34–2.40) and 1.44 times (95% CI 1.06–1.96), respectively, more likely than those who were very ready to have a family to have domestic violence risk behaviors. Married couples who did not have time for discussions and those who had enough time for discussions were 1.72 times (95% CI 1.22–2.43) and 1.47 times (95% CI

Table 1
Relationships between domestic violence risk behaviors and 11 determinants

Determinants	Domestic violence risk behaviors			Chi-square	p
	Not at risk (1,262)	At risk (658)	Total (1,920)		
Wives' jealousy				110.983***	.000
Never	84.1	15.9	26.9		
Occasionally	62.5	37.5	29.7		
Regularly	56.6	43.4	43.4		
Wives' suspicions				70.198***	.000
Never	73.6	26.4	46.6		
Occasionally	67.6	32.4	21.9		
Regularly	52.8	47.2	31.5		
Husbands' drinking alcohol				36.623***	.000
Never	69.9	30.1	63.0		
Occasionally	63.1	36.9	23.4		
Regularly	50.8	49.2	13.6		
Husbands' drug uses				40.906***	.000
Never	69.5	30.5	72.4		
Occasionally	60.9	39.1	16.8		
Regularly	48.1	51.9	10.8		
Readiness to have a family				22.371***	.000
Very ready	75.7	24.3	19.7		
Moderately ready	65.3	34.7	32.1		
Not ready	62.0	38.0	48.2		
Stable income before marriage				3.933	.374
Very stable	70.0	30.0	15.6		
Moderately stable	66.3	33.7	37.4		
Not stable	63.9	36.1	47.0		
Time for discussions				20.205***	.000
Had a lot of time	77.3	22.7	13.3		
Had enough time	65.8	34.2	42.1		
Not have time	62.1	37.9	44.6		
Time for family activities				9.272**	.009
Had a lot of time	73.4	26.6	14.5		
Had enough time	65.6	34.4	40.5		
Not have time	63.4	36.6	45.0		
Husbands' being dominant				11.298*	.035
Regularly	69.4	30.6	39.2		
Occasionally	65.1	34.9	43.5		
Never	59.0	41.0	17.3		
Husbands' ownerships of properties				4.885	.087
Regularly	68.5	31.5	36.4		
Occasionally	65.1	34.9	45.9		
Never	61.8	38.2	17.7		
Husbands' control over family members' behaviors				3.679	.159
Regularly	67.6	32.4	36.3		
Occasionally	65.8	34.2	46.9		
Never	61.5	38.5	16.8		

*p < .05, **p < .01, ***p < .001

1.04–2.08) more likely than those who had a lot of time for discussions to have domestic violence risk behaviors.

Discussion and Conclusion

The results of the study revealed that the factors that significantly affect domestic violence risk behaviors among Thai Muslim married couples consist of six variables: wives' jealousy, wives' suspicions, husbands' drinking alcohol,

Table 2
Factors affecting domestic violence risk behaviors: the final model

Factors	Odds ratio	S.E.	95% confidence interval	p
Wives' jealousy				.000
Never	1			
Occasionally	3.43	0.16	2.53, 4.65	.000
Regularly	3.70	0.15	2.79, 4.93	.000
Wives' suspicions				.000
Never	1			
Occasionally	1.76	0.14	1.34, 2.31	.000
Regularly	3.19	0.12	2.51, 4.05	.000
Husbands' drinking alcohol				.000
Never	1			
Occasionally	1.41	0.13	1.10, 1.81	.007
Regularly	2.14	0.16	1.58, 2.90	.000
Husbands' drug uses				.000
Never	1			
Occasionally	1.39	0.14	1.06, 1.82	.017
Regularly	1.86	0.17	1.35, 2.58	.000
Readiness to have a family				.000
Very ready	1			
Moderately ready	1.44	0.16	1.06, 1.96	.020
Not ready	1.79	0.15	1.34, 2.40	.005
Time for discussions				.006
Had a lot of time	1			
Had enough time	1.47	0.18	1.04, 2.08	.031
Not have time	1.72	0.18	1.22, 2.43	.002

husbands' drug uses, readiness to have a family, and time for discussions. When compared with married couples with wives who are never jealous of their husbands, never suspicious that their husbands have an affair, husbands who never drink alcohol, never use drugs, couples who are very ready to have a family and who have a lot of time for discussions, married couples who are more likely to have domestic violence risk behaviors are as follows. Married couples with wives who are regularly jealous of their husbands (3.70 times); those who are occasionally jealous of their husbands (3.43 times); those who are regularly suspicious that their husbands have an affair (3.19 times), and those who are occasionally suspicious that their husbands have an affair (1.76 times). Married couples with husbands who regularly drink alcohol (2.14 times), and who occasionally drink alcohol (1.41 times); those with husbands who regularly use drugs (1.86 times), and those who occasionally use drugs (1.39 times). Married couples who are not ready to have a family (1.79 times), and those who are moderately ready to have a family (1.44 times); those who do not have time for discussions (1.72 times) and those who have enough time for discussions (1.47 times).

From the above study results, it can be seen that the factors that affect domestic violence risk behaviors most are wives' jealousy of husbands and suspicions that their husbands have an affair. This is because jealousy and suspicion are natural for humans who are jealous of the ones they love and this can cause suspicions and worries all the time that the ones they love might share their love with other women. This can result in wives' observations over husbands' behaviors, and wives' questioning their husbands regularly that makes their husbands irritated, annoyed and angry which can eventually lead to quarrels and physical assaults. Ua-amnoey (2002) and White and Mullen (1989) state that jealousy and suspicions are

major causes that make couples quarrel and physically harm each other resulting in mixed feelings of love and pain, sorrow, anger and fright amidst doubts, worries, and fear of losing loved one. It is also a state of love that is incited verbally and that is incited by abusive behaviors that causes the other party to be unable to control his or her emotion and becomes impatient, and as a result, domestic violence takes place. Chotiratana (1994), Sitdhisoradej (1999), and Straus (2001) agree that jealousy and suspicions are frustrations that cause couples to use abusive behaviors and impolite verbal expressions that lead to physical assaults to release frustrations and alleviate unhappiness that have been accumulated for a long time. In addition, Parimutto (2011) and Puawongpaet (1994) specify that couples who display their jealousy and suspicions and use impolite and offensive verbal expressions that are so strong that they cause conflict and quarrels can eventually hurt each other physically. Holtz and Safran (1989) and Moser and Winton (2002) emphasize that jealousy and suspicions between husbands and wives are the beginning of destructive relationship; they do not trust, understand or care for each other any longer which lead to conflict that can become problems of domestic violence.

The factors of husbands' alcohol and drug abuses are factors that affect domestic violence risk behaviors among Thai Muslim married couples after jealousy and suspicions. This is because people who drink alcohol and use drugs usually feel drunk or drugged, lose their mind and cannot control themselves, which can lead them to use violence. Holtz and Safran (1989) and Moser and Winton (2002) found that alcohol and drug abuses are important risk factors that cause quarrels among husbands and wives who become aggressive, and assault each other physically. Hongthong (2000) also found that husbands who drink alcohol and use drugs are more likely to use violence than those who do not. Similarly, Klongpayabarn (1999) and Sarakarn and Kammanat (2009) state that consuming alcoholic drinks and drugs mixed in drinks can make drinkers over-excited; their speech is slurred; they cannot walk in a straight line; have trouble seeing properly; feel confused; cannot control themselves, become more aggressive, and more violent. Husbands who drink alcohol and use drugs are more likely to use violence against their wives 3.97 times than those who do not. Husbands' alcohol and drug abuses can predict accurately 66.2 percent of their violent actions against their wives. This corresponds with a study by Arpapirom (2000) and Banditwong (2001) that revealed that husbands' alcohol and drug abuses have significant relationships with behaviors in quarrelling and physically injuring their wives. Husbands who regularly drink alcohol and regularly use drugs are more likely to violently injure their wives than those who do not. Furthermore, Intarajit and Karinchai (1999), and Tangkunburibun, Sawaengchareon, Thongbai, Saritsombat, and Chirapan (2006) provided data that show families with husbands who regularly drink alcohol and use drugs are more likely to use domestic violence than those who occasionally, and who do not drink and use drugs.

Additionally, the factor of readiness in having a family, and the factor of having time for discussions between husbands and wives are factors that affect domestic violence

risk behaviors among Thai Muslim married couples in Satun Province but at a small rate. Nevertheless, readiness to have a family and having time for discussions are basic elements that contribute to making family happy and mitigating problems. To be ready physically and mentally as well as to have maturity before having a family, husbands and wives—to-be need to prepare themselves. For example, they can study and seek knowledge to understand the role of a husband and that of a wife towards each other and towards their children. Kongsakon and Pojam (2008), Oopyokin (1995), and Puawongpaet (1994) claimed that being not ready to have a family is an important cause for conflict and domestic violence. Such problems may stem from their attitudes and values on gender role and authoritative relationships in the family as recognized by society that males have authority over females. This can cause misunderstanding, lacks of love, care, acceptance of the spouse's behavior, and skill to adapt to each other, which lead to conflict, quarrels and physical assaults that eventually become domestic violence. Hemmanad (1990), Parimutto (2011), and Pongwech and Wijitranon (2000) found that couples who are different in their characteristics, character, attitudes and personality are more likely to have conflict, quarrels, and physical assaults, especially couples who do not understand and realize their role towards each other. These factors cause them to not understand each other, quarrel and physically hurt each other so much that they become problems of domestic violence. In addition, having no time for discussions can result in less understanding, sympathy, and opportunities for interactions and adaptation to each other. As a result, they are frustrated, worried, and feel stressed which may lead to severe quarrels and physical abuses. In the studies by Coser (1956), Gells and Straus (1979), and Straus (2001), time for discussions and family activities have causal relationships with domestic violence, especially for couples who focus on work and have no time for each other. When they do not have enough time for each other, they have less time to talk and understand each other and less time to interact, which can cause stress in the family and lead to quarrels and physical assaults. Pradabmuk (2003), Puawongpaet (1994), and Sukhum (1988) stated that the problem stemming from lack of time for each other among husbands and wives exists in society with technological development and affects relationships between husbands and wives in that they do not understand each other, do not care for each other and cannot adapt to each other which can lead to domestic violence.

The results of this study would be useful as one way of prevention and reduction of behaviors in using domestic violence. It is most important for husbands and wives to realize and give importance to how their spouses feel. They need to be patient, to forgive, to be understanding, to trust and to avoid quarrelling. In particular, they must give importance to reducing their jealousy and suspicions towards each other. They must keep away from alcohol and drugs that are forbidden in Islam. They should give importance to preparation for starting a family. In addition, the individuals and organizations concerned must cooperate to promote happy family life, campaign against domestic violence, and assist couples who regularly quarrel by providing them with socialization, mental health

rehabilitation, meditation, etc. This is to assist them to reduce, avoid, and stop their quarreling, and build a happy family where there is love and unity. Individuals who behave according to the Islamic way of life can control themselves not to use violence in their family because individuals who are attached to religious principles have a good conscience and clear goals of life. They are steadfast in doing good deeds and refraining from immoral and unethical doings that deviate from social norms and religious principles.

Conflict of interest

There is no conflict of interest.

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7.2 สำเนาบทความที่ได้รับการตอบรับให้ตีพิมพ์ (Article acceptance)

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Dear Kasetchai Laeheem,

We are pleased to inform you that, based on your submitted paper entitled, The effects of happy muslim family activities on reduction of domestic violence against thai-muslim spouses in Satun province for publication and is to be published in Kasetsart Journal of Social Sciences, May-Aug 2017, Volume 38 Number 2.

Yours Sincerely,



(Asst. Prof. Dr. Shiepsumon Rungsayatorn)

Editor-in-Chief

Kasetsart Journal of Social Sciences

The Effects of Happy Muslim Family Activities on Reduction of Domestic Violence against Thai-Muslim Spouses in Satun Province

ABSTRACT

The objective of this study was to examine the effects of happy Muslim family activities on a decrease of domestic violence against Thai-Muslim spouses in Satun Province. This experimental study was conducted with 40 married Thai Muslim couples in Satun Province, 20 couples were in the experimental group, and the other 20 in the control group. They were recruited using simple random sampling. The experimental group participated in happy Muslim family activities while the control group participated in normal community activities. The study employed a true control group pretest and posttest design, and the data collecting instrument was a screening questionnaire for domestic violence risk behaviors among Thai Muslim married couples. The data were analyzed using mean, standard deviation, and t-test.

The study found that before participation in the activities, significantly more subjects in the experimental group who participated in happy Muslim family activities had violent behaviors against their spouses than those in the control group who participated in normal community activities. However, after participating in the happy Muslim family activities, those in the experimental group used significantly less domestic violence against their spouses when compared with those in the control group.

Keywords: happy Muslim family activities, reduction behavior, domestic violence, Thai-Muslim spouses

INTRODUCTION

The use of violence against spouses has long been an important problem that has not been solved or given as much attention to as it should have been in Thai society even though it has become increasingly more severe. As a result, it has affected many people involved because Thai society usually looks at it as a personal matter between husbands and wives, and outsiders should not interfere. It has become a hidden problem that the victim dare not reveal, and thus makes it more complex and more difficult to prevent and solve (Karnkanakul, 1997; Promrak, 2007; Laeheem, 2014a). Many phenomena reflect that most incidents of domestic violence are committed by husbands against their wives, and they happen in families with every economic status, occupation, race, and religion, and the problem has become increasingly more severe (Sonkin et al., 1985). Physical, mental and sexual abuses by husbands are found in most cases of domestic violence (Kongsakon & Pojam, 2008) and they are usually related to conflict which makes it more difficult to prevent the problem. Some people believe that conflict between husbands and wives is normal and common for all families, and management of such a problem is usually performed when it becomes serious (Sanprasit, Boonprakob, Kongsakon, & Intarakamhang, 2011). Domestic violence against the spouse is an act by the husband intentionally using his physical force or power to threaten or act against his wife. It is an act that violates the wife's personal rights physically, verbally, mentally and sexually by forcing, threatening, hitting, kicking, limiting, and preventing her freedom in public or private life that causes physical and mental suffering (Intarajit & Karinchai, 1999; Triemchaisri, 2001). It is the husband's behavior to show his power and to control his wife; it is when the wife is physically, mentally and sexually injured or threatened by her husband time after time in order to control or threaten her to do or not to do what he wants without considering her personal rights (Walker, 2001; Hampton, Gullotta, & Ramos, 2006).

Violence against the spouse affects the person and usually causes external injuries needing treatment and internal or mental injuries remaining inside the whole life through. It also affects family members, especially young children or teenagers who are severely affected mentally making them emotionally repressed, aggressive, roguish, and become inattentive students. Domestic violence causes divorces; children to run away from home and become homeless and eventually social problems. These in turn enormously affect the country not only socially but also economically, especially in terms of medical treatment, social welfare, counseling service for victims of domestic violence, and implementation of preventive measures, and such the violence also causes children to learn and absorb it (Hemmanad, 1990; Puawongpaet, 1994; Karnkanakul, 1997; Promrak, 2007). In particular, it affects children who are in a severe environment, and when they grow up, they will commit violence against their own families. Violence can be transferred from parents to their children and grandchildren, and thus, if we allow it to happen no matter how severe it is, it will remain in our society. Therefore, we must prevent the violence and never allow it to continue (Klongpayabarn, 1999; Kungsakon & Pojam, 2008). The above problems have prompted related organizations to realize and give importance to solving them, especially the government has issued the Protection of Victims of Domestic Violence Act, B.E. 2550, the law with the purpose to protect victims of domestic violence because family is the social unit that is the foundation and is natural, and thus, has the right to be protected by society and the state as specified in Article 52, Sentence 2 that "Children, youth, women and family members shall have the right to be protected by the state against violence and unfair treatment and the right to receive remedy in such a case." (Ministry of Social Development and Human Security, 2007).

A study by Parimutto (2011) proposes a solution to conflict leading to domestic violence according to the Dhamma principles of Theravada Buddhism which states that the solution to the problem according to Buddhist principles is to start from all members of the family conduct themselves according to their role and duties using the sense-object control principles referring to physical, verbal and mental control and the layman principles referring to honesty towards each other, and restraining oneself from indulging, and refraining from the six causes of ruin or vices that would lead the family to devastation, for instance. Sanprasit, Boonprakob, Kongsakon, and Intarakamhang (2011) specify that in preventing domestic violence at the community level, concepts should be incorporated to reduce opportunities for the problem to happen, and to stop the problem from expanding even though it takes time to prevent the problem with activities that are suitable for the context of the community. It requires people in the community to participate in preventing the problem and in evaluating the preventive activities in order to reflect the performance and the intervention to prevent the problem taking into consideration the length of time and methods used at each level of the community.

The researcher, therefore, was interested in exploring the effects of happy Muslim family activities on reduction of violence against spouses among married Thai Muslim couples in Satun Province, particularly whether married Thai Muslim couples having participated in happy Muslim family activities would have less domestic violence, and how. The results of the study would benefit all parties related in preventing and reducing violence against spouses before the problem becomes increasingly more severe and becomes social problems. The results would also contribute to timely solution to the problem.

LITERATURE REVIEW

Definitions of violence against the spouse

Violence against the spouse is a behavioral act showing the husband's intention to use physical force or power to threaten or violate the wife's personal rights, and such violations can be done not only physically but also verbally, mentally, and sexually. It can be done by forcing, threatening, hitting, kicking, limiting, or preventing in public or personal life that results in physical and mental suffering (Stuart, 1981; Brekowitz, 1989; Arpapirom, 2000). It is a use of power in addition to a use of physical force against the wife, an act of an authoritative relationship based on a thought of gender inequality that leads to the problem of domestic violence, and it is because the male wants to dominate the female (Khopolklang, Polnigongit, & Chamnongsri, 2014). Moreover, domestic violence refers to behavior that the male commits against the female physically, mentally, and sexually to show power over the female or his wife, or the incident where the wife is physically, mentally, and sexually hurt by her husband repeatedly in order to force her to do or not to do what he wants without considering her personal rights (Walker, 2001; Hampton, Gullotta, & Ramos, 2006). This type of incident can happen inside or outside the home with the intention to harm the wife physically, mentally, emotionally, or to damage her health and freedom, or to wrongly use power to dominate her or to force her to do or not to do and to agree to do wrong (World Health Organization, 2000; Ministry of Social Development and Human Security, 2007).

Categories of violence against the spouse

Violence against the spouse can be classified into three categories. Category 1: Physical violence refers to the use of any tool as a weapon or the use of force to injure the victim such as pushing, slapping, hitting, punching, pounding, snatching, squeezing, or throwing an object at the victim as well as seriously injuring the victim with a weapon or a sharp object. Category 2: Mental violence which refers to any doing or not doing something that mentally deprives the victim or his or her freedom by committing such violence through verbal or physical action such as speaking in a way that shows despise, irony, or scolding with vulgar language, bawling, yelling, embarrassing, being indifferent, verbally threatening, showing anger, etc. Type 3: Sexual violence which refers to violence committed by the husband against his wife usually by molesting and violating her sexual rights such as forcing her to have sex the way she does not like or does not want, forcing her to sell or have sex with other men, and having sex with her without caring about her feeling, and raping his own children or nieces, etc. (Oopyokin, 1995; Songsumpan, 2002; Suwannarat, 2002; Archawanitkul & Im-am, 2003).

Prevention and reduction of violence against the spouse through happy Muslim family activities

In preventing and solving the problem of domestic violence, application of Islamic principles and concepts is needed and gender equality should be emphasized; wrong beliefs and attitudes towards gender equality should be corrected; confidence in facing and managing the problem should be strengthened; positive thinking and positive behavior should be encouraged; and advice and knowledge should be provided.

Furthermore, cooperation is required from all related parties in the community such as religious leader, community leader, close relatives, or neighbor. In particular, cooperation from the couple using violence is needed; they must be determined to change their behaviors in order to live together happily. In preventing and solving the problem of domestic violence, there are six main activities as follows.

1. Self-socialization or At-Tazkiyah which is a method used to develop and change behavior of the couples by trying to build and develop their own personalities in a positive and better way. They need to

compose themselves and inspect about bad behaviors they have done or to do, and build new behaviors that are good and in congruence with social norms and religious principles. Moreover, conditions and self-control are needed to promote themselves to practice according to religious principles continuously until they can develop themselves to distinguish between what they should or should not do, and what they should refrain from doing that would lead them to have moral and ethical behaviors.

2. Studying Islam or At-Tarbiyah Islamiyah is a process of developing knowledge, ability, attitude, good behavior, and moral so as to be accepted or recognized by Muslim society through doing activities suitable for the community context to respond to the needs in life related to reducing and solving the problem of violence against each other, and to be able to adapt themselves to the environment. To achieve this, three processes should be focused on: At-Tarbiyah referring to training and socialization of the mind, At-Ta'lim referring to transferring secular and religious knowledge, and At-Ta'dib referring to moral, ethical, and discipline training.

3. Activities in studying and learning the Quran—Regarding education in Islam, importance is given to starting with learning the Quran to use in solving problems and developing quality of life of the human race, to take as the norm for practicing religious and daily life activities to achieve the ultimate success in this world and the next world. In these activities, chapters in the Quran that are related to family and violence are selected such as importance of family in Islam, the roles, rights, and duties of husband and wife, techniques in building a good family and how to keep a happy family, and Islam against violence, etc.

4. Islamic lectures—In these activities, religious leaders or religious academicians are invited to give lectures to provide knowledge and understanding, to instill behavior, reinforce moral and ethics, make the couples with the problem realize, and cite case studies to socialize the couples, and to make them good followers of Allah who can practice the religion correctly, be good people of society and good members of mankind. The lectures emphasize persuading, propagating, asking, admoniting, and talking, exchanging ideas gently with reasons. The topics of the lectures are related to family and violence with emphasis on connecting and applying knowledge of religious principles such as who makes the family happy?, who makes the family disunited?, brand new couples, professional couples, consequences of use of violence, techniques of being patient, put yourself in others' shoes, techniques in changing behavior, etc.

5. Group study or Halaqah--This is studying in a group to exchange knowledge and experience and talk to reflect the problems, seeking knowledge of happy families in Islam from the Quran and the role model of the Prophet Muhammad. The topics discussed are, for example, the importance of the family institution in Islam, the role of husband, the role of wife, ethics for married couples, building a good family, an ideal Muslim family, the art of marriage, how to love and to live as a happy family, ethics leading to happy society, etc.

6. Praying after midnight or Kiyamullai—This is an activity that the Prophet Muhammad did as an example to socialize the mind which is essential for Muslims, especially for people who wish to change their behavior to seek for Allah's mercy and great rewards, and those who want to show that they see and realize the value of their determination and sacrifice their sleep to voluntarily pray after midnight hoping Allah will respond and make them able to change and improve their behavior.

RESEARCH METHODOLOGY

The target group

The target group used in this study was 40 Thai Muslim married couples in Satune Provinve who experienced domestic violence. They were the target group in the first year of the research project, and they were married couples who had high scores when measured with a risk behavior of using domestic violence screening test. The couples were divided into two groups of twenty couples: one experimental group and the other control group recruited by drawing simple random samples. The experimental group participated in happy Muslim family activities, and the control group participated in normal community activities. Husbands (actors/offenders) were representatives to participate in the activities because in most cases husbands committed offenses against their wives, and wives (victims) answered the screening questionnaire for domestic violence risk behaviors among Thai Muslim married couples because questions in the questionnaire were about being offended.

Research instrument and instrument development

1. The the screening questionnaire for domestic violence risk behaviors among Thai Muslim married couples in Satun Province was developed in the first year of the research project consisting of 48 question items with a scale of 1-5, the index of item-objective congruence was between 0.80-1.00, the t-values between 3.668-18.6555, coefficients between .308-.823, the reliability .936, percentiles between 23.62-99.87 and the normal scores were between T23.62-T80.11 (Laeheem, 2014b).

2. Happy Muslim family activities used to change and reduce violence against the spouse were developed through a brainstorming meeting and a criticism meeting. In the meetings, the discussions were about types and contents of the activities that would be effective and they needed to be incorporated with Islamic principles and concepts. Each of the activities was designed to be experimented for 60 minutes each time and twice a week for 12 weeks totaling 24 times.

3. Normal community activities were designed by the community as a way to change and reduce domestic violence consisting of important activities which were admonition and advice after praying, a weekly sermon, monthly quiyamul lail (staying overnight at the mosque and getting up at 2.00 am to do activities such as thinking over their wrong doings and asking Allah for forgiveness, praying quiyamul lail, etc.). These activities were conducted for 12 weeks.

The Experimental design

This true experimental research is a pretest-posttest design with a true experimental and a true control group (Campbell & Russo, 1999). In the experiment, the experimental group participated in happy Muslim family activities while the control group participated in normal community activities.

Data collection

1. Before participating in the activities, the subjects in the experimental and control groups were tested for their behavior of using violence against their wives (victims of the violence) with the screening questionnaire for domestic violence risk behaviors among Thai Muslim married couples, and a score was given to each of them.

2. The happy Muslim family activities were conducted as planned for the experimental group with the religious leader as a research assistant who was the activity conductor, and the researcher was an observer and sometimes a participant. The experiment lasted 12 weeks; each time the activity lasted 60 minutes and was

conducted twice a week totaling 24 times. The activities were run on Mondays and Thursdays from 19.00-20.00 hrs. The control group participated in normal community activities according to plan of the community. The husbands in the control group were representatives participating in the activities because husbands were found to commit offenses against wives in most cases.

3. After the experiment, the subjects in the experimental and control groups were tested again for their behavior of using violence against their wives (victims of the violence) with the screening questionnaire for domestic violence risk behaviors among Thai Muslim married couples, and a score was given to each of them.

The rights of research participants

The researcher protected the rights of the research participants taking into consideration their consent and rights, and informed them about their rights as research participants. The researcher introduced himself, informed the participants about the purposes of the research, described the characteristics, types, contents of the activities, the dates and time the activities were to be conducted. The participants understood this information before they decided to voluntarily participate in the activities, and they were invited to participate in the activities every week through out the experimental period of twelve weeks. The operations of the activities and their outcomes were kept confidential; data were presented as a whole without revealing names and surnames of the participants. The participants could withdraw from participation in the research anytime they wished without having to give reason for their withdrawal.

Data analysis

The data were analyzed using the R program; the descriptive data were analyzed with arithmetic mean and standard deviation; domestic violence committed by the experimental and the control groups was compared using independent samples t-test, and behaviors of the experimental group in committing violence against the spouse before and after participating in the activities were compared using paired samples t-test.

RESULT

1. Before the experiment, the experimental group that was to participate in the happy Muslim family activities and the control group that was to participate in the normal community activities were significantly different in terms of committing violence against their spouses at .01; that is to say more subjects in the experimental group than the control group used violence against their spouses. As shown in Table 1.

Table 1 Domestic violence against Thai-Muslim spouses before participating in the project

Group	Mean Score	S.D.	n	Mean of the differences (95% C.I.)	t-test	p-value
Control group	3.36	0.20	20	-0.20 (-0.34,-0.08)	3.208**	.003
Experimental group	3.56	0.21	20			

**P<.01

2. After participating in the normal community activities, significantly fewer subjects (at the level .001) in the control group used violence against their spouses; the difference between the means was 0.71. As shown in Table 2.

Table 2 Domestic violence against Thai-Muslim spouses of control group before and after participating in the project

Control group	Mean Score	S.D.	n	Mean of the differences (95% C.I.)	t-test	p-value
Before participating	3.36	0.20	20	0.71 (0.61, 0.82)	14.249***	.000
After participating	2.65	0.19	20			

**0P<.001

3. After participating in the happy Muslim family activities, significantly fewer subjects (at the level .001) in the experimental group used violence against their spouses; the difference between the means was 2.01. As shown in Table 3.

Table 3 Domestic violence against Thai-Muslim spouses of experimental group before and after participating in the project

Experimental group	Mean Score	S.D.	n	Mean of the differences (95% C.I.)	t-test	p-value
Before participating	3.56	0.21	20	2.08 (1.98, 2.17)	46.425***	.000
After participating	1.49	0.19	20			

***P<.001

4. After the experiment, the experimental group that was to participate in the happy Muslim family activities and the control group that was to participate in the normal community activities were significantly different in terms of committing violence against their spouses at .001. Significantly fewer subjects in the experimental group than those in the control group committed violence against their spouses. As shown in Table 4.

Table 4 Domestic violence against Thai-Muslim spouses after participating in the project

Group	Mean Score	S.D.	n	Mean of the differences (95% C.I.)	t-test	p-value
Control group	2.65	0.19	20	1.16 (1.04,1.28)	19.659**	.000
Experimental group	1.49	0.19	20			

**P<.01

DISCUSSION AND CONCLUSION

Important findings from this study were that before participating in the experiment, significantly more subjects in the experimental group than those in the control group used violence against their spouses. However, after participating in the experiment, significantly fewer subjects in the experimental group used violence against their spouses. It can be seen that using happy Muslim family activities could reduce and solve the problem of domestic violence better than using the normal community activities. This is because the happy Muslim family activities emphasize the use of a process of Islamic socialization that instills moral awareness in the target group, and focuses on being ashamed of doing sins, doing wrong or against Islamic principles or social norms. This corresponds with the concept which states that using mental socialization and inculcating moral awareness can develop individuals to behave according to social norms or as desired by society (Thitiwattana, 2004; Sereetrakul, 2009). This process applied Islamic principles in providing knowledge and understanding as well as

realization for the participants of the happy Muslim family activities due to the fact that every Muslim must always be aware of and realize that studying Islam is the duty of all Muslims so that they can use Islamic principles as the system of life. The knowledge and understanding of Islam can give them prosperity in knowledge, skills, and process to enable them to have good attitudes continuously and practice them correctly in their daily life, to develop themselves to being perfect humans according to Islamic principles, beliefs, and methods that emphasize characteristics, values, attitudes, behavior, and practice religious activities in their daily life (Narongraksakhet, 1997; Mahama, 2009). Knowledge and understanding of Islamic principles can prevent problems because knowledge can prevent individuals from going astray or being misled by social environments, and can make them humble and lead their lives according to Islamic principles (Laeheem & Baka, 2010). Individuals who behave correctly according to social norms are those who have been influenced by their knowledge, understanding and acceptance of religious values and principles (Thitiwaitana, 2004; Sreetrakul, 2009). Muslims who behave according to social norms are usually those who have knowledge and understanding of Islamic teachings, strictly practice the religion, have been instilled with Islamic moral and ethics, and have been through an Islamic personality and moral development process (Khagphong, 2004; Mahama, 2009). The level of Islamic knowledge, participation in Islamic activities and Islamic training are significantly associated with Islamic behavior. Muslims who have a high level of Islamic behavior are those who have a high level of Islamic knowledge, Islamic upbringing, regular participation in Islamic activities, and regular participation in Islamic training (Laeheem, 2013a).

Moreover, promoting Muslims to participate in activities that develop their potential with emphasis on Islamic moral and ethics can prevent and solve the problem of aggressive behavior (Laeheem & Baka, 2012). It is evident that the happy Muslim family activities used to reduce and solve the problem of domestic violence are activities that focus on applying Islamic methods of mental socialization, training, teaching and changing behavior in order to transfer knowledge, thoughts, attitudes, ideologies, and personalities to make the target group change their behaviors to those in congruence with Islamic principles and social norms. This is in agreement with the concepts and theories which state that social socialization using the religious institution can change behaviors of individuals and enable them to behave according to social norms and live with others happily (Popenoe, 1993; Adivatanasit, 2002; Thitiwattana, 2004). It is a process that gives knowledge and principles to which individuals adhere in order to behave and practice themselves well and to know right from wrong (Thepsitha, 1998). Islamic socialization is giving knowledge, understanding, experience, training, and instilling in individuals moral, ethics, and discipline, and develops their behavior in the Islamic way to enable them to live happily in society (Narongraksakhet, 1997; Mahama, 2009). Organizing religious activities enables the target group to know, understand and realize feeling of others, and makes them change their attitudes and behaviors as targeted. The activities promote their emotional, social and attitude development, and more importantly change their habits, personalities and behaviors to get along with their family members well (Roger, 1970; Chatsupakul, 2003). Organizing religious activities with emphasis on a process that reinforces discipline, moral, ethics, socially accepted values, and practice according to rules and social norms can promote, support and enable the target group to acquire social skills, self-control, being responsible for duties, respect for others, and self-adaptation to family members and others (Nelson-Jones, 1992; Department of Mental Health, 2000). Applying Islamic principles in changing behavior can promote the target group to behave in the Islamic way (Khagphong, 2004; Mahama, 2009; Laeheem & Baka, 2009).

Behavioral socialization with religious principles can encourage the target group to change their behavior to being good persons with moral, ethics and are well-disciplined and recognized by society as they behave according to social values and norms (Aaro, Wold, Kannas, & Rimpela, 1986; Thitiwattana, 2004; Laeheem, 2013b). Therefore, organizing happy Muslim family activities is one way that can prevent and reduce violence against the spouse when these activities are conducted systematically with cooperation from all related parties. A variety of activities incorporated with Islamic principles and ethics that are run systemically that the target group participates is a socialization process that focuses on the mind, emotion, intelligence, and Islamic spirit and soul, and as shown in the research results that it is one way to solve, prevent and reduce the problem of domestic violence. Thus, related individuals and organizations should concretely use the activities because this corresponds with a theory that specifies that the more the target group is attached and adheres to religious principles, the more it is possible to stop its wrong doing.

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7.3 สำเนาบทความที่อยู่ระหว่างการพิจารณา (Manuscript)

Ways to Prevent and Solve the Problem of Domestic Violence among Married Thai Muslim Couples in Satun Province, Thailand

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 behavioral analysis for self-learning, self-development, attitude and value change, behavioral change, solving problems of conflict, mind development for prosperity, moral, ethics, disciplines, happy living in society.

KeyWords: domestic violence, married Thai Muslim couples, solve the problem, ways to prevent

INTRODUCTION

The problem of domestic violence is a hidden problem that has long happened 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 neighbors (Kanjanyakul, 1997; Promrak, 2007; Laeheem, 2014a). Domestic violence victims are usually physically injured from slightly to severely, and have to be hospitalized, and they are injured mentally making them suffered, 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 behavior in their everyday life and extend it to their future married life and their own children. As a result, there can probably be problems of broken home, divorce, deserted children and elderly, bad attitude towards family relationship, violent behavior, escaping from home, and inattentive study in school. For neighbors, domestic violence can make them annoyed, moody; their way of life disturbed, and results in their bad attitudes towards the family with domestic violence (Siriwattana, 1995; Klongpayabarn, 1999; Kongsakon, & Pojam, 2008; Laeheem, 2014a). In addition, domestic violence has become a problem related to human rights violation and structural violence such as biases, male dominance, and violent husbands (Puawongpaet, 1994; Parimutto, 2011).

Domestic violence between married couples is an expression of intended use of physical force or power to threaten or violate personal rights physically, verbally, mentally, and sexually, including threat, limitations, and obstruction to freedom (Berkowitz, 1989; Arpapirom, 2000). It is a physical force against the other by using

authoritative relationship, threat, or ignoring that makes the victim suffered physically, mentally or sexually (Corsini, 1999; Pongwech, & Wijitranon, 2000). It is an abuse by the husband against his wife physically, mentally, and sexually to show his power in controlling her or when the wife is repeatedly hurt physically, mentally, and sexually or when she is threatened to do or not to do something that her husband wants without minding her personal rights, when the wife is deserted, confined, uncared for, and not supported (Walker, 2001; 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). Thirty-four percent (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). On 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 percent (Violence against Children and Women and Domestic Violence Information Center, 2013). One Stop Crisis Center, (2011) reported that 8,336 wives or 36.82 percent were physically hurt by their husbands, of which 5,786 wives or 52.03 percent were hurt every day. In Pattani Province, domestic violence happened to 38.3 percent of Thai Muslims married couples (Laeheem, 2014a; Laeheem, 2014b).

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 for Islamic uniqueness and the context of the target community of this study. Some of these guidelines for prevention and solution to the problem include the preventing relapse versus "stopping" domestic violence: Do we expect too much too soon from battering men? (Jennings, 1990); the use of a counselling program in which the community is involved in transferring experience for habit change (Hershenson, Power, & Waldo, 1996); psychological empowering by providing preventive knowledge to individuals and the community using stress management activities, health promotion, and life skill training (Lewis, 1998); organizing intervention programs for prevention at the primary level for behavioral change (Mederos, 1999); intervening the problem at the secondary level with community involvement for termination of domestic violence (Balzer, 1999); project safe care: improving health, safety, and parenting skills in families (Gershater-Molko, Lutzker, & Wesch, 2003); community capacity building as a strategy of family violence prevention in a problem-stricken community (Chan, Lam, & Cheng, 2009); prevention of domestic violence at the community level using the concept of preventive intervention in order to reduce the chances and to restrain the problem from spreading (Sanprasit, Boonprakob, Kongsakon, & Intarakamhang, 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.

METHOD

This is a qualitative study to explain phenomena and search for new body of knowledge and concepts for prevention and solution to problems related to domestic violence among married Thai Muslim couples. 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. These informants were jointly selected by the Provincial Islamic Committee and the researcher. 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 while the critique meeting was to discuss and seek ways that are complete, concrete, and feasible for prevention and solution to the problem of domestic violence.

After that, the data were analyzed using content analysis comparing logical concepts, theories, and research reports along with the contexts based on grounded theory method in the following steps. Step 1: Open coding the data collected from the brainstorming and critique meetings as much as possible including sentence by sentence coding and paragraph by paragraph coding. The coding was divided into two levels. They were coding 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. Step 2: Write 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 analysis of the phenomenon, content, or issues obtained from the informants. Step 3 Open related coding which was analysis of relationships between the topics and the context to obtain main topics and 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 is 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 in a positive way, and providing advice and knowledge. In addition, it is necessary to have cooperation from related individuals and all parties in the community, religious leaders, local leaders, close relatives and neighbors. Cooperation, in particular, from the couples who use domestic violence, is needed; they must be determined to change their behavior 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.

1. Self-socialization or At-Tazkiyah

This is a method that is used in developing and changing ethics, behavior, 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 own evil power. It can enable each of them to know himself or herself, eliminate his or her own being bad-tempered, 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 first important thing that the couple must do is improving and changing their married life to be far away from being misled, wrong beliefs, jealousy, revenge, selfishness, prejudice, and self-importance in order to place themselves in virtue and self-control towards Allah.

The activity of self-socialization should be carried out continuously by married couples with domestic violence during their participation in the behavior modification process as well as in their daily life with the following steps. Step 1: Fight with one's own mind by being aware of oneself and thinking over bad behavior in the past or that is going to happen in the future. Step 2: Let go of bad vibes and doings to obtain emptiness. This is to eliminate all accumulated inners, especially bad habitudes and behaviors. It is the step of checking and getting rid of harmful behaviors. Step 3: Building new behaviors—After thinking it over and deciding to make change, the couple must be determined to abandon wrong doings and never to do it again. They must apologize to their spouse for having offended physically, mentally and verbally. This is to have behavioral change to be in accordance with social and religious expectations and norms. The couples are strengthened to be more ethical and moral which is to strictly follow religious rules and entirely refrain from religious wrongdoings. It is the step of purifying the mind to an extent. Step 4: Condition and calm oneself—This is to promote the couples to practice themselves according to religious principles continuously until they can develop themselves and know what they must do, should do and must not do which can lead them to having good behavior, be with moral and ethics, 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 behavior against the other, and will always keep in mind Allah's favors and that Allah sees what one does. Step 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 couple must check in details to see if they have been honest to themselves and kept 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 entirely avoid being hopeless of Allah's mercy. Therefore, the more details the couple checks, the more elaborative 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.

2. Studying Islam or At-Tarbiyah Islamiyah

This is an improving process for married couples who have violent behavior against each other to behave in a way that is suitable for the occasion and environment that have changed or to have good behavior. The emphasis is on the process of developing knowledge, ability, attitude, and behavior with values and moral acceptable to Muslim society. The couples are promoted to learn and develop to be good members of society through activities that are suitable of 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 a process which promotes and develops ability and skills of the couple, responds to needs of life to reduce and correct violent behaviors 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 awareness of people who totally yield to the unlimited power of Allah to have learning spirit that

loves learning, with high ethical standards that 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 couple is faced with a problem. The emphasis is on good interaction leading to belief and confidence in each other which lead them to being 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.

3. Studying and learning the Al-Quran

This activity promotes the couple with 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 to 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 couple 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, etc. 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 hrs. 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.

4. Religious lectures

In this activity, religious leaders or religious academics are invited to give lectures to provide knowledge and understanding, instill behavior, promote moral and ethics, and build awareness. Case studies should be given as examples for socialization of couples with domestic violence. This is because religious lecturing is an important way for behavioral change physically, mentally, and intelligently with an aim of making 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, good warning, good argument, and exchanging opinions gently and

reasonably. 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, husband and wife are like the tongue and teeth (that sometimes hit and hurt), who makes the family happy, who causes family disunited, a newly wed husband or wife, a professional husband or wife, how important are parents as role models, rights and obligations of husband and wife in the Al-Quran, bad effects of using violence, techniques for patience, put yourself in other's place, when the other is hot-tempered, keep away, problems and obstacles are to be encountered not to back away from, techniques in raising children the Islamic way, and techniques for behavior change, etc. The activity of religious lecturing should be held twice a month for couples with domestic violence, and other audience can also attend depending on the readiness and management of each community.

5. Group studies (Halaqah)

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. 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 moral families for happy society, etc. 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 behavioral 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 neighbors.

In addition, group study activities or Halaquh is a process that is used to prevent and solve the problem of domestic violence by emphasizing the technique of behavioral 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 behavior 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 behavior, personality, and human relations skill. Furthermore, group study activities promotes and support individuals who have similar problems to get together in order to help each other think, plan, and solve the problems they have aimed to solve. The activities motivate them to change their behavior 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 the behavioral analysis techniques to develop and change their behavior. 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 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 Halakah part of their way of life.

6. Voluntary post-midnight praying (Kiyamullai)

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 behavior for great favors 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 their happiness in sleeping 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 behavior, they must be patient and try to get up to do voluntary after-midnight praying for Allah, and beg Allah to wake them up to do it. 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 promoted to pray together voluntarily after midnight and they should do it continually and regularly at least once a month.

DISCUSSION AND CONCLUSION

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 neighbors, 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 behavioral analysis to induce self-learning, self-development, to change attitude and value, and behavior, 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 socialization of the mind, training, exchanging, understanding, warning, and changing behavior. 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 behavior 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 in accordance with 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 (Schinke, Schilling II, Barth, Gilchrist, & Maxwell, 1986; Popenoe, 1993; Adivatanasit, 2002; 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 favors from Allah by developing one's behavior and personality in accordance with religious teachings which enable them to live happily in society (Narongraksakhet, 1997; Mahama, 2009).

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 behavioral analysis that can be applied to developing and changing attitudes and behaviors. 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 behavioral 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 changing their own attitudes and behaviors (Amarin, 2000; Khemmanee, 2002; Lhamlert, 2009; Ritnetikul, 2009).

The use of self-behavior (Amarin, 2000; Khemmanee, 2002; Lhamlert, 2009; Ritnetikul, 2009) and religious principles used in solving and preventing domestic violence among married couples is a way to promote the married couple to understand each other and the effects on the victim, family members and neighbors which result in attitude change and good behavior. This corresponds with the concept that religious activities organized to solve behavioral problems can make participants more aware, understand and realize their own feeling as well as others', able to control themselves and change their attitude and behavior as has been aimed at. Moreover, the use of self-behavior 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 behavior, and enable them to control their emotion, respect others, and adapt to family members well (Roger, 1970; Chatsupakul, 2003). 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 (Nelson-Jones, 1992; Department of Mental Health, 2000).

Furthermore, activities in which religious principles are integrated are a way to instill awareness through socialization and to instill awareness according to the Islamic way which is a process that promotes the married couple to know right from wrong and feel a 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' behavioral modification to meet social requirements. It is training for couples with domestic violence to live happy lives as other people; it instills awareness of knowing right from wrong, hopefulness in life according to religious principles, and improves life skills (Thitiwattana, 2004; Sereetrakul, 2009). 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 (Narongraksakhet, 1997; Mahama, 2009; Laeheem, & Baka, 2009). People with good behavior 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 behavior in accordance with 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; Thitiwattana, 2004; Sereetrakul, 2009; Mahama, 2009). Participating in Islamic activities and training are associated with Islamic behavior, and promoting youth to participate in potential development activities that emphasize Islamic moral and ethics, and can prevent and solve problems of undesirable behaviors (Laeheem, & Baka, 2012; Laeheem, 2013a; Laeheem, 2013b).

In addition, there are academics who state that projects to change members' behaviors that give importance to religious principles to promote knowledge, understanding, to instill good attitude and to build correct ideology can help individuals behave in a desirable way and change their behavior in accordance with social norms. This indicates that the most suitable method for development and correction of behaviors that are not in accordance with social norms is to apply religious principles to organizing this type of project (Narongraksakhet, 1997; Thepsitha, 1998; Adivatanasit, 2002; Laeheem, 2013b). Applying Islamic principles to changing behavior that is not in accordance with Islamic principles can promote individuals to behave the Islamic way (Khagphong, 2004; Mahama, 2009; Laeheem, & Baka, 2009). The process of providing knowledge and understanding about Islamic principles for people with behavioral 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 behavior and values that meet social norms as a result of the socialization process (Aaro, Wold, Kannas, & Rimpela, 1986; Thitiwattana, 2004; Laeheem, 2013a).

The results of this could help Islamic and governmental organizations in forming good policy and concrete strategies for promoting and supporting married couples with violent behavior to return to being individuals with behavior 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 in a more concrete way through the use of socialization in the activities found by this study. As stated in the theory that the more the married couple 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 to each other, 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 couple 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.

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7.4 ข้อคิดเห็น/ข้อเสนอแนะสำหรับการวิจัยต่อไป

ควรมีการศึกษาวิจัยเกี่ยวกับความรุนแรงภายในครอบครัวในกรอบประเด็นอื่น ๆ ที่เป็นประโยชน์ต่อการพัฒนาและแก้ปัญหาสังคมต่อไป เช่น

- 1) การขยายผลการป้องกันและแก้ไขปัญหาค่าสอนศาสนาเพื่อป้องกันและแก้ไขปัญหาค่าสอนศาสนาไปยังพื้นที่อื่น ๆ
- 2) การพัฒนาประสิทธิภาพของแนวทางการป้องกันและแก้ไขปัญหาค่าสอนศาสนาในความรุนแรงภายในครอบครัวระหว่างคู่สมรสมุสลิม
- 3) การใช้กระบวนการขัดเกลาด้วยหลักการคำสอนศาสนาเพื่อป้องกันและแก้ไขปัญหาค่าสอนศาสนาในความรุนแรงภายในครอบครัวระหว่างคู่สมรสมุสลิม
- 4) การประเมินผลโครงการครอบครัวมุสลิมเป็นสุขที่มีต่อการลดพฤติกรรมการใช้ความรุนแรงของคู่สมรสมุสลิม
- 5) แนวทางในการพัฒนาอาชีพที่ยั่งยืนและการมีงานทำที่มั่นคงของคู่สมรสมุสลิมในจังหวัดชายแดนภาคใต้
- 6) การวิจัยเชิงปฏิบัติการเพื่อเสริมสร้างครอบครัวมุสลิมเป็นสุข
- 7) การสร้างงานสร้างอาชีพที่ยั่งยืนสำหรับคู่สมรสมุสลิม
- 8) การแก้ไขปัญหายาเสพติดของคู่สมรสมุสลิมมุสลิม
- 9) การแก้ไขปัญหาค่าสอนศาสนาของคู่สมรสมุสลิมมุสลิม
- 10) การพัฒนาครอบครัวมุสลิม
- 11) อิทธิพลของสื่อต่อการดำเนินชีวิตของคู่สมรสมุสลิมในปัจจุบัน
- 12) ปัจจัยที่ส่งผลต่อการใช้ความรุนแรงต่อมุสลิมในสามจังหวัดชายแดนภาคใต้
- 13) ปัจจัยที่ส่งผลต่อการใช้ความรุนแรงต่อสตรีมุสลิมในสามจังหวัดชายแดนภาคใต้
- 14) ปัจจัยที่ส่งผลต่อการใช้ความรุนแรงต่อผู้สูงอายุมุสลิมในสามจังหวัดชายแดนภาคใต้
- 15) การติดตามพฤติกรรมของเยาวชนที่เคยต้องโทษจำคุกและอยู่ในสถานพินิจฯ
- 16) การพัฒนาศักยภาพกลุ่มสตรีประจำหมู่บ้านอย่างยั่งยืน
- 17) การประยุกต์หลักการศาสนาอิสลามสำหรับการบริหารจัดการกลุ่มสตรีประจำหมู่บ้าน
- 18) การปฏิบัติการค่านิยมอิสลามแก่การสร้างครอบครัวมุสลิมเป็นสุข
- 19) การพัฒนาจริยธรรมอิสลามแก่คู่สมรสมุสลิม
- 20) บทบาทผู้นำมุสลิมกับสร้างเสริมครอบครัวมุสลิมเป็นสุข