

Teaching of Arabic Language among Freshman College Students

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Abstract— This study conducted was to identify the effectiveness of the teaching Arabic 101 (Elementary Arabic I) Among the Freshman College Students in the tertiary institutions in Basilan Province, Philippines. Specifically, the study sought to find out what were the possible Islamic values developed in taking up the Arabic 101 (Elementary Arabic I) subject. The respondents of the study were the one hundred ten (110) freshmen students of the tertiary institutions in Basilan Province, Philippines, who were taking the Arabic 101 (Elementary Arabic I) as a required subject in the degree courses. A descriptive type of research design was adopted in this study, where purposive sampling plan was employed in selecting the respondents. The findings revealed that the achievement level of tertiary institutions of Basilan Province, Philippines was below average. There was a significant difference in the achievement level in the Arabic 101 (Elementary Arabic I) subject according to gender and ethnicity. A prototype curriculum material must be developed to have a common concepts and ideas to be taught to our students in tertiary institutions of Basilan. The female Islamic teacher, 'guru' must teach the Arabic 101 (Elementary Arabic I) subject for the female students and the male Islamic teacher, 'guru' must also teach the male students. The teaching of the Arabic 101 (Elementary Arabic I) subject must be translated into the mother tongue of the students.

Keywords— Arabic Language, Islamic Values, Freshman College Students, Basilan Province.

I. INTRODUCTION

To bring peace and stability in Mindanao, the Philippine government forged an agreement between the GRP and the MNLF (Moro National Liberation Front) and now the MILF (Moro Islamic liberation Front) through the peace agreement, thus the creation of the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM)-formerly the ARMM (Autonomous region in Muslim Mindanao which was participated in governance by no less than the MNLF and the MILF hierarchy-the Bangsamoro Government in which the integration of the Madaris Educational system to the mainstream Philippine Educational System. And also, the Bangsamoro government shall establish, maintain, and support as a top priority a complete and integrated system of quality education and adopt an educational framework that is meaningful relevant and responsive to the needs, ideals and aspirations of the people in the Bangsamoro region.

Higher Education Institutions (HEIs) in the Philippines Region absorb a large majority of the graduates of the lower levels of its education system, train teachers who are needed by all education levels, and provide the knowledge and skills base of the Region's professionals, technicians, and leaders.

The BARMM is a creation of the Bangsamoro Organic Law (Republic Act No. 11054) that was intended to address grievances of the Bangsamoro against the national government. Such grievances led to the formation of an armed revolutionary movement among young Moro intellectuals and professionals mainly from the three numerous Moro ethnolinguistic groups. This was the Moro National Liberation Front (MNLF) and the Moro Islamic Liberation Front (MILF). Prior to the creation of the ARMM and the BARMM, the Philippine national government had already started a process of laying the foundation for a Bangsamoro government in the areas identified by the MNLF and MILF as part of the Bangsamoro homeland. This process was the result of a series of negotiations between the GRP and the MNLF, now the MILF that culminated in the signing of the very first Peace Agreement – the Tripoli Agreement of 1976.

As provided for in the Tripoli Agreement (TA) of 1976, there were 13 provinces in Southern Philippines were identified as the areas of Bangsamoro Autonomy, namely: Basilan, Sulu, Tawi-tawi, Zamboanga del Sur, Zamboanga del Norte, North Cotabato, Maguindanao, Sultan Kudarat, Lanao del Norte, Lanao del Sur, Davao del Sur, South Cotabato, and Palawan.

At present, the BARMM was only covers five (5) provinces, namely: Basilan, Lanao del Sur, Maguindanao, Sulu, and Tawi-Tawi; and the cities of Marawi and Lamitan. The population in 2000 was 2.87 million or 3.8% of the national population. Muslims are the dominant social group (76%), followed by Christian (11%), and indigenous people (13%). The poverty incidence, at 71% in 2000, was the highest in the country, and almost doubled the national average 40%. Average household income was about 57% of the national average; life expectancy is ten (10) years less, and infant mortality was 30% higher according to the National Statistics office.

Approximately 20.4% of the population of Mindanao are Muslims, according to the 2000 census. Members of the Muslim Community are concentrated in the five (5) provinces of Western Mindanao, the only provinces which they represent the majority: Maguindanao, Lanao del Sur, Basilan, Sulu, and Tawi-Tawi. Large Muslim Communities are also located in the nearby Mindanao provinces, including Zamboanga del Sur, Zamboanga Sibugay, Zamboanga del Norte, Sultan Kudarat, Lanao del Norte, and North Cotabato. Sizable Bangsamoro neighborhoods can also be found in Metropolitan Manila, on the Northern Island of Luzon, and on the large Western Island of Palawan. By law public schools must ensure

that the religious rights of students are protected. Bangsamoro girls are not required to wear shorts during physical education classes. There are studies conducted to determine the implementation of the Arabic language in Basilan Schools Division such as the study of Harad and Arriola [2,3]. There is also study about the contribution of Madrasah in countering violent extremism in ARMM [4].

Most children in the BARMM are enrolled in the public schools, but many also attended in the Madrasah on weekends for religious education. Madrasahs are privately-operated Islamic Schools covering from primary education up to the “kulya”-tertiary level. In ARMM alone, there are 400 Madrasah, of which only 44 were accredited, with a pupil population of almost 90, 000. Most concentrated on Islamic religious and cultural teachings, with Arabic as the medium of instruction. The graduates of Madrasah have difficulty finding employment because they are weak in Filipino, English and Numeracy. A small number of Madrasah (around 35) offer the national basic education curriculum along with religious education, as accredited by the Government. The sector is diverse, as each Madrasah operates independently, and curricula vary considerably according to the background and country of training of the operators and teachers.

DepEd Order 51, s. 2004, states that all public schools and private Madaris in Muslim Communities are enjoined to implement this standard curriculum starting SY 2005-2006. The program components of Muslim basic educations are: (1.) development and institutionalization of Madrasah Education; (2.) upgrading quality basic education to the level of the national performance indicators and achievement levels; and (3.) alternative learning system and livelihood skills development for Filipino Muslims out-of-school and for present day students of Private Madaris. (Mr. Manaros Boransing, under-Secretary for Muslim Affairs.)

There are three (3) general objectives of the Madrasah Education: (a) to develop and institutionalize Madrasah Education as avital component of the national education system; (b) to develop through participative consultation involving education stakeholders a framework of national policies as basis for Madrasah Education; and (c) to undertake appropriate advocacy initiatives in support of Madrasah Education.

From literature research – nothing has been conducted about Arabic Teaching in the Tertiary level. This situation inspired the researcher to be curious about teaching in the tertiary level in this province, Basilan.

Using the descriptive type of research design, the researcher identified the Islamic Values developed by the teaching of Arabic 101 (Elementary Arabic I) effectively among the Freshmen College Students in the tertiary institutions in Basilan Province, Philippines. Identifying such Islamic Values are needed for an educator to be able to act suitably in enhancing the development programs for the curriculum planners in the tertiary educations of Basilan Province. Hence, this study strived to perform such.

II. THEORETICAL FRAMEWORK

This study was founded on the ‘Problem-Solving Cycle’ Model of Bransford and Stein [1], which espouses that in solving problems, the following steps are suggested: recognize the problem; define the problem; develop a strategy to fix the problem; organize the knowledge of the problem; figure-out the resources at the user's disposal; monitor one's progress; and evaluate the solution for accuracy.

III. STATEMENT OF THE PROBLEM

This study was conducted to identify the effectiveness of Elementary Arabic Teaching in tertiary institutions. Specifically, it seeks to find answers to these queries:

What is the achievement level of Tertiary Institutions of Basilan, Philippines in Arabic 101 (Elementary Arabic I) in terms of:

- a. Writing the word meaning in Arabic.
- b. Translation of English Language into Arabic.
- c. Writing the Arabic words into Arabic Script and
- d. Islamic Values
 - d.1. Five (5) Pillars of Islam/
 - d.2. Six (6) Articles of Faith (Eiman).
 - d.3. Evaluation of Life.

IV. METHODOLOGY

This study used the descriptive type of research design. The respondents of the study were the one hundred ten (110) students who were taking the Elementary Arabic I as a required subject in the degree courses in the four (4) tertiary institutions in Basilan Province, Mindanao, Philippines which located in Isabela City and Lamitan City. A purposive sampling procedure was adopted.

This study applied the two-part questionnaire given to the respondents. The first part is to accrue the demographic information profile of the respondents-the students. The parameters of the personal profile are the following: (1) Age, (2) Gender, and (3) Tribes; (a) Yakan, (b) Tausog, (c) Sama Bangingi, and (d) Others, please, specify.

The second part of the questionnaire is an achievement test determine and identified the different kinds of Islamic Values insinuation by the Arabic 101 (Elementary Arabic I), a required subject taken and experienced by the freshmen college students in the tertiary institutions in Basilan Province, Philippines with 5 domains with a total of forty (40) questions to answer. The five (5) domains are: (1) writing Arabic script; (2) writing the word meaning in Arabic; (3) translation of English language into Arabic; (4) writing the Arabic words into Arabic script and (5) questions on Islamic values; (5.1) questions about the five (5) pillars of Islam; (5.2) questions on the six (6) articles of Islamic faith (Eiman) and (5.3) questions about the evaluation of life.

V. RESULTS AND DISCUSSIONS

On the teaching of Arabic 101 (Elementary Arabic I) Among Freshmen College Students in the Tertiary Institutions in Basilan Province, Philippines: Its implication to Islamic values.

TABLE 1A. Demographic profile of the respondents according to gender

Gender	Male		Female		Total
	T	%	T	%	
BaSC (main)	10	46	12	54	23
BaSC (Lam Ext)	10	44	13	56	33
MACFI	28	58	20	42	48
CCI	14	37	24	63	38

TABLE 1B. Demographic profile of respondents according to tribes

Tribes	BaSC (Main)		BaSC (Lam)		MACFI		CCI		Total	
	T	%	T	%	T	%	T	%	T	%
Yakan	13	59	15	65	34	71	8	21	50	53
Tausog	7	32	5	22	12	25	27	71	51	39
Sama	2	9	3	13	2	4	4	3	8	6
Maranao	0	0	0	0	0	0	2	5	2	2
Total	22	100	23	100	48	100	38	100	131	100

From Table 1A and 1B, the Basilan State College (BaSC) main campus has only 10 or 46 percent male with 21 or 54 percent female respondents while the Basilan State College (BaSC) Lamitan Extension has 10 or 44 percent male with 13 or 56 percent female. The Mindanao Autonomous College, Inc. (MACFI) has 28 or 58 percent male with 20 or 42 percent female respondents. Lastly, the Claret College of Isabela City (CCI) has 14 or 37 percent male while 24 or 63 percent female respondents. The study has 62 males and 69 females which gives a total of 131 respondents.

Regarding the tribes of the respondents, there are 70 or 80 percent Yakan, 51 or 39 percent Tausog while 8 or 6 percent Sama and only 2 or 2 percent are Maranao respondents.

There are four institutions included in this study. The achievement levels of these institutions are shown on Table 2.

TABLE 2. Achievement Level of the Tertiary Institutions in Basilan

Area	BaSC (Main)	BaSC (Lam)	MACFI	CCI	Ave Mean	Level
Arabic Alphabet	8.7	7.7	9.2	9.1	8.7	AA*
Arabic words	9.2	9.0	7.7	7.7	8.7	AA*
Writing Arabic	4.9	7.1	4.0	4.0	5.4	Low
Reading Arabic words	6.1	5.4	2.4	2.4	5.5	Low
Translations	2.9	30.2	30.7	23.1	28.2	
Total	7.3	7.6	7.7	8.8	7.06	
Average	BA*	Average	Average	Low	BA*	

Based on Table 2 (Note: *AA= Above Average; *BA= Below Average), all the four institutions show that they are above average in Arabic Alphabets and Arabic words but, in writing the Arabic words and language and in reading Arabic translation are very low or poor performance.

TABLE 3. Difference in the Achievement Level in Arabic 101 among Tertiary Institutions in Basilan

Source of Variation	df	Sum of Squares	Mean of Squares	F
Between groups	3	10.673	3.5576	0.7352
Within Groups	12	58.06	4.8383	
	15	68.733		

Using the data in Table 3, (ANOVA Data of the Tertiary Institutions) the difference in the achievement level in Arabic

101 among tertiary institutions was taken with One-way Analysis of Variance (ANOVA) single classification with the *F* value of 0.7352 is lesser than *F* critical value of 3.49 for 3/12 degree of freedom. It is found to be not significant at $\alpha = 0.05$.

The Achievement Level in Elementary Arabic I is compared according to gender and tribes. The first comparison difference is made according to gender as presented below in Table 4.

TABLE 4. Difference in the Achievement Level in Arabic 101 according to gender and tribes

Area	Male Average Mean	Achievement Level	Female Average Mean	Achievement Level
Arabic Alphabet	4.6	High	4.30	Above Average
Arabic word and Language	4.25	Above Average	4.475	Above Average
Writing Arabic words	2.9	Average	3.4	Average
Reading in Arabic word translation	2.5	Average	2.6	Average
Average mean	3.56	Average mean	3.69	

As indicated in Table 4, the male respondents got 4.6 Average Mean with high achievement level in Arabic Alphabet while Above Average in Arabic words and language for 4.25 Average Mean of 2.9 which stands for below average while in reading Arabic words translation an Average Mean of 2.5 gives Average achievement level. In the female group, respondents obtained Above Average in Arabic alphabet and Above Average-4.4475 in Arabic words and language. The female got Average in both writing-3.4 and reading Arabic translation-2.6. To find out the significant difference between the achievement level of the male and female respondents, Analysis of Variance (ANOVA) single classification statistical tools was used to make better comparison. Table 5 presents the ANOVA data.

TABLE 5. ANOVA data: Arabic 101/gender

Source of Variation	df	Sum of Squares	Mean of Square	F	P 0.05
Between Groups	1	54.45	54.45		
Within Group	6	5.15	0.8583	63.4393	Satisfactory

Note: $df\ 1/6 = 5.99$; $\alpha = 0.05$

Looking in Table 5, the sum of squares between groups is 54.45 with a mean square of 54.45. On the other hand, the sum of squares within groups is 5.15. The computed *F* value is 63.4393 which is greater than *f* critical value of 5.99 for $\alpha = 0.05$. It is found to be significant in gender. It is a legal belief in Islamic religion that male is supreme over the female. They are authorized to lead the prayer than female. However, in practice, female can read and write Arabic Language better than male. Another point of comparison for the significant difference is tribe. There are three (3) tribes being considered

for the study. Table 6, below, shows the Matrix of Achievement Level according to tribes.

TABLE 6. Matrix of Achievement Level according to tribes

Areas/Tribes	Yakan	Tausog	Sama	Average Mean	Level
Arabic Alphabet	4.6	3.5	4.8	4.30	Above Average
Arabic words & language	5.2	2.8	4.3	4.10	Above Average
Writing Arabic words	3.0	2.5	2.4	2.63	Average
Reading in Arabic Word translation	3.3	2.6	3.0	2.97	Average
Average Mean	4.03	2.85	3.63	3.50	
Achievement Level	Above Average	Average	Above Average	Above Average	

Based on Table 6, matrix of achievement level according to tribes is that Yakan group achieved Above Average together with the Sama group. Level The Tausog group obtained Average achievement in Arabic 101 teaching. To sum it up, all the tribes achieved Above Average achievement level in Arabic Teaching.

To find the significant difference in the achievement level according to tribes, the Analysis of Variance (ANOVA) was employed on Table 9 data for comparison. Table 7 indicates the ANOVA data.

TABLE 7. ANOVA Data: Tribes

Source of Variation	df	Sum of Squares	Mean of Square	F Value	P 0.05
Between group	2	100.28	50.14		
Within group	9	6.77	0.7522	66.6578	S
	11	107.05			

As presented in Table 7 the sum of squares of between groups is 100.28 while that groups are 6.77. The mean of square of between groups is 50.14 with the mean square within group is 0.7522. The computed F value is 66.6578 found to be greater than F critical of 4.26 for 2/9 degree of freedom (df) at 0.05 level of confidence. From this result, it shows that the Yakan respondents have better achievement level in Arabic 101 than the other group. Furthermore, the Sama group achieved better than the Tausog group in terms of Arabic 101 Achievement level.

On the aspects of the Islamic values formation, the foregoing tables (table 8, 9, and 10).

TABLE 8. Islamic values learned in the 5 Pillars of Islam

Pillars of Islam	Rank 1	Rank 2	Rank 3
Key to accept Islam	S= 53 or 40%	P/C= 36 or 27%	L /K= 32 or 24%
5 times prayer	P/C= 54 or 41%	P/H= 25 or 19%	S= 23 or 18%
Ramadhan fasting	P/H= 43 or 33%	S= 29 or 28%	P/C= 28 or 21%
Giving Alms to poor	L/K= 67 or 51%	S=44 or 34%	P/H= 13 or 10%
Pilgrimage to Mecca	P/C= 49 or 39%	S= 36 or 27%	P/H= 24 or 18%

Looking at Table 8 (Note: S-Sincerity, P/C-Purity/Cleanliness, P/H-Patience/Humility; L/K-Love/Kindness), the five (5) times prayer, Purity and Clean ranked 1 among the values that were developed. It has a total of 54 or 41%, followed by Patience and Sincerity got a total score of 23 or 18%. In the first Pillars of Islam which is the key to accept Islam it has developed an Islamic value of Sincerity which ranked number one (1). It has a total score of 53 or 40%, followed by Purity and Cleanliness, which has a total score of 35 or 27% and Love and Kindness, has a total score of 32 or 24%. For the fifth Pillars of Islam, this is the Pilgrimage to Mecca, the Islamic values learned are Purity and Cleanliness which ranked number one (1). It has a total score of 49 or 39% then followed by Sincerity ranked number two (2) with a total score of 36 or 27% and Patience and Humility ranked number three (3) which has a total score of 24 or 18%.

TABLE 9. Summary of Pillars of Islam: Islamic values Learned

	Pillars of Islam		Islamic values Learned	Rank
	Freq.	Percentage		
1.	53	40%	Sincerity	3
2.	54	41%	Purity/Cleanliness	2
3.	43	33%	Patience/Humility	4
4.	67	51%	Love/Kindness	1
5.	49	31%	Purity/Cleanliness	5

Table 9 shows the summary on Pillars of Islam whereby in the first Pillars of Islam which is the Key to Accept Islam, it has a total score of 53 or 40% and the Islamic value learned is Sincerity. For the second Pillars, which is the Five (5) times Prayers, it has a total score of 54 or 41% and the Islamic values learned are Purity and Cleanliness. For the third Pillars, which is the Ramadhan Fasting, it garnered a total score of 43 or 33% and the Islamic values learned are Patience and Humility. For the fourth pillars, which is the Giving of Alms to the Poor, it has a total score of 67 or 51% and the Islamic values learned are Love and Kindness.

And for the fifth Pillars of Islam, the Pilgrimage to the Holly land of Mecca. It has a total score of 49 or 31% and the Islamic values learned from performing this are Purity and Cleanliness.

TABLE 10. Islamic values developed in the Articles of Faith

Articles of Faith	Rank 1	Rank 2	Rank 3
Faith to Allah	F/J=32 or 24%	TW=27 or 20%	H/S=25 or 19%
Believe/Accept Destiny	H/S= 33 or 25%	P= 28 or 21%	L/K= 24 or 18%
Believing all the Holy books of Allah.	F/J=68 or 52%	L/K= 22 or 17%	L/K= 18 or 14%
Faith to all Angels.	H/S= 66 or 50%	L/K= 23 or 11%	P= 18 or 14%
Believing in all Messengers.	H/S= 48 or 37%	F/J= 46 or 37%	L/K= 20 or 15%

Glancing at Table 10 (Note: F/J= Fair/Justice; TW= Trustworthy; H/S= Honesty/Sincerity; L/K= Love/Kindness; P= Patience), for the Articles of Faith Eiman (though there are six Articles of Eiman, but this research was only focus to four Articles due to limited resources). In Faith to Allah 'Subhanahu Taba-raka Wa Ta'ala (STWT)', among the values

that developed were Fair and Justice. It got the highest total score of 32 or 24%, followed by Trustworthy which has a total score of 27 or 20% and Honesty and Sincerity got a total score of 25 or 19%.

In the Second Article of Islamic Faith- 'Eiman', Believe/Accept the Destiny, Honesty and Sincerity ranked number one (1), which has a total score of 33 or 25%, followed by Patience which has a total score of 28 or 21% and Love and Kindness got a total score of 24 or 18%.

For the Third Article of Islamic Faith- 'Eiman' which is believing in all the Holy Books of Allah (STWT) among the Islamic values that developed were the Fair and Justice which got a total score of 68 or 52% then followed by Love and Kindness acquired 22 or 17%.

For the fourth Article of Islamic Faith- 'Eiman' which is the Faith to all Allah's (STWT) Angels, Honesty and Sincerity obtained a total score of 66 or 50% then followed by Fair and Justice which has a total score of 46 or 37% and Love and Kindness got a total score of 20 or 15%.

TABLE 11. Summary of Islamic Faith- 'Eiman': Islamic values learned.

Articles of Islamic Faith- 'Eiman'	Islamic values Learned		Rank	
	Freq.	Percentage		
6.	32	24%	Fair and Justice	5
7.	33	25%	Honesty and Sincerity	4
8.	68	52%	Fair and Justice	1
9.	66	50%	Honesty and Sincerity	2
10.	48	27%	Honesty and Sincerity	3

Looking at Table 11, on the summary on Articles of Islamic Faith- 'Eiman', the first Article of Faith- 'Eiman', which is the Faith to Allah (STWT), has a total score of 32 or 24% and the Islamic values learned were Fair and Justice. Then the second Article which is to believe/accept the Destiny, it has a total score of 33 or 25% and the Islamic values learned are Honesty and Sincerity. For the third Article, it has a total score of 68 or 52% and the Islamic values learned are fair and Justice. For the fourth Article, scored a total of 66 or 50% and the Islamic values learned were also Honesty and Sincerity and for the fifth Article of Faith- 'Eiman', which is to believe in all Allah's (STWT) Messengers, has a total score of 48 or 27% and the Islamic values learned in this prospect were also Honesty and Sincerity.

TABLE 12. Evaluation of Life

Evaluation of Life	Rank 1	Rank 2	Rank 3
Dealing with non-Muslim.	M= 37 or 28%	L/K= 36 or 27%	R= 36 or 27%
Dealing with Muslim.	L/K= 68 or 52%	R= 29 or 22%	M= 16 or 12%
Dealing with Leaders.	R= 109 or 83%		
Riding vehicles.	O= 54 or 41%	P= 35 or 27%	R= 25 or 19%
Facing the food to eat.	R= 65 or 50%	O= 43 or 50%	

Table 12 (Note: M=modest; L/K = love/kindness; R = respect; O = orderliness; P = patience) shows about the matrix of Evaluation of Life and the Islamic values that had

developed. Among the Islamic values developed in Dealing with non-Muslims were: Modest, ranked number one (1) with a total score of 37 or 28%, followed by Love and Kindness got a total score of 36 or 27% and Respect got a total score of 36 or 27%.

For Dealing with Muslim, Love and Kindness ranked number one (1), which has a total score of 68 or 52%, followed by Respect which has a total score of 29 or 22% and Modest with a total score of 16 or 12%. For Dealing with Leaders, Respect is the only Islamic value developed and it has a total score of 109 or 83%.

For riding vehicles, Orderliness is in the top ranked with a total score of 54 or 41% then followed by Patience which has a total score of 35 or 27% and Respect which ranked number three (3) with a total score of 25 or 19%.

And for facing the food to eat, respect is in the front line with a total score of 65 or 50% then followed by Orderliness which has a total score of 43 or 50%

TABLE 13. Summary of Evaluation of Life

	Evaluation of Life		Islamic values Learned	Rank
	Freq.	Percentage		
1.	37	28%	Modesty	5
2.	68	52%	Love and Kindness	2
3.	109	83%	Respectful	1
4.	54	41%	Orderliness	4
5.	65	50%	Respectful	3

Table 13 shows the summary on Evaluation of Life where the Dealing with non-Muslim, scored a total of 37 or 28% and the Islamic values learned were: Modesty. For Dealing with fellow Muslims has a total score of 68 or 52% and the Islamic values learned were Love and kindness. For Dealing with Leaders, a total score of 109 or 83% and the Islamic value learned was for being Respectful. For Riding vehicles, it has a total score of 53 or 41% and the Islamic value learned was Orderlines and for facing the food to eat, it has a total score of 65 or 50% and the Islamic value learned is being Respectful.

VI. CONCLUSION

Based on the findings of the study, it is concluded that:

For the demographic profile of the respondents, 62 or 47 percent are males while 69 or 53 percent are females. This implies that majority of the respondents are females. In terms of tribes, 70 or 53 percent belong to the Yakan tribe while 51 or 39 percent are Tausog while 8 or 6 percent are belonging to the average group. It also testifies that the majority group in the Island Province of Basilan is belonging to the Yakan tribe.

Regarding the achievement level of the tertiary institutions, Basilan State College (BaSC) main campus (Isabela City) obtained below average achievement level-7.05 while the BaSC Lamitan campus got the Average achievement level of 7.55. Similarly, Mindanao Autonomous College Foundation, Inc. garnered 7.68 which mean Average in achievement level. And the Claret College of Isabela acquired 5.78 achievements and resulted to Low achievement.

For the achievement level according to gender and tribe, (a) for the gender, the male respondents got 3.56 for an average mean in Arabic 101 while the female got an average

mean of 3.69 in the achievement level in Arabic 101. With the use of ANOVA formula, the differences in male and female achievement F value was 63.4393 which shows greater than F critical of 5.99 for 1/6 degree of freedom. It proves that the null hypothesis is rejected (see table 7 of this book). (b) For the achievement level according to tribes was considered for comparison. Findings show that the Yakan and Sama respondents achieved above average in Arabic 101 teaching in the Tertiary institutions in Basilan Province. The Tausog group obtained only average achievement level. As shown in the computed ANOVA data (see table 9 of this book) that computed F value is 66.6578 which found to be greater than F critical value of 4.26 for 2/9 degree of freedom at 0.05 level of confidence.

The Significant difference exist among the three tribes, included in the study on achievement level in the tertiary institutions in Basilan as evidenced by F value of 66.6578 over the critical value of 4.26 for 2/9 degree of freedom. The Yakan performed better than the Sama and other tribes. On the other hand, the Sama achieved higher than the Tausog respondents in Arabic 101 teaching.

Regarding the Islamic values (Ivs) can be learned or developed from the teaching of Arabic 101 (Elementary Arabic I) in the four tertiary institutions in Basilan Province are as follows: (a) For studying the Five Pillars of Islam, here are some listed but not limited Islamic values; love/kindness (top one), purity/cleanliness (top two), sincerity (top three), and patience/humility. (b) About the Pillars of Ieman (Faith); fair/justice got the lead; honesty/sincerity, next in line; trustworthy; patience; and love/kindness. And (c) regarding the study of Evaluation of Life, Islamic values learned such as but not limited also to; respectful, the highest score;

love/kindness, second to the highest; orderliness; modesty; and patience.

The majority respondents in this study in terms of (a) gender are females with a total number of 69 or 53 percent respondents compare to that of male of 62 or 47 percent respondents. And (b) ethnicity/tribe, Yakan group obtained the highest with a total of 70 or 53 percent, and then followed by the Tausog group of 51 or 39 percent while 8 or 6 percent are belonging to the average group respondents.

The achievement level of the tertiary institutions of Basilan in Arabic 101 (Elementary Arabic I) was below average.

The Islamic values can be learned from Arabic 101 (Elementary Arabic I) on the four selected tertiary institutions respondents in Basilan Province, Philippines were the following and but not limited to: love, kindness, purity, cleanliness, sincerity, patience, humility, fair, justice, honesty, trustworthy, respectful, orderliness, modesty.

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