

PERSONALITY AND VALUES OF MUSLIM COLLEGE STUDENTS IN THE THREE STATE INSTITUTIONS IN CENTRAL MINDANAO, PHILIPPINES

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ABSTRACT

A total of 320 Muslim college students enrolled in three universities and a college in central Mindanao as Islamic Studies and non-Islamic Studies constituted the sample of the study. Of the 320 respondents 78 were enrolled in Islamic Studies course and 242 were enrolled in social science non-Islamic studies courses.

The age range of the respondents were mostly those of the usual age for first, second, and third year college students which are 17, 18, 19, and 20, mostly female, and Maguindanaon. Based on the mean responses on the Philippines and the Bangsamoro Islamic Armed Forces of MILF turned to be most bothersome for both Islamic Studies and non-Islamic Studies students.

The Muslim College Students are likewise not too tolerant, lax over correcting people, neither they are too jealous, suspicious of interference. They are also not too dependable in practical judgment, neither they are completely absorbed in ideas, fanciful. Suspiciousness and imagination personalities are merely average.

They are not too vague and injudicious in their mind, not too lacking self insight, neither are they completely socially aware, possessing calculating mind. They are not too confident, insensitive to people's approval or disapproval, not caring neither they are completely worrying who cries, easily touched, lonely. Shrewdness and guilt-proneness personalities are average.

The Muslim College Students can be viewed also as not too conservative, respecting established ideas, neither they are too radical by being experimenting. Liberal, analytical and free-thinking. They are not too group dependent, a sound follower neither they are completely self-sufficient that is highly resourceful and preferring their individual decisions. Their rebellious and self-sufficiency personalities are just average.

They are also not too lacking of control where they are lax, following own urges, and careless of social rule, neither they are completely capable of binding anxiety so that they are being socially precise. They are not too unaffected by tension such that they relaxed, tranquil, unfrustrated, neither they are too tense, and frustrated. Compulsivity and free-floating anxiety personalities were average.

Nine Value Dimension of the respondents found out to fall under the Value 4 categories of Islamic values and within the 33.50-4.49 bracket. These are values on: *prayer* (3.81); *helping the poor and the needy* (4.48); *Deen al Islam* (3.90); *rights of others* (4.14); *family* (4.01); *animal* (3.72); *nature* (3.68); and *person's honor* (3.71). Value 4 represents the "Sunnah" or highly recommended values as used in this study. A "Sunnah" (Value 4) value is such that the beholder is rewarded when done and not punishable when omitted.

keywords: *Personality, Values, Muslim College Students, Philippines*

INTRODUCTION

"Education for All" has become a popular program of the government with the aim of reducing the incidence of illiteracy among Filipinos. Such a basic program necessarily implies that the Muslims in Mindanao are included among the direct beneficiaries. Maximizing both qualitative and quantitative development is dependent on the education and training of people.

As we go along with our educational process, problems inherent to the process usually crop up. Such problems seem to hamper the provision of quality education" as envisioned by many Filipinos, Muslims, and other Cultural Communities alike.

Poor education is still a battle cry of a lot many Filipino. The Government has been trying its very best to provide education for all but it is faced with a lot constraints such as insufficient funds to finance the important functions of the government including education to propel quality of life for the age segment of society.

However, taking all the factors contributory to the slow development process in the country, scholars, experts, and politicians would certainly attribute it to "poor education". The Muslims who constitute a

significant group in Mindanao are conceived to be “less educated”. Education cultivates healthy personalities and values.

As early as the American era, education has become a means of the colonial master to neutralize the Moro people. During the military period (1898-1903), the American mandate to the Moro Province included the establishment of schools. There were 54 public elementary schools enrolling 2,114 pupils. Out of these pupils only 240 were Moros (Gowing, 1978).

The above historical fact simply reveals the minimal participation of the Muslim people in the American – conceived system of education which was basically due to the suspicion of the Moro parents that the purpose of the American-managed schools was to “Christianize their children”. The Americans considered their presence as a noble one for their mandate accordingly was “to educate, to civilize and to train the people in the science of government”. Gone are those days but culture of people may at times be static or stable and unstable or dynamic.

Whatever it is, we are presently living in the world of reality where our society has undergone significant changes. Education has become widely acceptable as a very important tool to attain growth and development. In turn, the culture, personality and values of the people are seen to be influenced by significant factors at constant interplay in the society.

We are witnessing during the last decades of the twentieth century tremendous changes on the socio-economic and political life of the Filipinos and Moros. The government succeeded in forging peace agreement with Moro National Liberation Front (MNLFF), the currency crisis in ASEAN countries, the proliferation of criminalities of assorted kinds (rape robbery, kidnap for ransom), advent of natural calamities, the assertion of MILF for social justice, freedom and self-determination, which results in frequent combat encounters in many areas in Mindanao, etc., whatever it is, one thing is seemingly true, personality, values, and culture of people have gone through direct and indirect modifications. It is generally agreed that personality and values of people are greatly shaped by the kind of society and culture he is.

Why do troubles exist? Why do people experience well-being? Why some others experience indifference? Why do people experience uneasiness? Why do others behave in a manner different from the way we behave? Why do some people act the way we do not want them to act? Why do organizations fail or succeed? Is it because of certain uncontrollable impinging factors? Or is it because of the psycho-social subsystem of the organization as a system? The answers to these questions seem to require thorough understanding of how human behavior is formed.

Conflicts do not only exist between two different groups and religions that are bound to observe different values and beliefs as the result of religious affiliation but also among people belonging to the same group who are exposed to varying cultural orientations.

Seemingly, considering the cultural differences, traditions of the Bangsamoro Muslims as well as even prejudice conceived to be inherent in Philippine educational system in the past.

Objectives of the Study

Generally the objective of the study was concerning the identification of personality and values of Muslim college students in Mindanao who are pursuing college education under two different curricular setting.

Specifically, this study was conducted for the following objectives:

1. To obtain information on the sex, age, tribe, hometown characteristics, and situations which are bothersome to the peace and order situation of the respondents;
2. To obtain information on the personality profiles and values of the selected group of Islamic Studies and non-Islamic Studies Muslim students; and
3. To obtain information on whether the Muslim college students (Islamic and Non-Islamic Studies) have common personality and values.

REVIEW OF RELATED LITERATURE

The term personality has been defined in many ways, but a psychological concept two main meaning have evolved. The first pertains to the consistent differences that exist between people: in this sense, the study of personality focuses on classifying and explaining relatively stable human characteristics. The second meaning emphasizes those qualities that make all people alike and that distinguish psychological man from other species. Such is the duality of personality’ definition.

One direction of personality studies includes the search between organized totality of psychological functions that emphasizes the interplay between organic and psychological events within people and those

social and biological events that surrounds them. Such direction is seemingly corollary to this study on the personality of Muslim college students in three institutions in Central Mindanao.

The study of personality can be said to have its origin in the fundamental idea that people are distinguished by their characteristics individual patterns of behavior—the distinctive ways in which they walk, talk, furnish their living quarters, or express their urges,

The systematic psychological study of personality has emerged from a number of different sources, including psychiatric case studies that focus on life in distress, from philosophy, which explores the nature of man, and from physiology, anthropology, and social (Encyclopedia Britannica, 1993).

Differing Theories of Personality from Historical Perspective

The systematic study of personality as a recognizable and separate discipline within psychology may be said to have begun in the 1930s with the publication in the United States of two textbooks, *Psychology of Personality* (1937) by Ross Stagner and *Personality: A Psychological Interpretation* (1937) by Gordon W. Allport, followed by Henry A. Murray's *Exploration in Personality* (1930=8), and by Gardner Murphy's integrative and comprehensive text, *personality: A Biosocial Approach to Origins and Structure* (1947). Yet *Personology* (*systematic study of personality*) can be its ancestry to the ancient Greeks who proposed a kind of biochemical theory of personality.

Humoral and Morphological Theories. Greek and physiologist Empedocles advocated cosmic elements – air (with its associated qualities, warm and moist), earth (cold and dry), and fire warm and dry) and water (cold and moist) were related to health. Hippocrates on one hand, theorized that physical humours were associated with variations in temperament. According to these early theorists, emotional stability as well as general health depend on an appropriate balance among four bodily humors (blood) sanguine temperament, black bile (melancholic), yellow bile (choleric), and phlegm (phlegmatic): an excess of one may produce a particular bodily illness or an exaggerated personality trait. Thus, a person with an excess of blood would be expected to have a sanguine temperament – that is to be optimistic, enthusiastic, and excitable. Too much black bile (dark blood perhaps mixed with other secretion) was believed to produce a melancholic temperament. An oversupply of yellow bile (secreted by the liver) would result in anger, irritability, and a “jaundiced” view of life. An abundance of phlegm (secreted in the respiratory passages) was alleged to make people solid, apathetic, and undemonstrative. As biological science has progressed, these primitive ideas about body chemistry have been replaced by more complex ideas and by contemporary studies of hormones, neurotransmitters, and substance produced within the central nervous system.

Kretschmer (1921), in his book *Physique and Character*, asserted a theory relating body build and personality in all people. He wrote that slim and delicate physique are associated with introversion, while those with rounded heavier and shorter bodies tend to be cyclothymic – that is, moody but often extroverted and jovial. The relation observed by Kretschmer were not found to be strongly supported by empirical studies.

During the 1930, personality studies begun to consider the broader social context in which a person lived (this study belongs to this category). The American anthropologist Margaret Mead (1935), in her book, *Sex and Temperament in three Primitive Societies*, showed that masculinity is not necessarily expressed through aggressiveness and that femininity is not necessarily expressed through passivity and acquiescence. These demonstrated variations raised questions about the relative roles of biology, learning and cultural in personality characteristics.

Psychoanalytic Theories. Perhaps the most influential integrative theory of personality is the psychoanalysis which was largely promulgated during the first four decades of 20th century by the Austrian neurologist Sigmund Freud. His theory indicated that personality is shaped by experiences as well as by other traumatic or frustrating events,

The Swiss psychiatrist Carl Gustav Jung, an early adherent of Freud's theories, questioned the degree of emphasis that Freud gave to sexual motivation in personality development. Jung emphasized that behavior is motivated more by abstract, even spiritual processes.

The Austrian psychiatrist Alfred Adler advocated what he described as coping strategy that he called compensation which he felt was an important influence on behavior. In Adler's view, a person with a feeling of inferiority related to a physical or mental inadequacy would also develop compensating behaviors or symptoms. Shortness of stature, for example, could lead to the development of dominating, controlling behaviors, Adler assigned a prominent place to family dynamics in personality development. Children's position in the family – their birth order – was seen as determining significant character traits.

The American psychoanalyst Erik H. Erikson integrated psychological, social, and biological factors. According to Erikson, environmental forces exercise their greatest effect on development at the earliest stages of growth, because anything that disturbs one stage affects all of the following stages. Erikson thus evolved his eight stages of development which he described as: (1) infancy: trust versus mistrust; (2) early childhood: autonomy versus shame, (3) preschool: initiative versus guilt; (4) school age: industry versus inferiority, (5)

puberty: identity versus identity confusion, (6) young adulthood: intimacy versus isolation; (7) middle adulthood: generativity versus stagnation; and (8) late adulthood: integrity versus despair.

A feature of [psychoanalytic theory is the insistence that personality is affected by both biological and psychological forces that operates within the family, with major foundations being laid in early life. Much of the theory has found its way into accepted doctrine, psychoanalysis cannot claim a body of experimentally tested evidence.

Trait Theories, Contemporary personality studies are generally empirical and based on experiments. In the 1940s many investigators focused on intensive studies of individual traits and of combinations of traits that seemed to define personality types.

Traits such as sociability, impulsiveness, meticulous, truthfulness, and deceit are assumed to be more or less stable over time and across situations. According to Allports' 1937 textbook, traits represent structures or habits within a person and are not the construction of observers; they are the product of both genetic predispositions and experience. The study of how traits arise and are integrated within a person forms a major area of personality studies.

In the English language there are several thousand words representing traits, many of them close in meaning to others. Psychologists such as Hans J. Eysenck in the United Kingdom and Raymond B. Cattell in the United states have attempted to reduce the list to what they could consider to be the smallest possible number of trait cluster. Common to almost all the trait systems are variables related to emotional stability, energy level, dominance, and sociability.

Deviation from Trait Theories. The idea that traits represent relatively stable behaviors has received criticism from psychologists who point out that behavioral consistency across situation and across time is not the rule. In here, personality traits are only consistent if situation is consistent if the situation is consistent and that they vary once the situation changes. It is the environment that evokes and shapes the illusion of such traits. This would be in keeping with the view of social learning theorists that personality traits are only consistent if the situation is consistent and that they vary once the situation changes. It is the environment that evokes and shapes the illusion of such traits. This would be in keeping with the view of social learning theorist that personality, like other elements of person's psychological make-up, is largely a learning phenomenon related to such factors as the imitation of role models.

Modern Trends in Personality

On sex differences, there are some findings which indicate small but consistent difference between male and female. Females do better than males on several tasks. Girls generally begin to speak earlier than boys and have fewer language problems in school and in this course of maturation. Males generally exhibit greater skill in understanding spatial relations and solving problems that involve mathematical reasoning. A related finding is that boys are more likely to be irritable and aggressive than girls and more often behave like bullies. Men usually outscore women in antisocial personality disorders.

While social learning theorists emphasize the active shaping of personality by external social influence, experimental evidence has accumulated that genetic factors play prominent role.

Widely studied personality constructs include anxiety, hostility, emotionality, motivation, and introversion-extraversion.

Origins of Personality Study

In general, information about human personality has come from there different sources of study. The first is biological, conceived to have genetic as well as environmental origins. The second is that of the social realm including the impact of social forces on the growing childe that shape such personal responses as motives, traits, behaviors, and attitudes. The third is the examination of clinical contacts with people who have suffered adaptive and adjustive failures. Some authorities have suggested that a greater degree of integration of all three sources of information and the method derived from them would accelerate the growth of valid information about personality.

The preceding surveyed literature are deduced from the concise presentation found in "The New Encyclopedia Britannica (1993) which are all found in reference works such as in Harre et al., (1986); Gregory (1987); Corsini et al., (1987); Freedman (1982); Lindzey (1978); Brody (1988); Sarason (1972); Strachey (1977); Murphy (1966); Klein (1970); Gillet (1987); Wilson (1985); Kihlstrom (1981); Anastasi (1988); Phares (1988).

Values

In his book, *Essentials of Values Education*, Bauzon (1982) clarified that the word values is referring to the word attached to an object or idea. A value that is expressed in term of money or its equivalent is

economic. A value which refers to the standards, principles or qualities that groups have come to regard as desirable, useful, and important action, conduct, policies, and process is in terms of its sociological sense. Values are therefore classified as to personal, community, national, and even universal values.

Another way of looking is based on the concept of Rath (1978). He pointed to values as such that involving choosing, prizing and acting. Choice values, act values, and vision values are the levels of man valuing endeavour. Choice values are the ones that are not yet fully integrated on which the individual is trying to work, especially in pressure time. Act values are some values which are already been integrated to the individual. Those values which would ideally like to develop but we could only attain it by first working the constraints are known as "Vision Values"

Values are the general guides to behavior that give direction to life and show what we tend to do with our limited and energy (Rath et al., 1978); standards used to device whether some objects are good or bad, right or wrong, important or worthless, preferable or not preferable (Melinger and Patrick, 1975); enduring belief that a specified mode of conduct or end-state of existence is formally be socially preferable (feather, 1978); things we are for and the things we are against, designed in terms of one's belief about desirable things (Howe and Howe, 1973); values involve both the person who is engaged in valuing and the object that is being valued and they do not exist independently of person, nor they exist independently of objects (Rockeach, 1973); values is from where man behave in accordance with as a minded-being (Alirjabaha, 1966); used as standards to guide the way in which we present ourselves to other people and without values, we are not human, value at full height and in the pure state is God, values are intermediaries between God and man, and they are milestones for man and his itinerary towards God, they are ultimately rooted in God (Macintose, 1988).

Values, according to Panopio et al., (1978) are the expressions of the ultimate ends, goals, or purpose of social action. The members of society consider them desirable and important, and in contrast to social norms, values are general in nature and they influence a person's behavior towards a large class of person, or objects, although they are related to any specific person, object or group.

Values are related to intentional feelings. In this light Dy (1994) advocated that values are objects of our intentional feelings. Intentional feeling is different from sensory feelings of the five senses. By their nature, intentional feelings are feelings of something; they are oriented towards values and spiritual feelings such as bliss and despair. Other feelings like preferring, love, and hatred are likewise oriented towards values.

Values therefore are the ones defining what is important and are bases of our choices, decisions, reactions, and behavior. They are deep-rooted motivations of behavior (Hunt et al., 1987).

Where to Find Values and what are its Sources and Nature?

Search for values, according to Colenburth (1980), is no specialized pursuit, it does not require the microscopic attention of technical analysis. Teacher can teach what valuable and desirable things is but it is the world of instruction, recognition, and over curriculum and teaching (Westerhoff, 1980).

In a Journal, *Values in action* (Volume No. 8, s. 1998), some people believe that values are ultimately based on "religious belief". Other people deny this case and they urge that values are "man-made". Another way is to claim that values have their roots from the following; (1) traditional modes of life and religious beliefs, (2) contemporary modes of life and new religious beliefs and political viewpoints.

Values education has been equated with morality (Bauzon, 1997). To Bauzon, term morality has been applied to a variety of notions, like "moral reasoning" (Rest, 1986), "moral behavior, moral development, and moral judgment" (Kohlberg, 1987), and "moral orientation: (Gilligan, 1982). The school as such is deemed very much contributory to the development of "values" in the sense that child spent most of his time at school.

Behavior is determined not through stage development but within social situations and context. If there are changes in people's lives, these come about through changes in social situations, family structures, or other environment factors, not so much through internal maturation or development. This is best known as the "social leaning theory" (Elias, 1989).

The preceding social learning theory can be connected with the idea of Ibn Khaldun. In *Soroush Journal* (1997: 33-35), Ibn Khaldun in his book, "Ilmal Umran" science of sociology, claimed that "man seems to be influenced in his world-wide view by three main factors namely: (1) cultural outlook, (2) social position, and (3) personal inclination.

Man is influenced by his thinking by the system of preconception and values which have been implanted in his since early childhood by his social environment. These preconceptions and values are hidden in the conscious depth of the mind when man sees certain values that deviates from these which he has been accustomed in his own, and he tends to consider those deviant values as perverted unnatural and at time, even criminal.

Class affiliation and social position of man usually influence his mind. Personal attitudes and emotions also influences man's mind. No one seems able to escape entirely from the effects of his emotions upon his power of judgement.

Islamic way of value-judgment is not only confined into good or evil, desirable or undesirable. Value judgment involve five classifications: (1) Obligatory act and Belief are those enjoined by the Qur'an where doing or believing it will be greatly rewarded by Allah (s.w.t.) and punishments upon its omission but is rewarded if done, (3) Permissible Acts are those with which the Qur'an and Hadith are silent. If they are basically not rewarded or punishable if omitted nor committed, (4) Undesirable Act refers to those which must necessarily be avoided and with such avoidance it is rewarded but if committed there is no corresponding punishment, and (5) Forbidden Acts are the ones which are enjoined by the Qur'an as provided in Islamic Law and Jurisprudence. These are greatly rewarded if omitted and punishable if being done.

Importance of Values

Ehmen (1975) recognized three areas that affected and are shaped by values. These are relationship with ourselves, relationship with ourselves, relationship to those persons closest to us, and relationship to the elements of the wide society.

Values relationships serve as guide and standards for making important judgment in personal life. Ehman indicated that, "with no values, the individual is lost as far as self-esteem is concerned. The lack of these values as personal standards mean the person is completely adrift in life.

Values regarding our relationship to those person closest to us help us undermine the nature of relationship with parents and other siblings.

Values influence the extent and nature of relationship between the individual and the larger society. With no values to serve as guide, the decision making becomes a random activity. Values make his life, to chart new direction in which to move.

"If our values are clear, consistent, and soundly chosen, we tend to live in meaningful and satisfying ways, of our values are confused and complicated, we tend to live our lives in trouble and frustrating way." These are the purpose and direction for men's lives and derived out of the valuing process (Howe and Howe, 1975).

Persons who drift about life without purpose or patter are generally unhappy. Individuals without stronger and clear values are steadier and more purposeful. Clear, coherent, and constructed values contribute to happiness and relative freedom from serious personality problem. These are the reasons why Mehlinger and Patrick (1971) claimed that, "values guide people in deciding how to live."

The Values Dimensions

Prayer

Hanifi (1980) said that Prayer is the second pillar of Islam. Among the five pillars of Islam, prayer occupies the most important position and is given the greatest prominence in Holy Qur'an. It is the obligatory duty of every Muslim to perform prayer. Unless a man performs his prayer regularly he cannot be true Muslim. 'Islam considers prayer,' says Dr. Khalifa Abdul Hakim, 'to be the dividing line between believer and unbeliever. Islamic prayer is purified of all low and irrational elements and prescribed as a great help in the building up of a character by remembering God. The prayer is offered five times a day. Prayer involves such acts as standing, bowing down, prostrating and sitting reverentially, and is thus a kind of unity in the Divine service as inculcated by Islam.

Hanifi continually pointed out that in prayer, a Muslim is expected to observe the external form as well as the internal devotion and attention. His inner self must be absorbed in Allah so that for the moment his soul must enjoy perfect peace and calmness. It must be detached from all worldly cares and remain attached in concentration on the Supreme Being. Prayer is the means of spiritual illumination and its aim is to know Allah and seek His help in man's attempt to attain his spiritual perfection. Payer keeps man away from evil. Prayer in Islam gives man an opportunity for self-development and moral greatness. The Qur'an says, "Successful indeed are the believers who are humble in their prayers," (23:1, 2). In the institution of prayer, mankind has been made responsible for his deeds in the Ultimate Reality.

He further stressed that the fixation of a direction for prayer fosters the unity of purpose and discipline. Prayer teaches equality and fraternity among the worshippers. Congregational prayers impart punctuality and concentration of the self to the ultimate ego. Prayer is the means of levelling all differences of rank, colour, and nationality and the means of bringing about cohesion and unity among men which is necessary basis for a living civilization. Ibnu Sina says that a man at prayer is in intimate coverage with his Lord. Prayer is the plight of the alone to the Alone.

Deen Al Islam

Islam is the religion revealed by Allah and preached by the Prophet Muhammad (s.a.w.) who was born in Mecca in 570 A.D. It is the embodiment of the code of life which Allah has framed to serve as norm for mankind (Hanifi, 1980).

Sayed (1983) reveals that Islam is an Arabic word which means among other things, submission, obedience, peace and purity. In the religious sense, Islam means submission to the will of God and Obedience to His Laws. Islam is a religion which provides a complete and comprehensive code for the conduct of man throughout his earthly existence be it in social, economic, political, moral, or spiritual realms. Islamic life is based on two solid foundations i.e. belief of any value. Both must go together. Belief is known religiously as *Aqidah* and action is known as *Amal* which is governed by the *Shari'ah*, or the Islamic Law.

Hanifi (1980) stated that the other literal meaning of the word Islam is “peace” and this signifies that one can achieve real peace of body and the mind only through submission to Allah. Such a life submission leads to the peace of the soul and establishes real peace in human society at large. He stated further that religion is not an end in itself. It is the means for the realization of an ideal – the development and perfection of a man. The function of religion is to guide and help man to attain the highest perfection

Fasting

Hanifi (1980), in *Religious Institution in Islam* wrote that fasting is the fourth pillar of Islamic faith. The fasting is obligatory on every Muslim who is grown up and physically fit. The words “*saum*” means “to be at rest”. The institution on fasting in Islam clearly signifies obtaining from food and drink and sexual intercourse from dawn till sunset.

He added that fasting is common among many nations and with the exception of Zoroastrianism, it has been commended by all religions, but its modes and motives vary considerably in different religions. Fasting was practiced by the Jews as an act of mourning. Jesus Christ fasted for forty days before starting as a means of developing the inner faculties of man. The reason assigned in the Qur'an fasting is that it is intended to prevent evil tendency and to purify one's soul.

Hanifi (1980) stated further that fasting plays a double role of (1) teaching self-discipline and self-control in the way of Allah, and (2) acquainting the rich with the feeling of hunger and experienced by the poor. It also teaches us to conquer our passions and selfish desires.

Law

The Hanifi (1980), the term *Shari'ah* as a law in Islam means “the clear path to be followed”. The *Shari'ah* stipulates the Law of God and provides guidance for the regulation of life in the best interest of man. Its objective is to show the best way to man and provide him with the ways and means to fulfil his needs in the most successful and most beneficial way. The violation of this law is a sin as well as a social crime. The *Shari'ah*, as an infallible doctrine of duties, comprises the whole religious, social, political, domestic and private life in this world and prepare himself for the future life.”

Prof. Shushtery (1954) says that *Shari'ah* distinguishes between what is *sahih* (lawful), and what is *batil* (forbidden). Tabari, a Muslim historian, interprets *Shari'ah* as the law of inheritance, the punishment, the commandments and the prohibitions. Hanifi (1980) further explained that *Shari'ah* deals with all aspects of prohibitions. Hanifi (1980) further explained that *Shari'ah* deals with all aspects of life of a Muslim, both religious and secular. He also underscored that in Islamic political theory that in Islamic political theory, sovereignty belong to Allah. The Islamic state must be founded upon the law laid down by Allah through His Prophet.

In similar vein, Sayed (1983) who wrote *Islam as a Way of Life* in Filipino Muslims: Their Social Institutions and Cultural Achievement by Jocano (1983), related that *Shari'ah* is a Divine Law promulgated by God for man's well-being through His prophet. Allah says in the Qur'an: “He (Allah) hath ordained (*Shari'ah*) for you, that religion which he commended unto Noah, and that which We inspire in thee (Muhammad), and that which we commended unto Abraham and Moses and Jesus.” (XLII: 12). In another Qur'anic verse. “... for each we have appointed divine law (*Shari'ah*) and traced-out way.” (V: 48).

He added that *Shari'ah* is both religious and a legal; principle. It deals with religious observance and is concerned with mundane affairs and devotions such as Tahara (Purification), Salat (Prayers), Zakat (Alms), Saum (fasting) and Hadj (Pilgrimage) to Mecca for those who can afford the journey.

Rights of Others and Person's Honor

Hanifi (180) stated that as *Shari'ah* aims at the welfare of the whole humanity and foundation of an ideal society, it has enjoined along with the personal rights various obligations upon man which should be

done for the welfare of the society, state and of the whole humanity at large. A man must not encroach upon the rights of other men. Shari'ah has totally forbidden theft, robbery, bribery, forgery, cheating, interest, usury, for whatever man gains by these means is really obtained by causing loss and injury to others. Gambling, lottery, speculation and all games of chance have been prohibited, for in all of them he gains at the cost of losses to thousand other people. Monopoly, hoarding, black-marketing and all other forms of individual and social aggrandisement have been prohibited. Murder is not allowed for a man has no right to take away the lives of others for his personal gain and gratification. Adultery =, fornication an unnatural intercourse have been strictly prohibited for they impair health, vitiate the society, spread corruption and immorality in the community, cause venereal diseases, give rise to public disorder and disturbance, and all abominable crimes should be eliminated.

Islam has very high regard on valuing rights of others and person's honor. Hanifi (1980) pointed that among the individual rights are: (1) safety of person, (2) safety of honor, (3) safety of possession, (4) safety of marital relations, (5) safety of guardianship, (6) safety of rights in inheritance, and (7) safety of freedom in all lawful actions.

Animals and Nature

Writing about the rights of all creatures, Hanifi (1980) stated that God has honoured man with majority over His creatures. Everything has been created for his service. He should make proper use of the, to catch birds and imprison them in cages without any special purpose is considered abominable. "Islam does not approve even of the useless cutting of trees and bushes. Man can use their fruits and other produce, but he has no right to destroy them".

Family

Maulana Abul Ala Maududi, in Hanifi (1980), says: "The first cradle of man is family. It is here that primary character traits of man are set. As such it is not only the cradle of man but also the cradle of civilization." A family consists of the husband, the wife and their children. Islam assign to man the responsibility of earning and providing the necessities of wife. The wife has the duty of managing the household, training and bringing up the children and providing for her husband and children the greatest possible comfort and discontentment. The duty of the children is to respect and obey their parents and when they are grown up, to serve them and provide for their needs.

Helping the Poor and the Needy

The values of helping the poor and the needy is reflected in the institution of Zakat. Hanifi (1980) stated that Zakat or charity is one of the five foundations of religion, incumbent upon all adult Muslims who are sane, free, and possess Nisab (property). In the words of Ameer Ali, as quoted by Hanifi, "No religion of the world prior to Islam has consecrated the charity, the support of the widow, the orphan, and the helpless poor, by enrolling its principles among the positive enactments of the system".

Zakat or charity is an institutionalized way of translating the sentiments of compassion and craving to help the poor into practical action. It tends to counteract the trends toward the accumulation and concentration of wealth, and to reduce the gap between the rich and the poor. Muslims are enjoined to express their greatness of the Creator by helping the created out of what He has given them.

Zakat was a compulsory poor-tax, levied on definite forms of property and collected only from Muslims who had attained maturity and were in full possession of their faculties. The prophet framed some rules in regard to it, which were strictly followed by his successors. It was levied on (1) grain of the field, fruits, dates, grapes, etc. (2) animals, i.e., cattle, and other domestic quadrupeds, (3) gold and silver, and (4) merchandise.

The word Zakat has been derived from the root "zaka", which means "it grew" Zakat has been described as 'wealth which was taken from the rich and returned to the poor' (Bukhari 24:1). It is so called because the giving away of wealth and at the same time, it purifies the giver's heart of the inordinate love of wealth which brings numerous sins in its train.

The Religious and Social Value of Zakat, according to Hanifi (1980) is thus comprehensively stated in the following manner:

Islam is a religion of humanity. With this object in view, Islam has enjoined the institution of Zakat. It is the most benevolent institution in Islam. It serves as a purifying substance in the sphere of morality, social status, and economic strata. It is said that the benevolence is one of the two

mainstays of religion. The combination of *salat* and *zakat* is of frequent occurrence in the Qur'an. Prayer becomes meaningless if it does not lead to acts of benevolence. Love of Allah should be the motive in all charitable deeds, so that the very doing fosters the feeling that all mankind is but a single family. "And they give food out of love for Him to the poor and the orphan and the captive." (76:8). the only good things and well-earned wealth should be given in charity. The Holy prophet himself has described *zakat* as wealth "which is taken from the rich and returned to the poor."

The institution of *zakat* in Islam has not only provided the solution of wealth problem, but also showed the way to "develop higher sentiments and character-building, on which alone can be laid down the foundation of a lasting civilization for the human race... The institution of *zakat* instils fellow-feeling among them and thus strengthens the unity of the Muslim community as a whole. The institution of *zakat* discourages capitalism and attempts to solve the problem of disparity in wealth.

METHODOLOGY

This chapter describes the research design and procedures used in the study which subsumes (1) description of the population and the sample; (2) description of the schools from which the sample of subjects were drawn; (3) description of the three instruments (the 16 Personality Factor Questionnaire, Values Questionnaire and a Survey Instrument); (4) data gathering procedures which include: the sampling procedure, administrating the research instruments, scoring the answer sheets, and recording the responses; and (5) description of the statistical treatment of the data.

Population of the Study

The population of the study consisted of 1,610 Muslim college students from three State University and College (SUC) member institutions of higher learning in Central Mindanao.

Sample of the Study

The population of Muslim college students from the three institutions learning were added altogether to get the grand total of the population of the study which was the basis of determining the sample size using the following formula:

$$n = \frac{N}{1 + N e^2}$$

WHERE: N = is the population of the respondents
n = is the sample size
e = level of significance (.05)

Out of the 1,610 population, a size of 320 sample respondents was decided on the basis of the foregoing formula.

After determining the population and sample size of the study, a two-stage stratified random sampling by proportion allocation was used.

The first stage was to determine the appropriate sample size for every school by allocating samples on the basis of proportion population in each school.

The second stage was to determine the appropriate sample size for Islamic Studies and non-Islamic Studies students on the basis of allocated sample sizes in every school.

The following is a brief description of the institutions wherein the students as sampled respondents were studying.

Locale of the Study

School Locale I: The University of Southern Mindanao (USM)

Legal Bases. The MIT was created as a state college by virtue of Republic Act No. 762, otherwise known as the MIT Charter. This was approved into law on June 20, 1953 by then President Elpidio Quirino. Two years later Congress passed Republic Act No.988, known as the Enabling Act, approved by then

President Ramon Magsaysay on June 10, 1954. This vital legislation provided among others the initial appropriation of P200, 000.00 for the college operations in its first year which formally started on October 1, 1954.

The defunct Kabacan Provincial High School became the nucleus of the MIT on the strength of Provincial Board Resolution No. 164, s. 1954 effecting the transfer of all assets and liabilities of the said school to the college. The assets included 248 high school students, ten teachers and a clerk headed by a principal.

The first two decades of MIT's existence were characteristics by an astounding growth and development. This led to the conversion of the MIT into University of Southern Mindanao by virtue of Presidential Decree No. 1312 issued on March 13, 1978 by then President Ferdinand E. Marcos. This was made possible through the initiative and leadership of them President Jaman S. Imlan who was serving his third year term as College President. Among the vital components for the making of a University, was the establishment of the 300-hectare research center in coordination with the Philippine Council for Agriculture, resources and Research and Development (PCARRD) in 1975 which at that time was centrepiece of President Imlan's component has been contributing largely to the Extension and Production functions of the University in addition to its being a venue for faculty and student researches.

Academic programs. The phenomenal growth of the College, Particularly in terms of academic programs, enrolment and supporting components such as faculty and infrastructure development. Coupled with a growing concern and support of the national government of the then increasing popularity of higher education in agriculture, led to the gradual expansion of MIT's academic programs and additional provision of the necessary support components.

At the beginning only three undergraduate curriculum were offered, namely: BS in Agriculture, BS in Home Technology. For post-secondary technical courses, Rubber Technology and Farm mechanics were also offered by the Agriculture department. The Secondary Department offered three curricula, namely: Vocational Agriculture, Homemaking and Trades.

Academic-related programs. In support of the MIT's academic programs, research, extension, and agribusiness production have been pursued vigorously. Thus, the 300-hectare research outputs were disseminated through the extension Office to the end-users. Likewise, agribusiness production projects were expended and continually upgraded both for instructional purposes and show windows for agricultural production and extension (Dela Cruz, 1998).

School Locale 2: Mindanao State University – Marawi City

Created under RA 1387 as amended, the Mindanao State University was established in Marawi City on September 1, 1961. Dr. Antonio Isidro, formerly the Vice President for Academic Affairs of the University of the Philippines, was elected as its first President and founder.

An initial enrolment of 282 freshmen students from various parts of Mindanao, Sulu, and Palawan (MINSUPALA) constituted the first batch of pioneering students.

MSU started with three colleges namely: College of Liberal Arts (now divided into: the College of Natural Sciences and Mathematics and the College of Social Science and Humanities, College of Education, and the College of Community Development and Public Administration (now College of Public Affairs). After more than 3 decades of operation, it has grown into a multi-campus university system with 17 colleges and degree-granting in the Marawi campus alone, and 6 other autonomous campuses scattered in strategic location in Mindanao: MSU Iligan, MSU Jolo, MSU Naawan, MSU Tawi-Tawi, MSU General Santos, and MSU Maguindanao.

School Locale 3: Cotabato City State Polytechnic College, Cotabato City

The former Cotabato High School founded and located at the present site of the Cotabato City Central Pilot Elementary School in 1924 served as the nucleus of the CCSPC.

After World War II, this institution was relocated and was closed for four years. Then, in 1945 it was opened under the new umbrella named Provincial High School until 1975. The growth of student population in this institution increased rapidly. The school was managed by the Cotabato Administration with the help of the Commissioner Simeon Datumanong, and Mayor Juan J. Ty.

The school's problem of expansion was brought to the national administration in order to be fully managed with its increasing population. By 1977, July 20, the transfer of the school to the national government took place, and it was named Cotabato City National High School.

During the early 1980s, the national high school administration under the vigorous leadership of Dr. Payakan G. Tilendo decided that the school should be converted into a state college. With the help of

Maguindanao leaders, he successfully realized his plans to make this institution into a state college on September 27, 1983. It was named Cotabato City State Polytechnic College.

Instrumentation

Three instruments were used for the study: the Sixteen Personality Factors questionnaire Form E, a standardized one, and the two were: Values Questionnaire and a Survey Instrument which was developed by the researcher.

Sixteen Personality Factors Questionnaire

16 PF Form E

The 16 PF is a questionnaire designed to measure normal dimensions of personality. The test provides sixteen basic scores for adults. These scores represent the following personality factors: Warmth (A), Intelligence (B), Ego Strength (C), Dominance (E), and Impulsivity (F), group Conformity (G), Boldness (H), tendermindedness (I), Suspiciousness (L), Imagination (M), Shrewdness (N), Guilt Proneness (O), Rebelliousness (Q1), Self-sufficiency (Q2), Compulsivity (Q3), and Free-Floating Anxiety (Q4).

Using factor analysis, Raymond Cattell developed the PF starting 1949. The test has been validated using different populations. At present time, five forms of the test are available which have been used for different kinds of clientele.

Form E of the Sixteen PF was used in this study. This form was specifically chosen because, according to Cattell, Form E was intended for people with reading ability below those of the sixth grade. Survey of reading abilities of freshmen college students of the Notre Dame University conducted by Tugbo and Tabora during the school years 1969 to 1973 showed that most of the freshmen college students had their reading abilities of grade levels four and five. In another survey, Jayne and Tabora found similar results when freshmen college students of the University of Southern Mindanao were surveyed during the school year 1978-1979. The apparently low reading abilities were attributed to the students' reading English as a second language.

Reliability and Validity of the 16PF

The 16PF is an objectively scored test. Because of this fact, the "conspect reliability coefficients are potentially perfect, i.e., equal to +1.0." The direct construct validity of the items which show that the items are good measures of the personality factors are the following: Warmth, .66; Intelligence, .70; ego Strength, .75; Dominance, .71; Impulsivity, .79; Group Conformity, .65; Boldness, .81; emotional sensitivity, .80; Suspiciousness, .66; Imagination, .41; Shrewdness, .21; Guilt proneness, .78; Rebelliousness, .05; Self-sufficiency, .77; Compulsivity, .67; and Free-Floating anxiety, .83.

The Values Questionnaire

A value questionnaire was also administered to the same respondents. The Values questionnaire consisted of 15 Choice Values.

The formulation questions for values was based on the five classification of human acts and values in Islam as prescribed in its "Shari'ah" where in each item consisted of five choices with which every choice represented one of the following value coding which was adopted for the purpose of the study:

- Value 5: Fardhu (obligatory/ highly recommended)
- Value 4: Sunnah (optional/ recommended)
- Value 3: Mubah (Permissible)
- Value 2: Makruh (undesirable)
- Value 1: Haram (Prohibited)

Scoring the Values

Each respondent's scores in all the Values 5, 4, 3, 2, and 1 were analysed in terms of mean scores and the same were operationalized through the following formula:

$$X = \frac{V1 \dots 5}{\text{\# of items}}$$

Where:

X = is the mean score for each Value Category

$V_1 \dots V_5$ = is the raw score for each Value Category, i.e. raw score for Value 5, Value 4, Value 3, Value 2 and Value 1 respectively.

of items = is the number of items in each value category and was as constant divisor for every raw score of each respondent in all the four categories of value (Values 5, 4, 3, 2, and 1) in order to get the mean for every value for each respondents.

The Descriptive Code of the Values

In order to lessen the possibility of faking good answers the values questionnaire is designed using a cyclical technique and respondents were made to mark check on every item that best represent individual values. The value categories of the selections in each item was unknown to the respondents.

The following values each has its own nominal code, to wit:

- | | |
|-----------------------------------|-----|
| a) Obligatory/ Highly Recommended | = 5 |
| b) Recommended | = 4 |
| c) Permissible | = 3 |
| d) Undesirable | = 2 |
| e) Forbidden | = 1 |

The foregoing values are represented in each item in the values questionnaire where choices are arranged in the following order as follows: (1) 5, 4, 3, 2, and 1 for items 1, 6, and 11, (2) 4, 3, 2, 1, and 5 for items 2, 7, 12 (3) 3, 2, 1, 5, and 4 for items 3, 8, 13 (4) 2, 1, 5, 4, and 3 for items 4, 9, 14, and (5) 1, 5, 4, 3, and 2 for items 5, 10, 15.

The Survey Instrument

A survey instrument was developed by the researcher and the objective of the same was to focus on selected demographic profile and environmental variables. The variables which were included in the questionnaire were age, sex and peace and order condition.

Data Gathering Procedure

In order to obtain a sample of 320 subjects which included proportionate number of Islamic Studies and Non-Islamic Studies Muslim college students, a two stage stratified random sampling technique was utilized. Group of 78 Islamic Studies Muslim College students and 242 non-Islamic Studies students were selected from each of the two universities and a college in Central Mindanao. The two universities were the University of Southern Mindanao, Mindanao State University in Marawi City and the college was the Cotabato City State Polytechnic College in central Mindanao. Male and Female students were included in the sample respondents.

In order to lessen the threat of an unfamiliar occurrences on the part of the respondents, the questionnaires were administered during their class hours.

Administering the Instrument

Two instructors administered the instruments to the students in the classrooms where the students met for their classes. And instructor administered the instruments in every University. The researcher and the contact instructor in each University both read the manual and tried to understand the mechanics of administering the instruments. The rationale for asking the assistance of the instructor in the respective universities in the administration of the instruments was to elicit rapport which was necessary to be developed before the administration of the instruments, which was easier to build when the administrator of the instruments is familiar to them.

Before the instruments and answer sheet were distributed to the students, the objective for the administration of the instruments was explained to them. The students were made to become aware that the data were gathered for a research whose purpose was to understand the Islamic studies and non-Islamic studies Muslim college students better.

It was made clear to them that their cooperation in terms of responding honestly to the instruments might facilitate the possible creation of regional and educational policies which would benefit both Islamic Studies and non-Islamic Studies Muslim College students. They were also told that they were not taking a test and that there will be no right nor wrong answers. The reasons for these assurance was to eliminate the threat that usually go along with examination. They were told that since group data will be needed, there is no need for them to write their names on the answer sheets. The students were instructed to complete the survey

instrument first before responding to the 16 PF and the Values questionnaire. Since the reusable 16PF Form E questionnaire was used, the students were told to write all answers to the 16PF questions on the answer sheet.

Instructions printed on the instruments were read orally by the instructor administering the instrument with the assistance of the researcher while the students read silently from their booklets. Examples on how to fill out these instruments were given. Questions on the mechanics of responding to the instruments entertained before the subjects were allowed to answer the questions themselves.

Statistical Treatment of the Data

The following statistical procedures were used in order to arrive t answers to the research questions:

1. Data were tabulated, graphed, and statistically analysed. Descriptive statistics (means, frequency counts and percentages) aided in the summary of the respondents age, sex, and peace and order condition.
2. In order to provide information on the personality profiles and values of the Muslim students and of selected groups of Islamic Studies and Non-Islamic Studies Muslim College Students, means were computed for each of the 16 PF for the entire respondents and for each group. As for the coded values the weighted means were calculated to establish the aggregate value of the respondents.

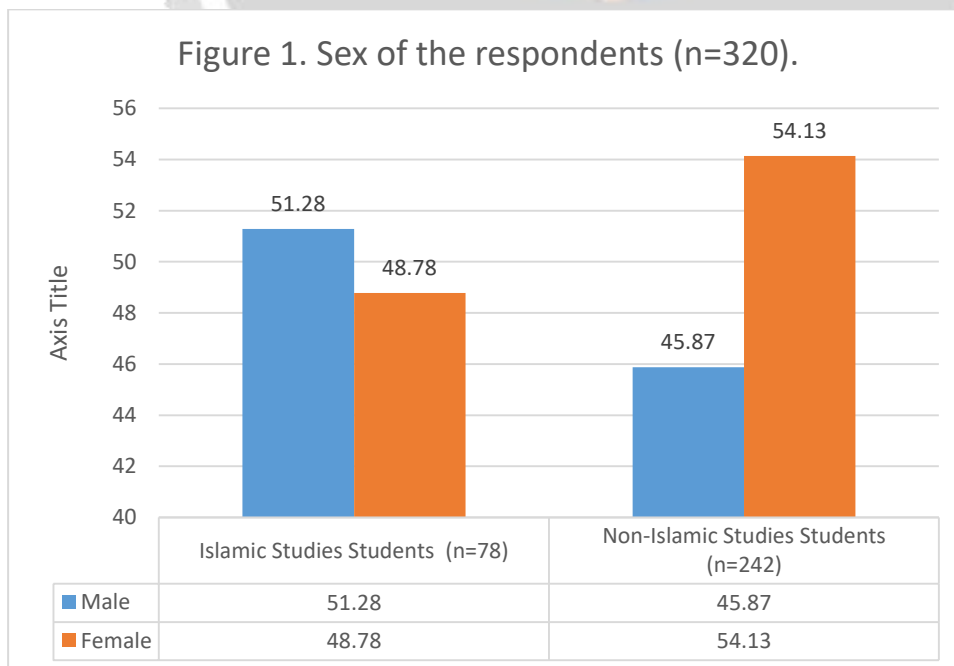
RESULTS AND DISCUSSION

Respondents' Background

Data on the personality and values of Muslim college students in Central Mindanao were drawn from a representative sample of 320 college students who were enrolled in both Islamic Studies (IS) and non-Islamic Studies (NIS) in three stat institutions during the second semester, 1998-1999. This chapter presents the results and discussion. The first portion presents the socio-demographic profile of the respondents.

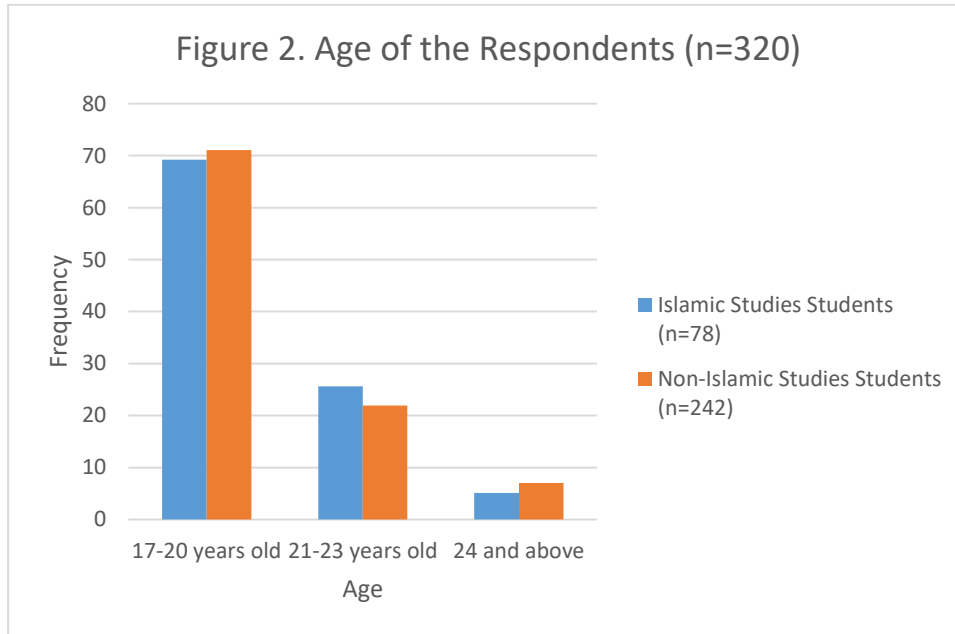
Sex of the respondents. The non-Islamic studies students group is represented by 242 (75%) respondents. The Islamic Studies students group accounts for only 25%. This indicates that there were more than non-Islamic Studies students than their Islamic Studies students'.

Of the 320 respondents, 151 or 47.19% were males and 169 or 52.81% were females. By the proportional representation of sample, the non-Islamic group had higher percentage of females (54.13%) against the Islamic studies students group with 51.28% males. On the whole there were more females than males enrolling in non-Islamic Studies education and vice versa for the Islamic Students.

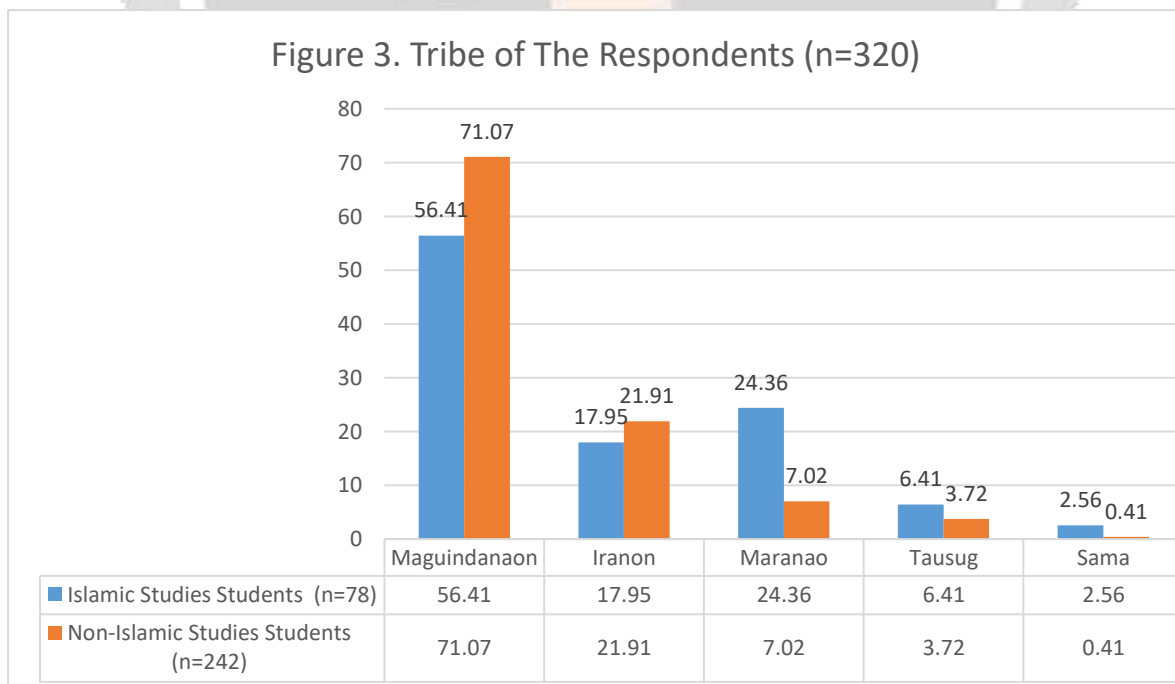


Age of the Respondents

The age profile of the respondents shows that majority (70.63%) of both Islamic Studies and Non-Islamic Studies students fell within the age bracket of 21-23 years old (25.90%) and 6.56% for age bracket of 24 and above. This indicates that the students enrolled in both disciplines are young. But the average age of the Islamic and non-Islamic Studies students were 19.78 and 19.93, respectively.



Tribe of the Respondents. The Maguindanaon constituted the largest part of the respondents for the categories having constituted 55.63% as against 44.37% for Iranons, Maranaos, Tausugs, and Sama combined. The Maranao ranks next to the Maguindanaons with 90 or 28.13% respondents followed by Iranon, Tausug and Sama as last in both categories.



Environmental Information of the Respondents

Peace and Order Condition

The findings related to the environmental aspects of the respondents' background relating to the extent of their worry and bothering on peace and order disclose the respondents' response on worry on peace and order, specifically on: AFP-MILF conflicts, AFP-MNLF conflicts, rape, family feuds or "redo" and kidnapping, threat of NPA, and political rivalry.

AFP-MILF conflicts. Of the 320 respondents, 136 or 42.50% were strongly bothered of the AFP-MILF conflict, while 80 or 25.00%, 60 or 18.75%, 20 or 24 or 7.50 were either strongly. Moderately, slightly and lowly bothered correspondingly.

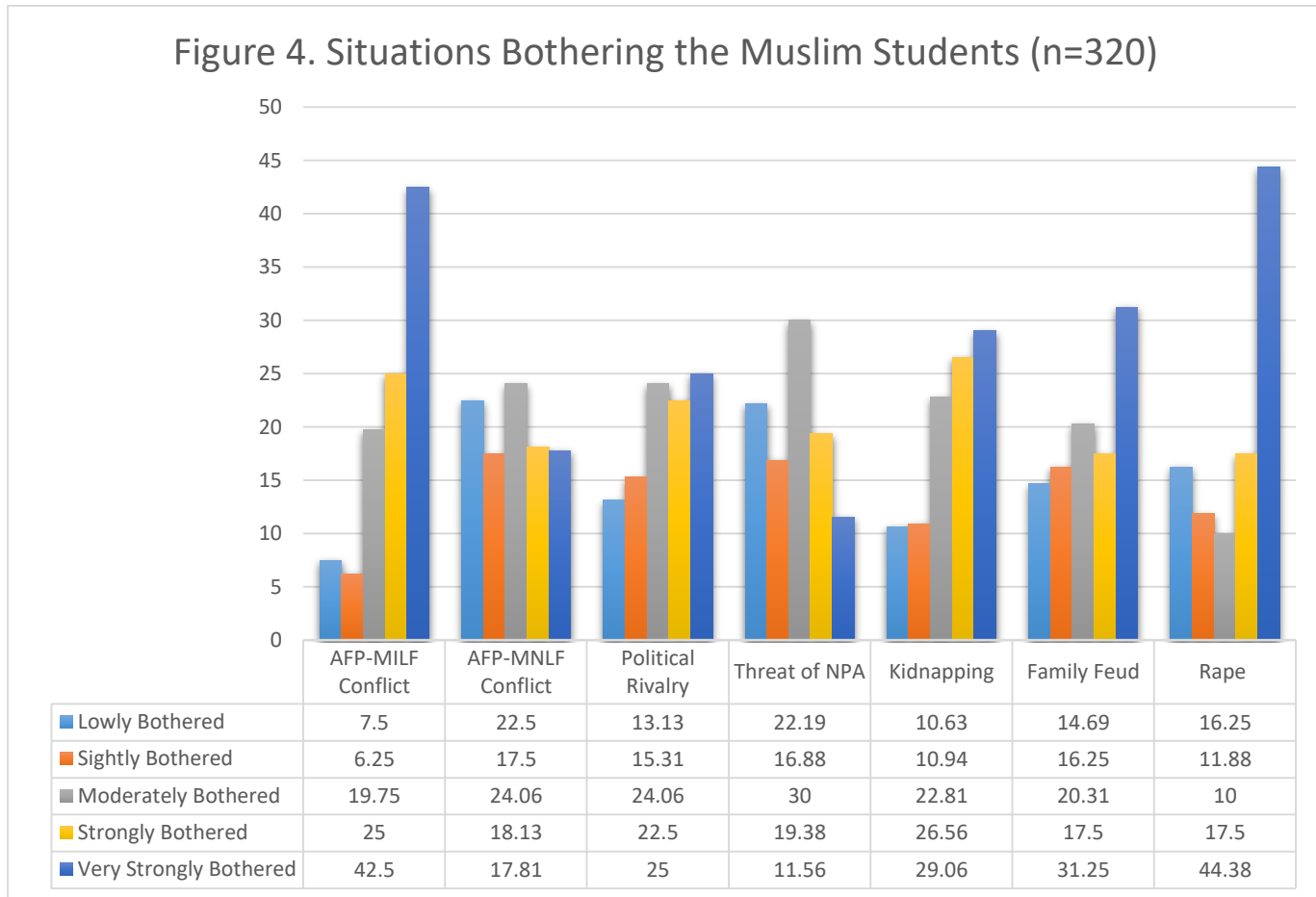
AFP-MNLF Conflict. The greater portion, 77 or 24.06% respondents revealed that they were moderately bothered of the AFP-MNLF conflicts while 72 or 22.50% or 17.50% or 18.13% and 57 or 17.81% were those lowly, slightly, strongly, and very strongly bothered, respectively.

Rape. On the occurrence of rape as it exists in reality. 142 respondents or 44.38% were strongly bothered on the occurrence of "redo" followed by 65 or 30.31%, 56 or 17.50%, 52 or 16.255 and 47 or 14.69% respondents who correspondingly indicated that they were moderately, strongly, slightly, and lowly bothered on such social ill.

Threat of NPA. Simply moderately bothered about the threat of NPA were 96 or 30.00% of the respondents while 71 or 22.19, 62 or 19.38%, 54 or 16.88, and 37 or 11.56% correspondingly were those lowly, strongly, slightly, very strongly bothered respondents.

Political rivalries. Among the respondents 80 or 25.00% were very strongly bothered about political rivalry followed by 77 or 24.06%, 72 or 22.50%, 49 or 15.31% and 42 or 13.13% who were moderately, strongly, slightly, and lowly bothered respondents, respectively.

The result reveal that rape turns to be the most alarming of all items having accounted for 44.38% followed only by AFP-MILF Conflicts with 42.50% bothering them very strongly. Family feuds or "redo", kidnapping political rivalry and AFP-MNLF Conflicts came out in that order with 31.25, 29.06, 25.00, and 11.81 percent, respectively.



The mean response on the 7 peace and order concerns. When asked as to whether or not they are worried about the peace and order condition, all (100%) of the respondents indicated that they were really worried. There were seven phenomena relating to peace and order. It was found out that based on the average obtained for each situation, the fighting between the Armed Forces of the Philippines and the Bangsa Moro Islamic Armed Forces of the Moro Islamic Liberation Front with the mean value of 4.12 and 3.81 for Islamic Studies students and non-Islamic studies students, respectively.

Rape and kidnapping followed very closely with a mean value of 3.61 and 3.52, respectively still for both Islamic Studies and Non-Islamic Studies students.

Table 1. Environmental Information of the Respondents.

SITUATIONS (PEACE AND ORDER CONCERNS)	ISLAMIC STUDIES STUDENTS (n=78) Average	NON-ISLAMIC STUDIES STUDENTS (n=242) Average	TOTAL SAMPLE N=320 Average
<i>AFP-MILF Fighting</i>	4.12	3.81	3.88
<i>AFP-MNLF Conflicts</i>	2.79	2.94	2.91
<i>Political Rivalry</i>	3.28	3.31	3.30
<i>Threats of NPA</i>	2.69	2.84	2.81
<i>Kidnapping</i>	3.26	3.60	3.52
<i>Rape</i>	3.65	3.60	3.52

Legend:

- 5 – Very strongly bothered
- 4 – Strongly bothered
- 3 – Moderately bothered
- 2 – Slightly bothered
- 1 – Lowly bothered

Hometown Characteristics of the Muslim students

This portion discusses the findings on the respondents; hometowns’ characteristics as well as related environmental questions. The characteristics included the presence or existence of masjid, *jamaan* (prayer area excluding Friday congregational prayer), and *madaaris* (Islamic schools), as well as school type, type of high school graduated from and evacuation experience. Findings in relation to environmental factors are discussed below.

The characteristics of hometown of the Muslim students were included in the survey and was a part of the environmental factors.

Presence of masjid. The biggest percentage of respondents, 157 or 49.06%, indicated that there are many masjid in their hometown while 101 or 31.56%, 51 or 15.94%, and 11 or 3.44% were those whose hometown has an average, few, and no masjid at all, respectively.

Presence of jamaan. The *jamaan* is a type of structure where prayers are held except the Friday congregational prayer. A total of 111 or 34.69% of the respondents are those whose hometown has an average number of *jamaan* while 94 or 29.38%, 81 or 21.31%, and 34 or 10.63% were those having few, many and none, respectively.

Presence of Madaaris. Madaris or Islamic schools is an important institution in many Muslim communities. Many hometown of the respondents (123 or 38.44%) has an average presence of *madaaris* while 98 or 30.63%, 77 or 24.06% and 22 or 6.86% were those having few, many, and none, respectively.

Table 2a. Hometown Characteristics of the Muslim students

VARIABLES	NONE		FEW		AVERAGE		MANY		TOTAL		MEAN
	f	%	f	%	f	%	f	%	f	%	
Presence of Masjid	11	3.44	51	15.94	101	31.56	157	49.06	320	100	3.26
Presence of Jamaan	34	10.63	94	29.38	111	34.69	81	25.31	320	100	2.75
Presence of Madaaris	22	6.86	98	30.63	123	38.44	77	24.06	320	100	2.80

Legend:

- 1 – none
- 2 – few
- 3 – average
- 4 – many

Based on the above findings many hometown are provided with a good number of mosques and places without mosques are provided with *jamaan*. Only very few town have few *madaaris* but majority of them have adequate number of *madaaris*.

Hometown Characteristics of the Islamic Studies Muslim College Students

The Presence of masjid. Out of the 78 Islamic Studies students, 36 or 46.15% were those having many masjid while those having average, few and none accounted for 26 or 33.33%, 11 or 14.11% and 5 or 6.41% respectively.

The Presence of Madaaris. There were 30 or 38.46% whose hometown had an average number of Madaris, while 26, 19, and 3 percentages of 33.33, 24.36, and 3.85 for those having few, many and none, respectively.

Table 2b. Hometown Characteristics of the Islamic Studies Muslim College Students (Mode of Existence).

MODE OF EXISTENCE		ISLAMIC STUDIES STUDENTS (n=78)			NON-ISLAMIC STUDIES STUDENTS (n=240)			TOTAL n=320
		Masjid	Jamaan	Madaris	Masjid	Jamaan	Madaris	
		F	5	13	3	6	21	
%	6.41	16.67	3.85	2.48	8.68	7.85	100	

FEW	F	11	21	26	40	73	72	320
	%	14.11	26.92	33.33	16.53	30.17	29.75	100
AVERAGE	F	26	24	30	75	87	93	320
	%	33.33	30.77	38.46	30.99	35.95	38.43	100
MANY	F	36	20	19	121	61	58	320
	%	46.15	25.64	24.36	50.00	25.20	23.97	100
TOTAL	F	78	78	78	242	242	242	
	%	100	100	100	100	100	100	
MEAN		3.19	2.65	2.83	3.29	2.78	2.79	

The Presence of Masjid. Out of 242 non-Islamic Studies respondents, 121 or 50.00% were those having many masjid while those having average, few and none accounted for 75 or 30.99%, 40 or 16.53% and 6 or 2.48% respectively.

The Presence of Jamaan. The presence of *jamaan* in the hometown of the respondents revealed the frequency and percentages of 87 or 35.85%, 73 or 30.17%, 61 or 25.20% and 21 or 8.68% of the non-Islamic studies students, correspondingly, with average, few, many and none, respectively.

The Presence of Madaaris. There were 93 or 38.43% whose hometown had an average number of Madaris, while 58, 72, and 19 with percentages 29.75, 23.97, and 7.85 for those having few, many and none respectively.

The Mean Scores on the Respondents' Hometown Characteristics

The respondents mean scores on the characteristics of their hometown was found out that the presence of the following were on an average status: *masjid*, *jamaan*, *madaaris*, with the mean interpretation value of 3.19 ad 3.29; 2.65 and 2.78; 2.83 and 2.79; for both Islamic Studies Students and Non-Islamic Studies Students, respectively.

Do Muslim College Students in three institutions in Central Mindanao have common personality and values?

The first problem addressed by this study was concerning the identification of the personality and values of Muslim college students (Islamic Studies and Non-Islamic Studies) in three institutions in Central Mindanao. Particularly, attempt was made to determine whether there is commonality in their personality and values.

Before attempting to answer this problem, a closer look on the distribution of respondents' responses on the sixteen personality factors based on the 7 scales of sten score interpretation in needed. The findings showed that majority of the respondents has clustered in the same sten scale that is, **average**, for sten score of 5 to 6 for all the 16 Personality Factors namely, *warmth*, *intelligence*, *ego strength*, *dominance*, *impulsivity*, *group conformity*, *boldness*, *tendermidedness*, *suspiciousness*, *imagination*, *shrewdness*, *guilt*, *proneess*, *rebelliousness*, *self-sufficiency*, *compulsivity*, *free-floating anxiety*.

Therefore, it can be safely stated that personality of the Muslim students as a whole is **average** on all sixteen factors stated above.

Tabora (1999) implicitly opined that: "Personality norm tend to become more universal, so that due to the continuous modernity of the world, one cannot help but to become more adjusted to the normal personality dimension acceptable in the global arena".

The values of the respondents were found out to be mostly within the normative values of Islam categorized as obligatory, recommended, and permissible with only very few who obtained either undesirable or forbidden values.

The values of the Muslim college respondents turns out that there were three (3) Value Dimension which came out to be within Value 5 (obligatory/ *fardh*). These are values on: preference to acquire knowledge; fasting, and law with mean of 4.77, 4.57, and 4.86 which are domestic, spiritual, and political values, respectively.

Eight value dimensions of the respondents were found to fall under Value 4 (recommended/ *Sunnah*) category of Islamic values and within the 3.05 – 4.49 bracket. There are values on: prayer (3.81); helping the poor and the needy (4.48); Deen al Islam (3.90); right of others (4.14); family (4.01); animals (3.72); resources

(3.68)' and person's honor (3.71). Prayer and Deen al Islam (religion) are spiritual values. Rights of others is political value. Family and person's honor are social values. Animals and nature are econo-environmental values.

Finally, four Value Dimensions came out as "Mubah" or Permissible values. These are values on: intellect (3.12); individual self (3.12); property (3.12); and jihad (3.37). The mean as indicated are within the 2.50 – 3.49 bracket. Intellect and Individual self are domestic values. Property and Jihad are economic and spiritual values, respectively.

Therefore, the data reflect that although not all of the respondents' value clustered around value 5 or obligatory values, still their values are within the normative values of Islam. On the whole, the respondents never obtained either an undesirable or forbidden values for the 15 value dimensions used in the study.

What are the personality profiles and values of the selected group of Islamic Studies Students and Non-Islamic Studies Students using each factor and all factors in the 16 PF combined, and each value and all values in the 15 value dimensions combined?

The Personality of Muslim College Students (Islamic Studies Students and Non-Islamic Studies Students)

The second problem addressed by this study was concerning the identification of the personality and values of Muslim college students particularly those enrolled in Islamic Studies and Non-Islamic Studies in three state universities and colleges in Central Mindanao. More specifically, their personality and values were investigated using each factor and all factors in the 16 Personality factors combined, and each value and all values in the 15 value dimensions combined.

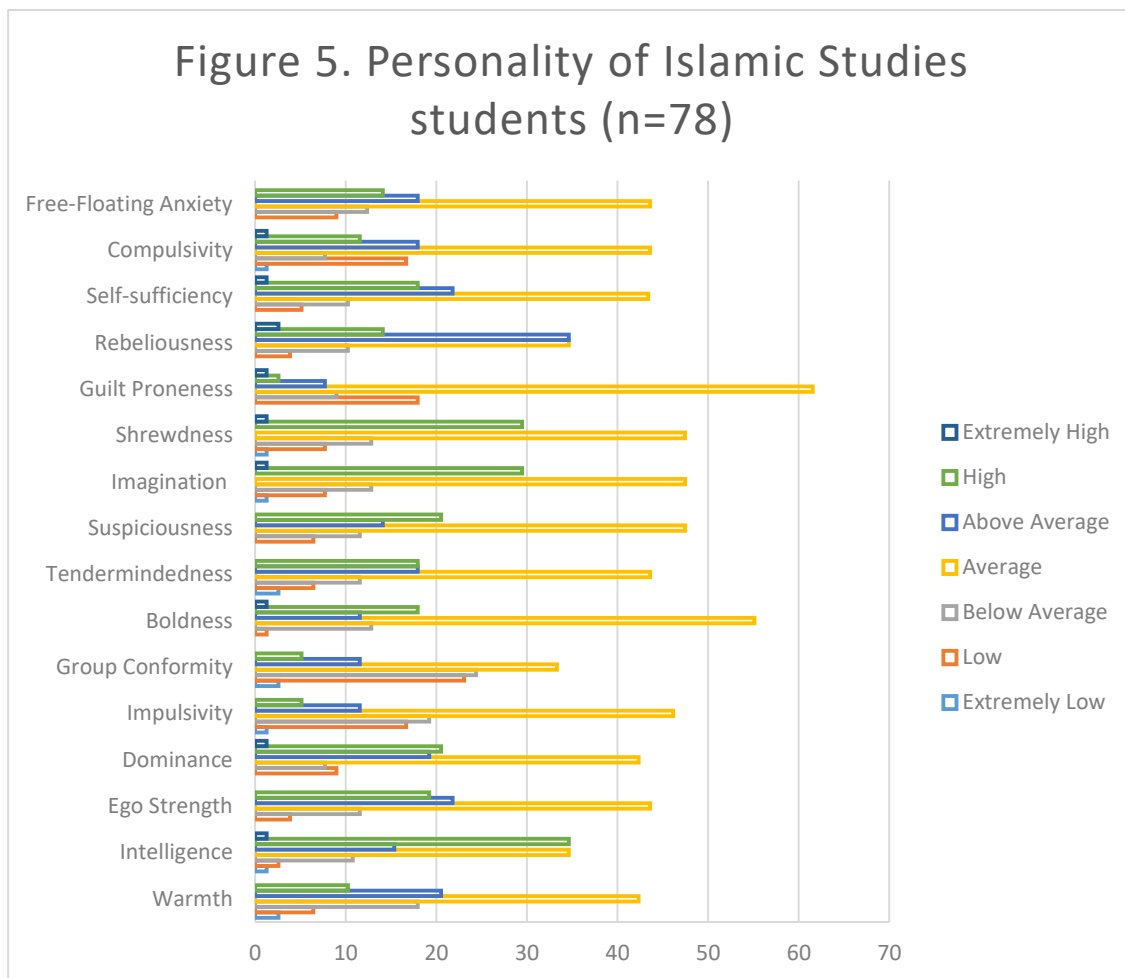
The Personality of the Islamic Studies Students

Summarized in the Figure 5, except on intelligence the 15 personality factors like warmth, ego, strength, dominance, impulsivity, group conformity, boldness, tendermindedness, suspiciousness, imagination, shrewdness, guilt proneness, rebelliousness, self-sufficiency, compulsivity, and free-floating anxiety are falling under average for the Islamic Studies Students.

However, personality factors like warmth, intelligence, ego strength, dominance, boldness, suspiciousness, imagination, rebelliousness, self-sufficiency and free-floating anxiety are considered by the Islamic Studies respondents to be high.

About nine personalities, such as warmth, intelligence, ego strength, tendermindedness, shrewdness, rebelliousness, self-sufficiency, compulsivity and free floating anxiety to the Islamic Studies respondents are above average.

Some personalities, like impulsivity, boldness, shrewdness, rebelliousness, and free-floating anxiety are considered below average.



The Personalities on group conformity, shrewdness, guilt-proneness, and compulsivity are low to them.

Quite few believed that the sixteen personality factors were considered either extremely high or extremely low.

Personality factors like warmth, intelligence, ego strength, boldness, rebelliousness, self-sufficiency and free-floating anxiety were treated average, above average and high by the Islamic Studies Students, but more of them accepted the average.

The results imply that the Islamic studies personalities are neither so good nor they are too bad. But they all fall on the average which can still be developed. The room for the development of their personalities is still awaiting for the educational institutions and educators. Administrators of Islamic Studies therefore, should strive harder to enrich/ improve their curriculum if they desire to develop wholesome and highly acceptable personalities.

Personality of non-Islamic Studies Students

Based on a Figure 6, the frequency of the personality factors clustered in 7 sten scales except for imagination, about fifteen personality factors like warmth, intelligence, ego strength, dominance, impulsivity, group conformity, boldness, tendermindedness, suspiciousness, shrewdness, guilt proneness, rebelliousness, self-sufficiency, compulsivity, and free-floating anxiety belong to average for the non-Islamic Studies Students.

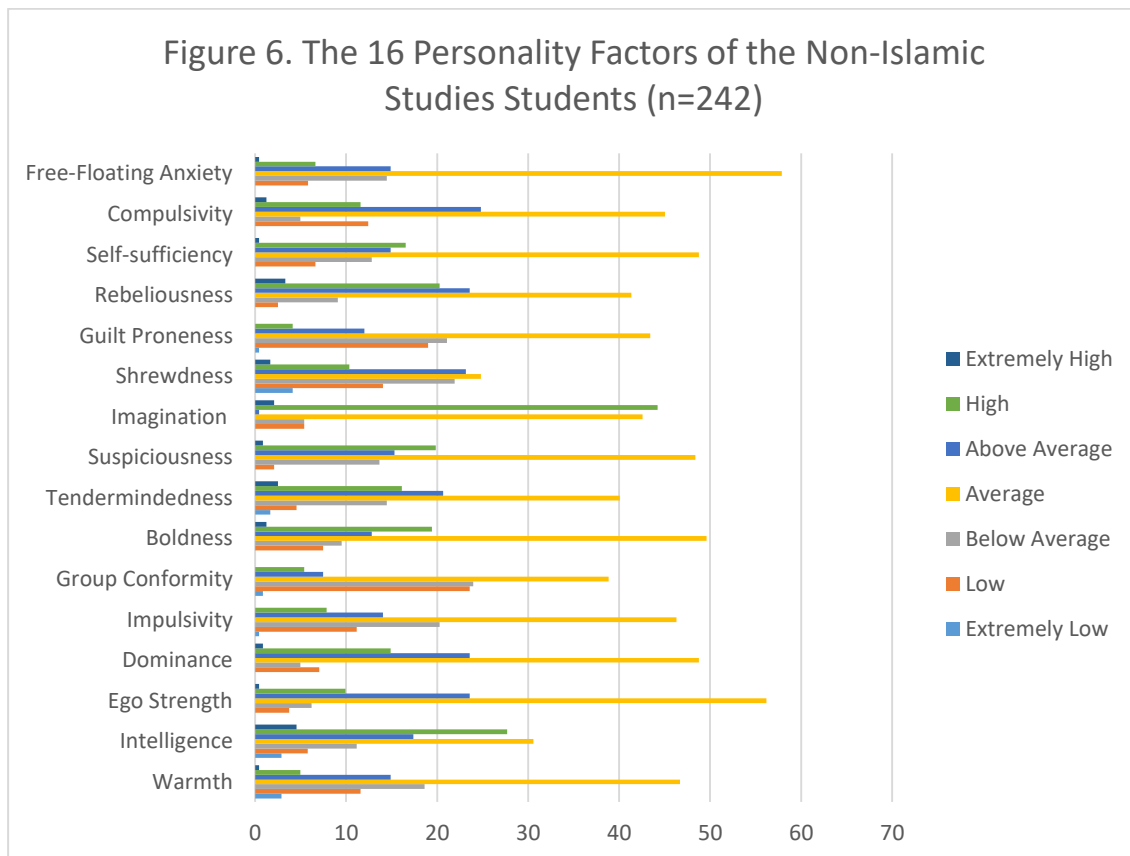
Nevertheless, factors on personality such as intelligence, ego strength, dominance, impulsivity, boldness, tendermindedness, suspiciousness, shrewdness, rebelliousness, self-sufficiency, compulsivity, and free-floating anxiety, to the non-Islamic Studies Students are above average.

To some extent, personalities like warmth, impulsivity, group conformity, imagination, guilt proneness, rebelliousness, self-sufficiency, and free-floating anxiety were thought about as below average. Their personalities on group conformity, guilt proneness, and compulsivity were low.

Scarcely, if any, believed that the sixteen personality factors considered either extremely low or extremely high.

Personality factors like intelligence, ego strength, dominance, tendermindedness, suspiciousness, rebelliousness, self-sufficiency, compulsivity and free-floating anxiety were treated average, above average and high by the non-Islamic Studies Students, but more of them chose the average.

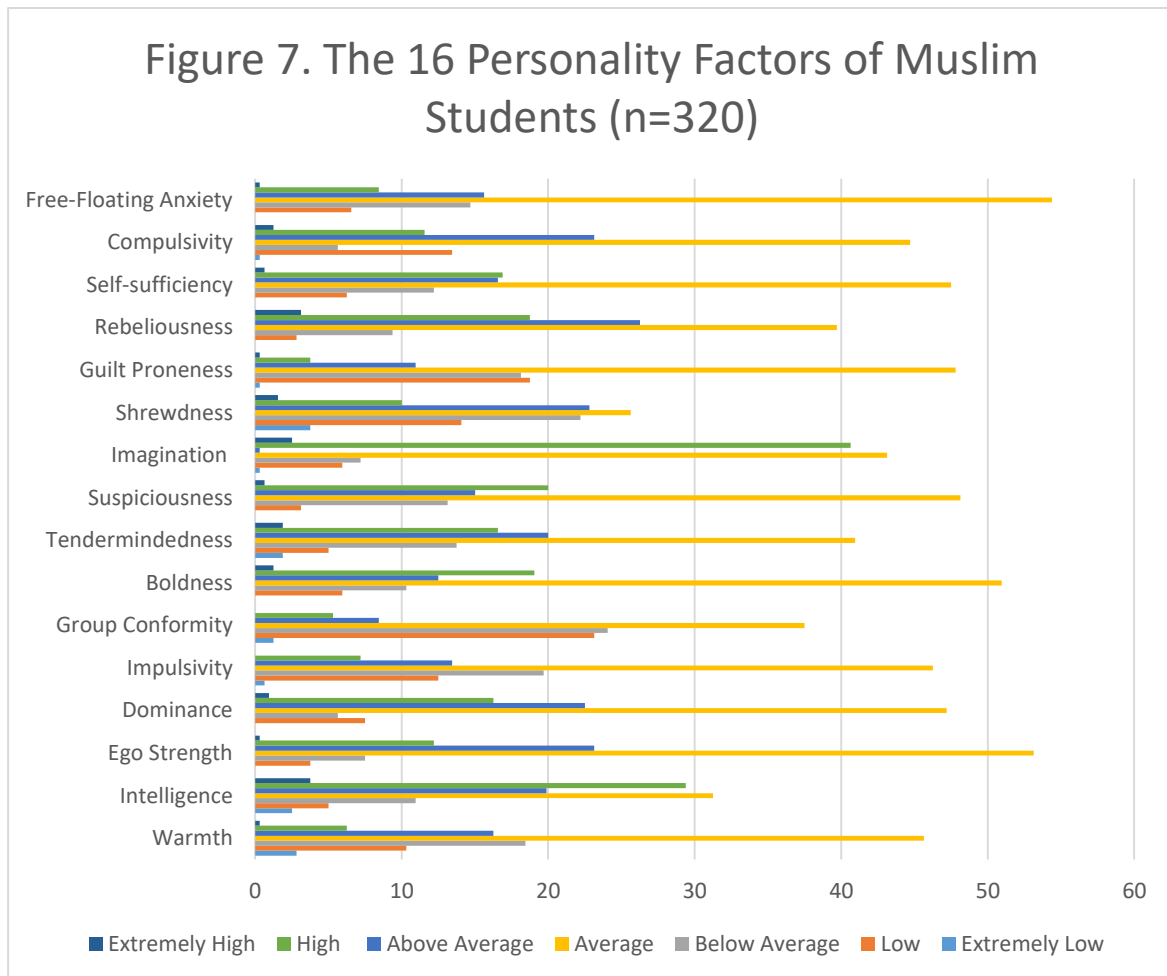
Like the personalities of the Islamic Studies Students, it could be figured out that the non-Islamic studies Students' personalities are fair. Except on imagination, they all fall on average which can still be enhanced. Social Sciences curricula should be enriched for the students to be high on positive personality aspects and become lower on negative personality traits.



By taking a closer scrutiny on Figure 7, the two personality factors on the non-Islamic Studies on group conformity and guilt-proneness tended to be filling under average, below average, and low.

In Cattell's interpretation, a low score on group conformity can mean that an individual possessed any, some, or all of these traits: quitting, fickle, frivolous, self-indulgent, slack, indolent, undependable, and disregards obligations to people; and self-confident, cheerful, resilient, impenitent, placid expedient, insensitive to people's approval or disapproval, does not care, rudely vigorous, no fears, and given to simple action for guilt proneness personality factor.

Undeniably, the curriculum can be partly speculated as reasons why such two factors tended to be more of average, below average and low than above average and high for the non-Islamic Studies Students. Islamic Studies curriculum focuses on subject areas geared towards developing amiable and moderate personality while non-Islamic Studies Students or Social Science curriculum cannot be at par with the former in instilling a greatly acceptable guilt-



proneness and group-conformity personalities upon the Muslim students. It is further speculated that besides curriculum, the interplay of varying influences and experiences from the time of individual existence could be implied as among the reasons why such personality factors tend to be better than the Islamic Studies group of students.

The Larger Picture

Personality of Muslim College Students

Discernible in data is the whole picture of the personality factors like warmth, intelligence, ego strength, dominance, impulsivity, group conformity, boldness, tendermindedness, suspiciousness, imagination, shrewdness, guilt-proneness, rebelliousness, self-sufficiency, compulsivity and free-floating anxiety belong to average for the whole Muslim college students.

Nevertheless, personality factors like intelligence, ego strength, dominance, boldness, tendermindedness, suspiciousness, imagination, rebelliousness, self-sufficiency and compulsivity are taken as high by the Muslim college students.

Some thirteen personalities, such as warmth, intelligence, ego strength, dominance, impulsivity, boldness, tendermindedness, suspiciousness, shrewdness, rebelliousness, self-sufficiency, compulsivity and free-floating anxiety to the Muslim college students are above average.

Some personalities like warmth, impulsivity, group conformity, boldness, tendermindedness, suspiciousness, imagination, shrewdness, guilt-proneness, rebelliousness, self-sufficiency and free floating anxiety were considered below average while warmth, impulsivity, group conformity, shrewdness, guilt proneness personalities were low to them.

Treated an average, quite a few, it at all, believed that the sixteen personality factors were revealed either extremely low or extremely high.

Treated as average, above average, and high by the Muslim college students are personality factors like intelligence, ego strength, dominance, boldness, tendermindedness, suspiciousness, rebelliousness, self-sufficiency and compulsivity but more of them accepted the average.

By taking a closer look at the data, it is noted that guilt-proneness were treated either average, below average or low by the Muslim college students, though majority fall under average. This trend simply reflects that the extent of guilt-proneness personality of the Muslim college students greatly needs reinforcement. Being below average and low on guilt-proneness basically implies traits of being self-confident, cheerful, rudely vigorous, no fears, insensitive to people's approval or disapproval (Cattell's 16 PF Interpretation). Traits such as self-confidence, cheerfulness, rudely vigorous, no fears may at times be good but may be destructive on the other. Extremes on such traits can potentially lead to a completely less or non-guilt prone personality which can lead to social disorder and chaotic conditions. The Muslim College Students' personalities are, on the whole normal, since overwhelming they all fall on the average. Having an average on all personality factors, the Muslim students can be further improved. The focus of improvement includes such components of the educational process as to its objectives, concern for the learner, and the curriculum attuned to the contemporary Islamic vision in order to come up with what Azizi (1990) counted as "behavioral challenge" having personalities who knows the right of God and practicing servitude to Him; amiable and just personality which can co-exist with impress all people; committed personality which sticks to one moderate open behavioral path derived from the Islamic Law (Shari'ah); and mobile or active personality which rejects stagnation.

Indeed, Muslim students possess warmth personality in certain occasions. They welcome friends and are genuine to friendship. They are not too critical, distrustful, cold, neither too easy going, trustful and warm-hearted.

The Muslim college students are not too intelligent neither they are very poor. They are merely on the average. This is manifested in their performance in school. In other words they possess not too low general mental capacity, not totally unable to handle abstract problems or of lower morale and totally quitting, neither are they completely possessing high general mental capacity, fast learning, of higher morale.

They are also possessing considerable ego strength where they does not easily get emotional when frustrated, evasive of responsibilities, tending to give up neither they are also completely emotionally mature, stable, and calm. These traits are seemingly possessed by the Muslim College Students on the average.

In similar fashion, they are not too submissive, dependent, neither they are too assertive, independent-minded, and headstrong. As such, their dominant personality is basically an average one.

They are also not too silent, introspective, incommunicative neither they are too talkative, frank, quick and alert. They are not too slack, disregardful of a sense of duty, concerned about moral standards and rules. Their impulsivity and group conformity personalities are barely average.

They are not too shy, withdrawn, careful, neither they are too adventurous, active, responsive, do not see danger. They are also not too self-reliant, neither are they too expecting attention, clinging attention seeking. Their boldness and emotional sensitivity personalities are simple average.

The Muslim College Students are likewise not too tolerant, lax over correcting people, neither they are too jealous, suspicious of interference. They are also not too dependable in practical judgment, neither they are completely absorbed in ideas, fanciful. Suspiciousness and imagination personalities are merely average.

They are not too vague and injudicious in their mind, not too lacking self insight, neither are they completely socially aware, possessing calculating mind. They are not too confident, insensitive to people's approval or disapproval, not caring neither they are completely worrying who cries, easily touched, lonely. Shrewdness and guilt-proneness personalities are average.

The Muslim College Students can be viewed also as not too conservative, respecting established ideas, neither they are too radical by being experimenting. Liberal, analytical and free-thinking. They are not too group dependent, a sound follower neither they are completely self-sufficient that is highly resourceful and preferring their individual decisions. Their rebellious and self-sufficiency personalities are just average.

They are also not too lacking of control where they are lax, following own urges, and careless of social rule, neither they are completely capable of binding anxiety so that they are being socially precise. They are not too unaffected by tension such that they relaxed, tranquil, unfrustrated, neither they are too tense, and frustrated. Compulsivity and free-floating anxiety personalities were average.

Corroborating the forgoing findings, Tabora's study in 1985 on the personality profile of Filipino and Christian youth who were college students in private and state universities in Mindanao, revealed that personality of Muslim College Students deviated from above average on intelligence, ego strength, suspiciousness and rebelliousness in 1985 to average in 1998. The average personality of Muslim students on warmth, dominance, impulsivity, group conformity, boldness, tendermindedness, imagination, shrewdness, guilt proneness, self-sufficiency, compulsivity and free-floating anxiety still holds true in 1998 as revealed by the findings of this study. The dramatic deviance on intelligence from above average to average as earlier

mentioned can be partly attributed to what the EDCOM once reported as ‘continuously declining education’ in the country. The change on ego strength from above average to average can be partly explained by distortion of their faith as partly caused by the recent proliferation of pornography in printed media, tabloids, and television, and violence and the like resulting in the decline of emotional maturity of the Muslim students. The increasing concern of the government about the welfare of the Muslim through education, development projects, livelihood assistance, the grant of Autonomous Region in Muslim Mindanao in 1986, the brokering of peace agreement in 1992 by the MNLF and GRP, the continuing negotiations of GRP and MNLF and the like partly explain why suspiciousness and rebelliousness turned to be lessened as seemingly merely average with which was above average in 1985 in Tabora’s findings.

***The Values of the Muslim College Students
(Islamic Studies and Non-Islamic Studies Students)***

Based on the profile found in Figure 8, except on helping the poor and the needy as a social value, the Islamic Studies and Non-Islamic Studies students do not have common pattern of value. To the Islamic Studies group, such value is considered obligatory.

Spiritual values like, *prayer* and *Deen al Islam* (religion) were accepted recommended, *Jihad* and *fasting* as permissible and obligatory. Quite a few believed on such values as either undesirable or forbidden for both Islamic Studies and non-Islamic Studies students.

Political values on *property* are permissible and on values like *animals* and *nature* are recommended by both Islamic studies and non-Islamic Studies Students.

On the other hand, *person’s honor*, *family*, *helping the poor and the needy* as social values were treated as recommended on the first two for both student categories. *Helping the poor and the needy* was obligatory to the Islamic Studies group are recommended to the Non-Islamic Studies Students, but the same as recommended for the whole Muslim college students.

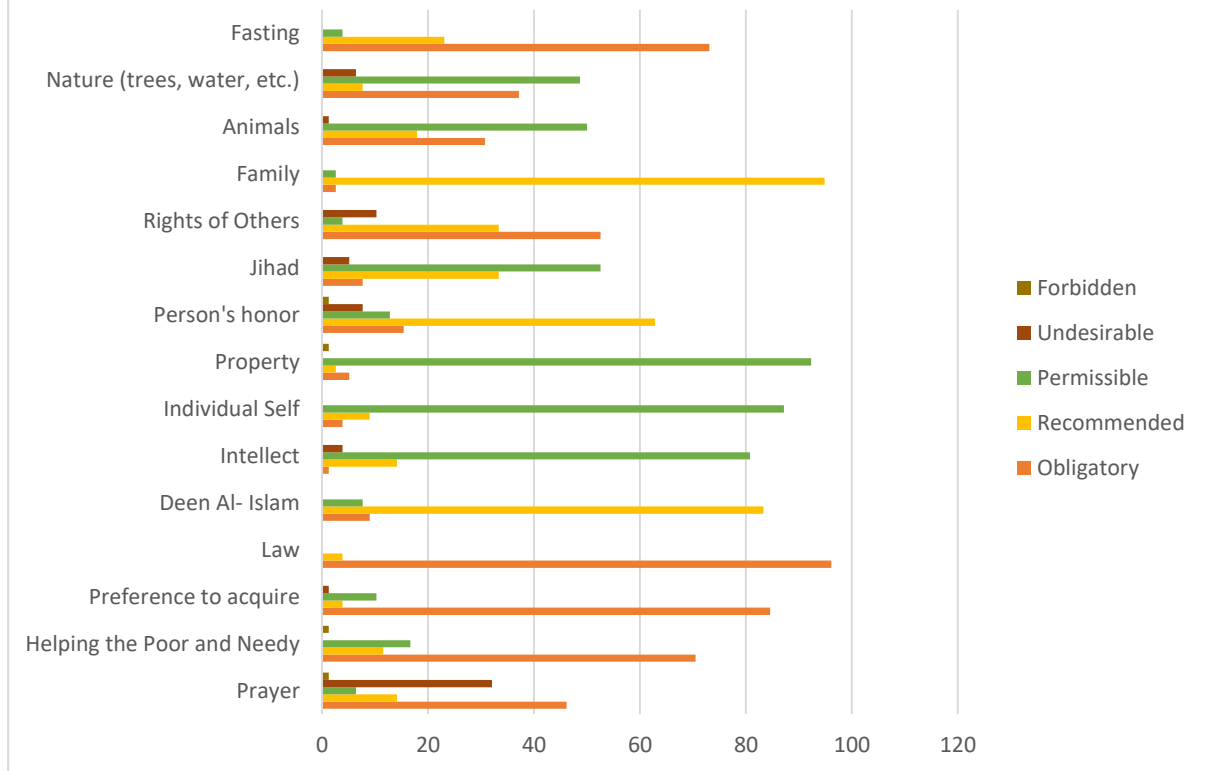
Domestic values like *intellect*, and *individual self* were treated as permissible. *Personal preference* dimension is greatly considered an obligatory by both Islamic and Non-Islamic Studies students.

On the whole, the Muslim college students’ values followed the same trend on the basis of the Islamic and Non-Islamic Studies Students’ values description except that the difference on helping the poor and the needy was obligatory to the Islamic Studies students and recommended to the non-Islamic Studies group thereby ruling out such difference and in such a fashion that it turned to be just recommended.

The above data reflect results on Islamic Studies and non-Islamic Studies students’ values, where it is discernible that their spiritual, political, economic, social and domestic values are falling under the normative values of Islam. Normative values of Islam includes those that are classified as obligatory, recommended, and permissible.

However, while it is true they all fall under acceptable values in Islam, room for values reinforcement is still a great task. The above findings reveal fasting and personal preference as spiritual and domestic values as obligatory. Other value dimensions of the respondents necessitates improvement in order to become mostly obligatory. It must be out in mind that part of the objectives of Islamic education as outlined by Kheifat (1990) include “reinforcement of moral values (spiritual, political, economic, social, and domestic), for pouring knowledge in a corrupted mind and heart is of no value.”

Figure 8. Fifteen Value Dimensions Scores of Islamic Studies Students (n=78)



Some Reinforcing Ideas

On *Prayer Value Dimension*, to pray five times a day is the second pillar of Islam. Ismail (1977) indicated prayer as an "...act of worshipping Allah according to the teaching of the Holy prophet which begins with "Takbir" (saying Allahu Akbar) and end with 'salaam" (To say "Assalamu alaikom)." Says Allah (s.w.t.) in the Qur'an: "...I did not create the jinn and man but to worship me". Regular prayers are obligatory to all Muslims, men and women alike. Islam speaks of the regular prayers as what distinguishes Muslims from "kafir" (disbeliever).

On *Deen al Islam Value Dimension*, it was found out that their values relative to Deen al Islam is something to be propagated. Islamic propagation is known as "Da'wah Islamiyyah". Islam places a great reward for inviting people to all that is good and prohibition of "Munar" (bad) and this form of the basic philosophy of Islam which is the same mission given to men of God in the past. Propagating Islam as valued by the respondents, is understandably a duty of each and every Muslim in the real sense of the word; however such effort must agree with what is acceptable standards of Islam in the propagation of Islam. The Qur'an is very clear in saying that "...Let there be no compulsion in religion: Truth stands out clear from Error... (Qur'an 2:256)." Undeniably, Islam has become the fastest growing religion in the world today. We are witnessing a tremendous reversions of people from all walks of life, of different color to Islam in America, Africa, Philippines and elsewhere.

On *Jihad Value dimension*, the respondents valued it as a way to develop their homeland. Jihad is Islam's means of eradicating oppression in order to deliver man. Jihad does not actually mean "holy war". In the Islamic point of view, it is derived from the Arabic root word "juhd" which means to do one's best. The greatest form of Jihad is known as "Jihad al Akbar: which basically refers to the struggle of a person in controlling evil whims and caprices, controlling one's evil passion. The respondents' value on Jihad is indeed a form of Jihad. Expressing one's voices on issues pertaining to the larger society and particularly the people's rights against all forms of exploitation is jihad. The last decade of the twentieth century brought great hopes for Mindanaoans. The forging of peace agreement between GRP and the MNLF is a hope. Development of Mindanao homeland remains a hope and aspiration of many citizenry. Attainment of development is seen to be highly dependent on peace. People of Mindanao are of opinions. Some say we have achieved already a relative

peace while others says that there is no peace.” There is no peace without freedom, and there is no freedom without peace” (Salamat Hashim, 1998). Government peace and development efforts in Mindanao continues. The MILF, MNLF, Abu Sayaf, NPA and other cause-oriented groups continued to fight for what they call “freedom”. The concept of freedom is seemingly becoming relative in its meanings. The meaning of freedom for a group seeking for freedom may mean differently to another, one thing sure is, we all need freedom, peace and development.

On *fasting Value Dimension*, fast is the fourth pillar of Islam and as such valued highly as obligatory. Allah (s.w.t.) in the Qur’an says: “...O ye who believe! Fasting is prescribed to you as it was prescribed to those before you... (2:183)”; “...it is better for you that you fast/// (2:184)”. “...Ramadan (month of fasting) is the (month) in which was sent down the Qur’an, as guide to mankind... (2:185).” Ali (1946) commenting on this verse stated: “... the principle of self-denial by fasting is not a new one”.

Valuing *Law* referring to the Qur’an and Hadith is considered by the Muslims as “*Fard*”. For the Muslims, Qur’an and Hadith serve as what is known as “*Al Adillat al Qat-iyah*” (Absolute sure arguments). The Qur’an serves as the very foundation of knowledge and provides guidance for all spheres of man’s life. The Qur’an even agrees with modern science but remains to be a religious book. Secondary sources of law are “*ijma*” 9consensus of Muslim jurist) and “*qiyas*” (analogy). They all constitute important laws for the Muslims.

On the *Rights of Others Values Dimensions*. The students value it as such that others right is inviolable. One should not gain profit through unlawful robbing, stealing, bribery and treachery. Respecting the rights of others form a significant part of Islamic Creed so that a person cannot attain eternal Bliss if others’ right are trampled. Islam classify this value under the “*Mu’amalah*” Creed which defines man’s relation with his fellowmen and other co-creatures like animals, plants, trees, etc.

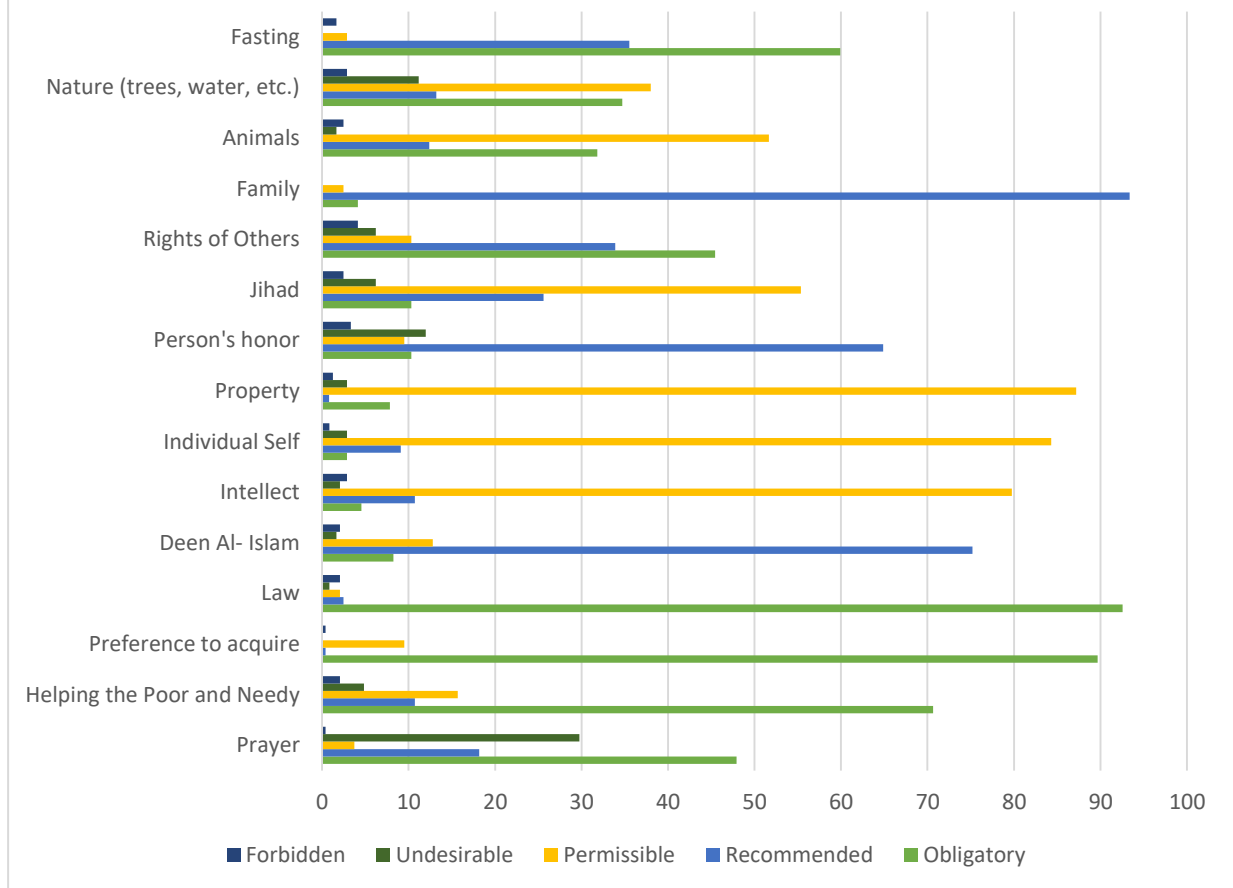
On *Property Value Dimension*, the respondents valued property as something to be used for good. Property in Islam is such that it should be earned legitimately, to be preserved by not wasting, abusing, and spending it extravagantly. Allah (s.w.t.) said: “...but do not transgress limits, for God loveth not transgressors. (2:190)” Ali (1946) commented: “...greed in society, the greed of wealth and property”.

On *Animals Value Dimension*, the respondents valued animals and look upon them as beings not to be overburdened and beaten when used for hauling and toiling. Treating animals harshly and killing them for fun, overburdening and beating them is a sin in Islam. The Prophet Mohammad (s.a.w.) is reported to have said that “a man is forgiven of his sins and is admitted to paradise by giving water to a thirsty dog and a man is sent to hell for mistreating a cat” (Bukhari Hadith). The Qur’an reveals: “There is not an animal (that lives) on the earth... but (forms a part of) of communities like you ... (6:38).

On *Resources Value dimension*, the respondents looked upon trees, water, and other natural resources as elements to be given nurturance. Exploitation of our natural resources is not an uncommon environmental phenomena brought about by the influx of migration and human settlements as well as the continuous logging operations almost everywhere in the country. The mining activities that often result to landslides and flood like the case of Maughan lake is an example, when it overflowed the water gush forth to the lowlands destroying houses, animals, plants and even killed people to plant varied kinds of trees for which men can be benefited. By merely planting a fruit tree from which birds eat of its fruit, man gets a reward. The destruction of the resources in the environment where men are using it beyond their needs.

On *Person’s Honor Value Dimension*, the Muslim students had valued and looked upon it as something to be guarded and protected. Islam prohibits libelling, and downgrading person’s honor. Each one is entitled in Islam for the protection of his or her honor. An honor is downgraded when false statements are attributed to a person and accusing somebody with our truth and this deserve eighty stripes as ordained by Shari’ah. The destruction of person’s honor is not an uncommon trend in the world of secular politics and this practice has become a melody of politics so that one’s possible winning edge is when the political opponents honor and personality have been destroyed.

Figure 8. Fifteen Value Dimensions Scores of Non-Islamic Studies Students (n=242)



On *Family Value Dimension*, the students valued it as a unit of society that provides cooperation and support. Family as a basic unit of society plays a very important role in the formulation of man.

Helping the Poor and the Needy, are preserved values of the Muslims. Helping the poor ones through lending them money without interest is highly recommended in Islam. The Muslim students assigned high value on this value dimension. The practice of “*ribah*” (usury) is strictly prohibited in Islam and as such it is Haram or Forbidden. The Qur’an tells us: “...Those who devour usury... but God hath permitted trade and forbidden usury... (2:275)”; “God will deprive usury of blessing... 92:276”).

The belief of the Muslims on *Intellect* is a faculty given by God to be used for progress and development. Man’s intellect is highly enjoined by Islam to be guarded and protected from intoxicating substances and as such must be free from things that incapacitates it or things that destroys it. In the Qur’an, we find, that man because of the gift of intellect is created in the best of moulds (95:4). Ali (1946) clears out that “...to man, God gave the purest and best nature, and man’s duty is to preserve the pattern on which God has made him...” Thus, the respondents, on the whole, looked upon intellect with much value.

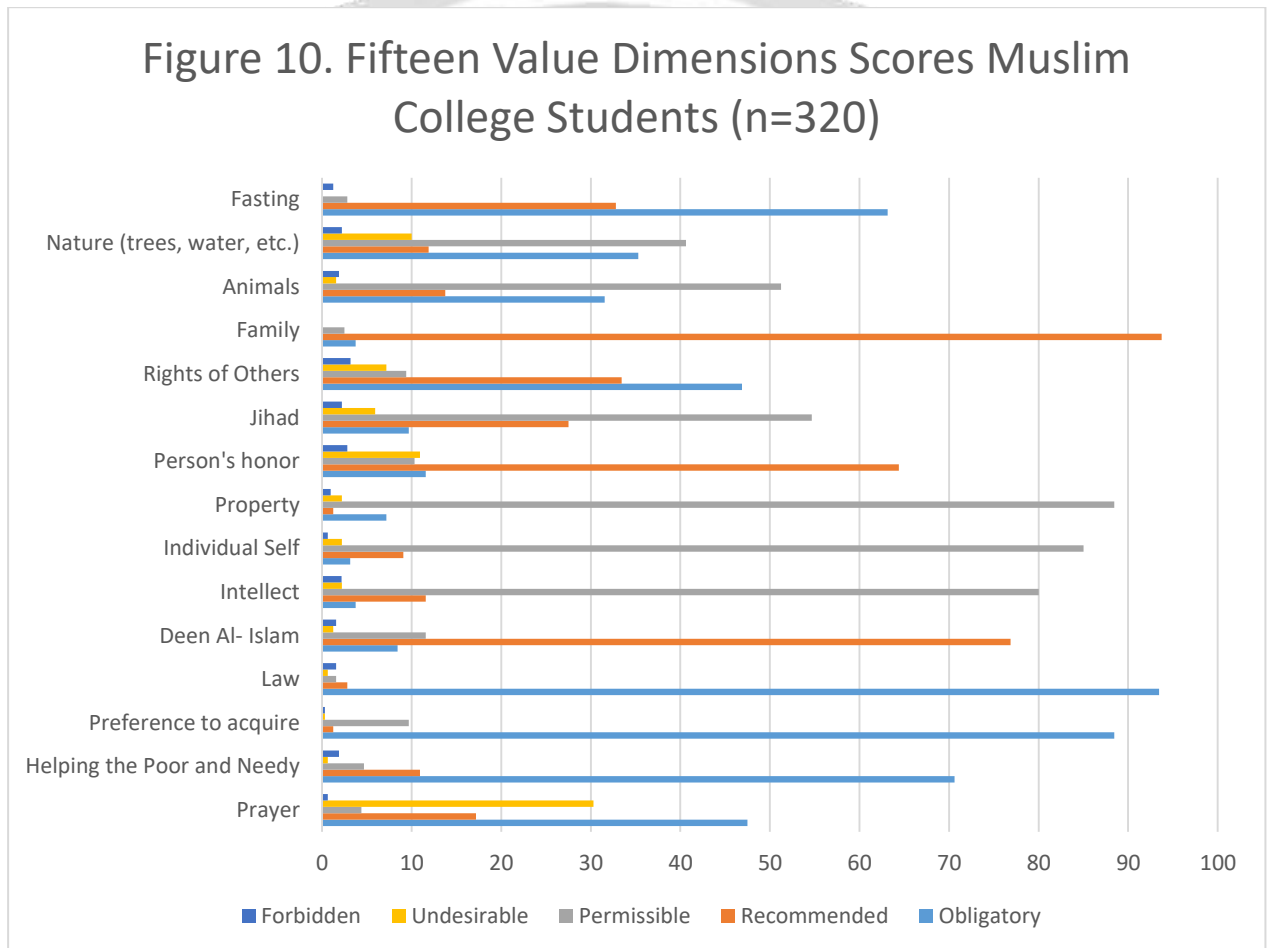
On *Individual Self Value Dimension*, permissible as it is, the respondents valued it as Allah’s gift. Individual Self is such that it is cherished by Islam and must be protected from any harm and be free from anything that destroys it. It should be used for humanity’s destruction.

Preference to acquire knowledge and wisdom in Islam is basic to all Muslims. It is so because faith that is not based on solid and sound knowledge is futile. Islam admonishes those who are learned and unlearned emphasizing among others that those with knowledge and without knowledge are not equal. Apparently, those with a refined knowledge and wisdom excel over those who have less. The first revelation of the Qur’an to Prophet Muhammad (s.a.w.) laid great importance on seeking knowledge. “*Iqraa*” revealed by God to Muhammad (s.a.w.). The Qur’an presents arguments emphasizing the importance of preferring to acquire knowledge. Among such verse includes: “...Read: In the name of the Lord who creates, creates man from a lot. Read: And thy Lord is Most Genius, who taught by pen, taught man what he knew not... (96:1-5)”. Allah teaches man to call unto Him: “...O my Lord, increase me in knowledge... (Qur’an 20:114)”. Those

who know are better. Again, Qur’an tells us: “...Say: Are the equal – those who know those who know not ...? (Qur’an, 39:9)”; “...God will raise up in rank those of you who believe and have given knowledge... (Qur’an, 58:11).

Summing up the above findings on the values of both Islamic Studies and Non-Islamic studies students, as applied to all the sampled respondents, Figure 10 presents the obtained means which show that there were three Value Dimensions came out to be within Value 5. These are values on: *personal preference*; *fasting*; and *law* with means 4.77, 4.57, and 4.86, respectively. These means fall within 4.50 – 5.00 bracket in the criteria. Value 5 as referred to in this study is a value category implying “Fard” or obligatory Islamic Values which basically connotes sins or great punishments if omitted or underdone and rewarded if committed.

Nine Value Dimension of the respondents found out to fall under the Value 4 categories of Islamic values and within the 33.50-4.49 bracket. These are values on: *prayer* (3.81); *helping the poor and the needy* (4.48); *Deen al Islam* (3.90); *rights of others* (4.14); *family* (4.01); *animal* (3.72); *nature* (3.68); and *person’s honor* (3.71). Value 4 represents the “Sunnah” or highly recommended values as used in this study. A “Sunnah” (Value 4) value is such that the beholder is rewarded when done and not punishable when omitted.



Finally, only **four** Value Dimensions were entered as “Mubah” or Permissible values. These are values on: *intellect* (3.12); *individual self* (3.12); *property* (3.12); and *jihad* (3.37). The means as indicated are within the 2.50-3.49 bracket.

From the result, it can be deduced that though not all of the respondents’ value clustered on Value 5 or Obligatory values, their values, their values are still within the normative values of Islam. On the whole, the respondents did not obtain either an undesirable or forbidden values for the 15 value dimensions used in the study.

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

The study utilized normative survey research. Data collection was done through questionnaire. Three instruments were used to measure the personality, values and personal characteristics. A total of 320 Muslim college students enrolled in two universities and a college in central Mindanao as Islamic Studies and non-Islamic Studies constituted the sample of the study. Of the 320 respondents 78 were enrolled in Islamic Studies course and 242 were enrolled in social science non-Islamic studies courses.

They were drawn from state universities and college where programs on both Islamic Studies and social science degree courses.

They were drawn from the state universities and college where programs on both Islamic Studies and social science degree courses were offered simultaneously. These respondents were enrolled in Islamic Studies and non-Islamic studies courses. These two groups were chosen as subjects of the study since they are characterized by exposure to two different curricular programs offered in the same locale of the study.

The two categories, i.e. Islamic Studies and non-Islamic studies Muslim students were observed to possess similarities as well as differences with regards to tribe, age, sex, and peace and order condition.

The age range of the respondents were mostly those of the usual age for first, second, and third year college students which are 17, 18, 19, and 20, mostly female, and Maguindanaon. The respondents' extent of worry and bothering on selected peace and order concerns varied. Out of the seven peace and order concerns on: AFP-MILF conflicts, AFP-MNLF conflicts, rape, family feuds "redo", kidnapping, threat of NPA, and political rivalry, rape turned to be the most alarming of all it having accounted for 44.38% followed by AFP-MILF conflicts, 42.50%, bothering them very strongly. Kidnapping, political rivalry and AFP-MNLF conflicts came in that order with 31.25, 29.06, 25.00, and 11.81 percent, respectively. Based on the mean responses on the Philippines and the Bangsamoro Islamic Armed Forces of MILF turned to be most bothersome for both Islamic Studies and non-Islamic Studies students.

Based on the findings of this study, it appeared that the personality of the Muslim students are attuned to normal (average) personality traits and tendencies.

Likewise, Muslim college students' values are falling under acceptable values, though varying, in Islam. Islamic Studies respondents' personality are mostly average except on intelligence (b) which is above average. On the other hand, non-Islamic studies respondents' personality are likewise mostly average except on imagination (M) which is above average.

As to the values of Islamic Studies students, out of 15 Values Dimensions, four were valued as **obligatory**; seven are **recommended**; and four are **permissible**. The non-Islamic Studies valued three Value Dimensions as **obligatory**; eight emerged as **recommended**; and four as **permissible**.

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