Full Length Research Paper

Moral Intelligence and its Relation with Taking the Learning Responsibility among the Students of the Faculty of Educational Sciences at Al-Quds University

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Abstract

The study aims to know the degree of moral intelligence and its relation to the ability to take responsibility among the students of the Faculty of Educational Sciences at Al-Quds University. To achieve this purpose, a sample of 112 students from the Faculty of Educational Sciences was selected in the academic year 2016/2017. Two tools have been developed: a questionnaire to measure ethical intelligence and another one to measure the ability to take responsibility. The validity and reliability of the instruments have been ascertained. The results of the study showed that the degree of moral intelligence among the students of the Faculty of Educational Sciences at Al-Quds University was high, while the degree of ability to take responsibility was average. The results also showed that there were statistically significant differences at the level of $\alpha \leq 0.05$() in the moral intelligence of the students of the Faculty of Educational Sciences at Al-Quds University due to qualification and in favor of the master's students, and the absence of differences due to gender. There were statistically significant differences at the level of significance)($\alpha \leq 0.05$ in the ability to take responsibility among the students of the Faculty of Educational Sciences at Al-Quds University due to gender and in favor of males, while there are no differences due to qualification. The study also found a positive relationship between moral intelligence and the ability to take responsibility. Based on the results, the study came out with several recommendations, the most important of which are other studies that deal with the implementation of programs of moral intelligence, knowledge of the level of moral intelligence and the ability to take responsibility in other faculties in different universities.

Introduction

Gardner (2004) drew attention to the Theory of Multiple Intelligences that made a revolution in educational field and its practices since it arose, they have changed the teachers' perspectives about their students, and they have demonstrated the appropriate methods to deal with them according to their mental capacities, this theory was also a clear challenge to the traditional concept of intelligence, that did not recognize except one of the mono intelligence forms of the individual in various stages of his life (Denig, 2004).

The Theory of Multiple intelligences welcomed the differences between people in the types of intelligences that they have and the way they were used in, which requires giving space for each type of them to be arisen and formed in an outcome that benefits the community's development and progress (Gardner, 2004). The first time Howard Gardner showed his theory of multiple

intelligences was in his book "The Frames of Mind" that was published in 1983, he stated in his book seven separated types of intelligence (Gardner, 1983), they included: mathematical and logical intelligence, verbal and lingual intelligence, musical intelligence, spatial visual intelligence, physical motor intelligence, self-intelligence or internal intelligence and interpersonal social intelligence (Jaber, 2003). Intelligences were not just limited to the mentioned types but they expanded to the other types of intelligences like emotional intelligence, intuitive intelligence and moral intelligence. Studies tended toward excavations and research in moral intelligence trying to find a way to solve the problems and issues that communities suffer from and to alleviate its impacts especially those that are related to values and morals.

Moral Education is meant to pay attention to the values, principles and moral standards, this helps the moral intelligence in understanding right and wrong, and establishing the ethical convictions of the individual, so

that he lives safely and peacefully (Moral Intelligence defined as the individual's ability of commitment with his beliefs, and defining the values and morals and recognizing feelings (Al-Ayob, 2010), Gullickson defined it as the good and acceptable behavior that is provided by parents for their children through practicing it with their children in various situations of life, thus, the values and moral standards that the community provides for its individuals).

Moral intelligence consists of the following seven core values: (Borba, 2002)
Emotional Assimilation: that allows understanding the feelings of others and enhances his ability to help who was hurt by others and deal them kindly, moreover, it promotes individual to do right things due to his understanding the impact of the emotional pain on the others which would get him away from dealing with others cruelly.
Conscience: It is the strong internal monologue that helps the individual to differentiate between right and wrong, and gives him feeling of pain whenever he deviated from the right things; it represents the dignity, responsibility and **integration.**
Self-censorship: It helps in leading the individual motives and helps him to reflect seriously before taking actions as it touches his conscience and steers him and his behaviors in addition to stimulates sense of generosity and empathy.
Respect: As it promotes the individual to treat others respectfully since they are worthy, as well as to mainstream their feelings and rights.
Empathy: It helps individual to concern of people' happiness, feelings and their needs, and to stay around them.
Tolerance: Tolerance helps the individual to evaluate the merits and characteristics of others and to expand his thoughts about new areas and different beliefs, and so to respect others regardless the differences between them.
Justice: Justness leads individual to treat others in afair, impartial and even-handedmanner.

Berman (Berman, 2003) demonstrated the importance of moral intelligence as it leads to concern more about the others and stay away from selfishness. Moreover, it helps in the prevalence of security and psychological reassurance among the community. It also discards the administrative corruption and gives the leader the ability of administration keeping on good relations among the coworkers. Furthermore, it leads to the prevalence of peace, love, cordiality, appreciation and being away from violence. Moral intelligence establishes the ability of being patient, tolerant and fair. There are many studies that explored the moral intelligence. Sayeed Khan, Farhan and Dast (Sayeed Khan, Farhan &Dast, 2015) aimed in their study to recognize the relation between the moral intelligence and mental health of the postgraduate students who specialized in the public health, the findings of the study demonstrated correlation between the moral intelligence and the mental health of the students.

Rayes, Sario and Guiab (2015) explored the intelligence of the academics and students, (34) of the faculty members and (142) of the postgraduate students from University of North Lausanne participated in the study, Philippines. The findings demonstrated that the academics and students descend from different cultures, and this affects their perceptions of the moral criteria as the findings of moral intelligence level vary, the findings also demonstrated the differences between the female and male students in the moral intelligence level, moreover, the study demonstrated the teachers and students' interest in the values of integrity, respect and truthfulness.

The study of Al-Elyani (2015) aimed to explore the undesirable morals of the students in Jubail University College and their prevalence and how to deal with them, in addition to the role of the faculty members in providing processing methods to these morals. The sample of study consisted of (64) faculty members in Jubail University College. The findings of the study demonstrated that the core of the undesirable morals of the students in Jubail University College ranged from moderate to low, whereas the mean of the faculty members' role in providing the processing methods was high.

The study of Al-Mamouny (2015) aimed to find the moral intelligence level in high school students, and to explain the two variables of gender and educational stream, in addition to the interaction between them in moral intelligence level. The sample consisted of (408) (female and male) students who were selected intentionally. The researcher used the moral intelligence scale on purpose of achieving the goal of the study. The findings revealed that the high school students have moderate level of moral intelligence. They also suggested that there were ecstatically significant differences in the total level of the moral intelligence and in the levels of the sub-dimensions of the moral intelligence that due to the high school stream, and in favor of the scientific stream. The findings also revealed that there were no ecstatically significant differences in the total level of the moral intelligence, or in the levels of dimensions of (empathy, Conscience, kindness, tolerance and justness) that attributed to the interaction between the two variables of gender and high school stream, while there were ecstatically significant differences in the students' levels that attributed to the interaction of the gender variable with the educational stream variable.

Faramarzi explored in his study (2014) the relation between the moral intelligence and the identity of the psychological and mental health for the students in Medicine College. (100) male students and (100) female students from Medicine College participated in the study. In this study, three questionnaires were recruited, those questionnaire were the moral intelligence, identity, and the psychological and mental health questionnaires, the findings also revealed coloration between the moral intelligence, the identity and the psychological and mental problems in the students.

Tarawni (2014) studied the moral intelligence and its relation with the personal happiness in the students of

Mo'uta University, the sample consisted of (236) (male and female) students from the Educational Sciences Faculty in Mo'uta University. The findings demonstrated that the sample had a moderate level of moral intelligence; these differences were in favor of females, whereas the findings explained that the dimensions of moral intelligence (respect, tolerance, self-control and justness) clarified the percentage of the personal happiness in the sample of the study.

Moustafa and Maqaldi (2014) aimed in their study to recognize the moral judgment and its relation with the Optimism and pessimism level that the students of Al-Yarmouk University have, and to recognize the relation between moral judgment and Optimism and pessimism. The sample consisted of (500) students (male and female) from Al-Yarmouk University who were selected in the second semester in the academic year 2012-2013. To achieve the goals of the study, moral Judgment Scale for adults was used.The findings revealed that students at Al-Yarmouk University had moderate level of moral judgment, in the fourth stage (which is strict adherence of laws and regulations) of the moral judgment six stages according to Kohlberg, the findings demonstrated that students at Al-Yarmouk University had high level of optimism and high level of moral judgment, the findings also revealed positive coloration has a ecstatic significance in the moral judgment level between moral judgment and Optimism and pessimism on the total degree of the scale. The findings also demonstrated ecstatically significant differences in the moral judgment level attributed to the gender variable in favor of the females. Furthermore, there were ecstatically significant differences in the moral judgment level attributed to the gender variable on favor of the Specialization of humanities faculties, students in Al-Yarmouk University had no ecstatically significant differences attributed to the variables of gender and Specialization.

Bshara attempted in his study (2013) to examine a training program effect based on Borba's Theory in moral intelligence development in the children of SOS villages in Jordan. The sample consisted of (50) (male and female) children distributed as (25) males and (25) females aged from 9 to 14 years old. In order to achieve the goals of the study, the researcher established training program in moral intelligence, consisted of (30) training sessions, each of them extended to (60) minutes, the seven moral intelligence dimensions included: empathy, Conscience, respect, kindness, tolerance and justness. Moral intelligence scale was used in this study. The two-way analysisofvariance showed that there were differences with ecstatic significance in the children performance on the total scores of moral intelligence scale due to the training program, and in favor of the experimental group, whereas no ecstatically significant differences that attributed to the gender or the interaction between the training program and the gender were found. The two-way analysisofvariancealso showed that there were no ecstatically significant differences in the children performance on each dimension of the seven dimensions on the moral intelligence scale that attributed to the

gender, or the interaction between training program and gender. Whereas there were ecstatically significant differences in the children performance on the three dimensions of the moral intelligence scale (respect, tolerance and justness) that due to training program.

Al-Buhari, Al-Shieshni and Hajaj (2013) examined the moral intelligence and its relation with the social skills in a sample from blind students, they were (64) male students aged from 12 to 16 years, Moral Intelligence and Social Skills Scales were used in this study. The findings revealed positive meaningful coloration between the sample's degrees on the Moral Intelligence and Social Skills Scales, but there were no ecstatically significant differences between degrees of the means for males and females on the Social Skills Scale.

The study of Musharaf (2009) addressed the detection of the moral intelligence level and the social responsibility level in the students of the Islamic University in Gaza, and the relation between them, in addition to the differences between them which due to the variables (gender, faculty, educational qualification , parents' educational qualification, family' economic level and family size). The researcher used moral thinking scale for adults in addition to the social responsibility questionnaire for the university level, this questionnaire consists of (59) items divided into four dimensions as following: self- responsibility, social responsibility, moral and religious responsibility and national responsibility.

The findings of this study revealed that the moral thinking in the students of Islamic University in Gaza occur in the fourth stage of the six moral thinking stages of Culberg, and it corresponds to the strict adherence stage of the social system and law, this stage demonstrates moderate level of the moral thinking. The findings also demonstrated that the students of the Islamic University in Gaza have high level of social responsibility. The findings suggested a meaningful positive correlation between the level of moral thinking and the social responsibility in the students of the Islamic University in Gaza. They also revealed that there were meaningful differences in the moral thinking level between males and females in favor of the females, in addition to the significant differences between the scientific faculties and literary faculties and in favor of the literary faculties, whereas there were no meaningful differences in the moral thinking in the university students attributed to educational level, residential area variable, parents' educational qualification variable, family size variable or family' economic level variable. The findings also suggested that there were no significant differences in the social responsibility in the students of the Islamic University in Gaza due to the educational level variable, residential area variable or the family size variable.

Al-Shamri (2007) conducted a study to explore the mutual relation between the moral intelligence and social trust in (400) (male and female) students from Baghdad University, distributed on (8) faculties of scientific and humanity Specializations for both sexes. The findings of the study showed that the students have moral intelligence, and there were no differences between the

two sexes in the moral intelligence level, furthermore, the absence of the differences in the moral intelligence between scientific and humanity Specializations, whereas the findings demonstrated a positive correlation between moral intelligence and social trust.

Al-Zuhari (2013) conducted a study to explain the relation between moral intelligence and social tolerance in a sample consisted of (306) (male and female) students from the intermediate grades in Baghdad governorate, the study found that the moral intelligence was high, and there were no ecstatically significant differences due to the gender, and no ecstatically significant differences in the social tolerance attributed to the gender. But there was ecstatically significant positive relation between moral intelligence and social tolerance. Moral intelligence affects the psychological and mental health of the students and it also affects their practices, learning and relations with others. The recent study discussed the relation between the moral intelligence and students' responsibility toward their learning. Taking responsibility means the individual ability to perform actions and tasks entrusted to him and which are assigned to him accurately and perfectly, in addition to the preparation to take on shoulder the consequences of his decisions and actions (Olaimat, 2004).

Deckinson (1993) identified five characteristics related to the students ability of taking the responsibility that include their ability to determine what they need to learn, identify their learning goals, their ability to choose the appropriate learning methods, their ability to monitor their learning and progress, and recognizing how to avoid useless methods in their learning.

Abdel- Raziq (2014) explored the students perceptions toward learning English language and their ability to take the responsibility of their self-learning, (140) students from the English Course's students Bier Ziet University participated in the study , questionnaire and interview were used in this study. The findings suggested that the students had the ability to take the responsibility to learn English language by themselves and they had the preparation to succeed in learning English language if they were given the opportunity to do so.

Roache and Lewis (2011) conducted a study which aimed to investigate teacher's opinions about their practices in the classroom management role in helping students to take the responsibility. (145) teachers of elementary and 363 teachers in high schools in Victoria, Australia. The findings of the study showed that participative approach, dialogue, discussion and participation promote students to take the responsibility of their learning, and it demonstrated the importance of take in consideration students opinions about the effective methods and strategies that enhance their abilities to take the responsibility that is stimulation, effective participation and giving students their rights.

Bacon (1993) aimed in his study to determine the students perceptions in taking the responsibility of their learning, observation tool was used to monitor the students over four months, in addition to interviewing (52) students from sixth and seventh grades in California Intermediate School, the findings suggested that taking responsibility toward learning includes six main categories (performing actions, compliance to rules, interests, studying, making efforts and attempting and commitment). The study concluded that the students never deal with school as a place for learning, and school did not give them opportunity for challenge despite they recognize the importance when the students take their learning responsibility of their own accord and not compelled to do it.

Debbie (2011) examined in his study the Integrated Education role in helping students universities to take the responsibility of their learning as the learning responsibility has great importance in the university learning and learning lifelong. The findings demonstrated that the e-learning and integrated education help students to manage their learning by themselves and their independent learning, thus by effective participation and independent work that contribute in students' learning responsibility. Even though integrated education needs providing students with the skills of using technology. Although the technology provided the students with opportunities to learn independently, they did not benefited from the opportunities that the integrated education provided, and they had a problem in understanding the online learning requirements and the contribution that it provides.

Devlin (2002) explored the first year students' perceptions of their learning responsibility, in the concepts of learning context, in order to achieve two of the high education goals in Australia, that it is to teach students how to think and learn. A questionnaire was distributed on (100) first year students from the University of Western Sedney. The findings revealed the students concepts of learning and their perceptions toward learning responsibility, the findings also suggested that the students have perceptions about the personal responsibility of their learning, but their perceptions of learning had a quantitative nature and it was at lower levels of complications and this in turn affects their learning quality.

It is clear from reviewing the researchers' studies related to moral intelligence topic that most of those studies discussed the moral intelligence level in the students, and some of them recognized the level of responsibility in students. It was not possible to find a study that discussed and explored the relation between moral intelligence and learning responsibility, this is what the recent study sought to find.

Problem of the Study

Most of the universities suffer from the lack of students' affiliation to them, moreover the weakness of student's respect to his colleagues and teachers and his incompliance with laws. Some universities also complain that there are cases of violence in them, which affect the university capacity negatively to fulfillment of its mission. Since the moral intelligence is one if the recent topics that cares of focusing on the learner' personality and morals,

the researchers rushed to conduct this study, definitely to decides the response of the main question: What is the moral intelligence relation with learning responsibility in the students of Educational Science Faculty in Al-Quds University?

Questions of the Study

The study seeks to answer the following questions:

1. What moral intelligence level do the students of the Faculty of Educational Sciences at Al-Quds University have?
2. Do the means of moral intelligence vary among the students of the Faculty of Educational Science at Al-Quds University due to gender and educational qualification?
3. What learning responsibility level do the students of Educational Science Faculty in Al-Quds University have?
4. Do the means of learning responsibility vary among the students of the Faculty of Educational Sciences at Al-Quds University due to gender and educational qualification?
5. What is the relation between moral intelligence and learning responsibility among the students of the Faculty of Educational Sciences at Al-Quds University?

Hypotheses of the Study

1. There are no statically significant differences at the significance level ($\alpha \leq 0.05$) in the means of moral intelligence among the students of the Faculty of Educational Sciences at Al-Quds University due to gender.
2. There are no statically significant differences at the significance level ($\alpha \leq 0.05$) in the means of moral intelligence among the students of the Faculty of Educational Sciences at Al-Quds University due to educational qualification.
3. There are no statically significant differences at the significance level ($\alpha \leq 0.05$) in the means of learning responsibility among the students of the Faculty of Educational Sciences at Al-Quds University due to gender.
4. There are no statically significant differences at the significance level ($\alpha \leq 0.05$) in the means of learning responsibility among the students of the Faculty of Educational Sciences at Al-Quds University due to educational qualification.
5. There is no statically significant relation at the significance level ($\alpha \leq 0.05$) between moral intelligence and learning responsibility among the students of the Faculty of Educational Sciences at Al-Quds University.

Purpose of the Study

The recent study aims at determining the moral intelligence level in the students of Educational Science Faculty in Al-Quds University, Recognizing the effects both the gender and educational qualification variables in determining the moral intelligence level in the students of Educational Science Faculty in Al-Quds University. Also it determining the learning responsibility level in the students of Educational Science Faculty in Al-Quds University. Recognizing the effects of each of the gender and educational qualification variables in determining learning responsibility level in the students of Educational Science Faculty in Al-Quds University. And it aims to examining the relation between the moral intelligence and taking the learning responsibility in the students of Educational Science Faculty in Al-Quds University.

Significance of the Study

This study is considered significant for the nature of the topic that the study discusses, as it addresses the moral intelligence and taking the learning responsibility which are considered important topics for the university students that primarily affects building his personality. Also this study may draw the attention toward the consideration of the student personality and designing the programs and courses for him in order to develop his personality. In addition it may find an area for conducting further researches and studies in the moral intelligence of the university student, and based on the programs to develop his moral intelligence and responsibility.

Limitations of the Study

A sample from the students of the Faculty of Educational Sciences at Al-Quds University in Palestine in 2016/2017. The moral intelligence and the ability to take responsibility among the students of the Faculty of Educational Sciences at Al-Quds University was restricted with the range of their response to the moral intelligence questionnaire items, and the questionnaire of taking learning responsibility.

Methods and Procedures

Method

The descriptive correlation method was used in this research is consistent with its goals in determining the moral intelligence level and its relation with taking the learning responsibility in the students of Educational Science Faculty in Al-Quds University, that through applying the tools on the sample to achieve the findings to answer the questions of the research and examine its hypotheses.

Population of the Study

The population of the study included all the students in the Educational Science Faculty in Al-Quds University for academic year 2016/2017, they were (410) students.

Sample of the Study

The sample of the study consisted of (112) students from the Educational Science Faculty who were selected randomly, it represented (25%) of the population of the study. Table (1) shows the demographical characteristics of the sample.

Table 1: The demographical characteristics of the sample

Variable	Variable level	Number	Percentage
Gender	Male	26	23.2
	Female	86	76.8
Educational level	BACHELOR'S DEGREE	70	62.5
	MASTER'S DEGREE	42	37.5
Total		112	%100

Variables of the Study

Independent variables:

- Gender: (male, female)
- Educational qualification: (Bachelor's degree, Master's degree)

Dependent variables:

- The moral intelligence level among the students of the Faculty of Educational Sciences at Al-Quds University.
- Taking the learning responsibility among the students of the Faculty of Educational Sciences at Al-Quds University.

Instruments of the Study

The researchers prepared instruments for the study:

Moral intelligence instrument: A questionnaire was built to measure the moral intelligence through reviewing the Arabic and foreign studies such as Borba's study (Borba, 2002), Nasir's study (Nasir, 2009), and Shihatah's study (Shihatah, 2008), then arbitrating them, the moral intelligence instrument consisted of in its final preparation of (6) fields (empathy, conscience, moral judgment, respect, tolerance and justness) which included (60) items divided into (10) items for each field.

Taking the learning responsibility instrument: Through reviewing the Arabic and foreign studies, the measure of (Mango, 2011) was adopted for measuring taking the learning responsibility; moreover, it was translated and arbitrated. Taking the learning responsibility instrument in its final preparation consisted of (30) items.

Reliability of the Instruments

The researchers showed the two instruments of the study (moral intelligence questionnaire and taking the learning responsibility questionnaire) to number of specialized teachers who has great experience in the educational sciences field; their suggestions were taken in consideration in order to modify the items of the two instruments, until they were finalized.

To verify the consistency of the two instruments and applied them on the exploratory sample that consisted of (30) people from the study population, Cronbach's alpha for the first instrument was (0.90) and for the second instrument (0.80), which reported that they had high degree of consistency.

Statistical Analysis

The statistical analysis of the data was done using numbers, percentages, means, standard deviations, (T-test), and Cronbach's alpha for consistency coefficient, and Pearson linear correlation coefficient, using SPSS program, as the following correction key was used:

$M \leq 2.33$, low
$2.33 < M \leq 3.66$, low
$3.66 < M$, high
Note: (M = means)

Results and Discussion

1. What moral intelligence level do the students of the Faculty of Educational Sciences at Al-Quds University have?

To answer this question, the researchers calculated the means and standard deviations for each of the six fields of the moral intelligence instrument, as it is shown in table (2).

Table 2: The means and standard deviations for the moral intelligence instrument

NO.	Area	Mean	SD	Degree
1	Empathy	3.85	0.39	High
2	Conscience	3.04	0.42	Moderate
3	Moral judgment	3.19	0.51	Moderate
4	Respect	4.00	0.39	High
5	Tolerance	3.77	0.43	High
6	Justness	3.83	0.34	High
	Total degree	3.70		High

Table (2) shows the means and standard deviations for each of the moral intelligence instrument fields, the total degree of the instrument demonstrates which is shown in the table that moral intelligence degree in the students of the Educational Science Faculty in Al-Quds University was high, as the mean of the total degree on the scale was (3.70) with standard deviation about (0.34). As it is shown from the table (2) that the respect field headed the other fields as its mean was (4.00) than followed empathy field with a mean reached (3.85), justness field with mean (3.83), tolerance field with mean (3.77), moral judgment with mean (3.19) and the conscience field gained the lowest mean that was (3.04).

The researchers see the cause of this finding is that the student in the Educational Science Faculty has enough steering and guidance from his teachers which made this matter arbitrating in his morals.

The findings of this study matched the findings of Al-Shumari's (Al-Shumari, 2007) and Al-Zuhieri's study (Al-Zuhieri, 2013) that has suggested that the moral intelligence degree in the students was very high, whereas the findings of this study varied from Moumni's (Moumni, 2015) which reported that the moral intelligence degree in the students was moderate.

Second question: Do the means of moral intelligence vary in the students of Educational Science Faculty in Al-Quds University due to the variables of gender and educational qualification?

2. Do the means of moral intelligence vary among the students of the Faculty of Educational Science at Al-Quds University due to gender and educational qualification?

To answer this question, it was turned into zero hypotheses at the consistency level ($\alpha \leq 0.05$).

- **Gender variable**

    First null hypothesis: there were no ecstatically significant differences at the significance level ($\alpha \leq 0.05$) in the means of the moral intelligence in the students of the Educational Science Faculty in Al-Quds University due to the gender variable.

To examine the hypotheses, the researchers used (T-analysis) for the independent samples as shown in table (3).

Table3: The T- analysis findings for the independent samples due to the gender variable

Variable	No.	Mean	SD	Degree of freedom	Calculated T	Calculated level of significance
Males	26	3.78	0.22	110	1.04	0.163
Females	86	3.67	0.37			

It is clear from table (3) that the calculated level of significance which was (0.163) is higher than ecstatic significance which was ($\alpha \leq 0.05$), based on that, the zero hypotheses agreed that there were no ecstatically significant differences in the moral intelligence in the students of the Educational Science Faculty in Al-Quds University due to the gender variable.

The researchers attribute this result to the reason that the students of the Educational Science Faculty, either they were males or females, are treated by their teachers in the same way and receive the similar guidance, moreover, they are exposed to the same experience which revealed that there were no differences between them in moral intelligence level.

The findings of this study matched the findings of Al-Shumari's (Al-Shumari, 2007) and Al-Zuhieri's study (Al-Zuhieri, 2013) that suggested that there were no differences in moral intelligence degree due to the gender variable, whereas the findings of this study varied from Moumni's (Moumni, 2015) and Musharaf's study (Musharaf , 2009) that found differences attributed to the gender variable in favor of females.

- **Educational qualification variable**

  Second null hypothesis: There were no ecstatically significant differences at the significance level ($\alpha \leq 0.05$) in the means of the moral intelligence in the students of the Educational Science Faculty in Al-Quds University due to the educational qualification variable.

To examine the hypotheses, the researchers used (T-analysis) for the independent samples as shown in table (4).

Table 4: The T- analysis results for the independent samples due to the educational qualification variable

variable	No.	Mean	SD	Degree of freedom	Calculated T	Calculated level of significance
Bachelor's degree	70	3.60	0.43	110	2.10	0.037
Master's degree	42	3.75	0.26			

It is clear that the level of ecstatic significance which was (0.037) is lower than level of ecstatic significance which was ($\alpha \leq 0.05$), based on that, the zero hypotheses is refused and an alternative hypotheses was accepted which suggested that there were differences between sample' members due to the educational qualification variable in favor of Master's degree.

The researchers explained this result as the students of high education are more mature and have cognitive growth more than the students who obtained the Bachelor's degree, this makes the their moral intelligence level exceeds the students who obtained Bachelor's degree.

The findings of this study were different from Musharaf' study findings (Musharaf, 2009) which revealed that there were no ecstatically significant differences in the moral intelligence level due to the students' educational qualification variable.

3. What learning responsibility level do the students of Educational Science Faculty in Al-Quds University have?

To answer this question the researchers calculated the means and standard deviations, as the total mean was (2.9) with a standard deviation (0.41), which indicates that taking responsibility level of the students of Educational Science Faculty in Al-Quds University was moderate.

The researchers explained that this result was because of there were diversity of different learning resources, access to knowledge contributed to some extent in mitigating the student reliance on himself to get and verify of them. Consequently, the student may tend to new websites in his researches and delaying his homework or making up a lecture that he missed, which affected him in taking his learning responsibility.

The finding of this study varied from Abdel Razeq (Abdel Razeq, 2014) and Devlin' studies (Devlin, 2002) which suggested a high degree of learning responsibility in the students.

4. Do the means of learning responsibility vary among the students of the Faculty of Educational Sciences at Al-Quds University due to gender and educational qualification?

To answer this question, it was turned into the following zero hypotheses:

- **Gender variable**

  Third null hypothesis: there were no ecstatically significant differences at the significance level ($\alpha \leq 0.05$) in the means of taking the learning responsibility in the students of the Educational Science Faculty in Al-Quds University due to the gender variable.

To examine the hypotheses, the researchers used (T-analysis) for the independent samples as shown in table (5).

Table 5: The T- analysis results for the independent samples due to the gender variable

Variable	No.	Mean	SD	Degree of freedom	Calculated T	Calculated level of significance
Male	26	3.03	0.40	110	1.97	0.047
Female	86	2.85	0.39			

It is clear from table (5) that the level of calculated ecstatic significance which was (0.047) is lower than level of ecstatic significance which, as a result the zero hypotheses is refused and an alternative hypotheses was accepted which suggested that there were differences in taking the learning responsibility in the students of the Educational Science Faculty in Al-Quds university due to the gender variable in favor of the males. The findings of this study varied from Musharaf' study findings (Musharaf, 2009) which suggested that there were differences in the social responsibility attributed to gender variable and in favor of the females.

- **Educational qualification variable**

Fourth null hypothesis: there were no ecstatically significant differences at the significance level (α ≤ 0.05) in the means of taking the learning responsibility in the students of the Educational Science Faculty in Al-Quds University due to the educational qualification variable.

To examine the hypotheses, the researchers used (T-analysis) for the independent samples as shown in table (6).

Table 6: The T- analysis results for the independent samples due to the educational qualification variable

Variable	No.	Mean	SD	Degree of freedom	Calculated T	Calculated level of significance
Bachelor's degree	70	2.85	0.38	110	1.37	0.173
Master's degree	42	0.96	0.44			

It is clear from table (6) that the level of calculated significance which was (0.173) is higher than level of ecstatic significance, as a result the zero hypotheses accepted that there were differences in taking the learning responsibility in the students of the Educational Science Faculty in Al-Quds University due to educational qualification.

The researchers explained that this result as the teachers in the Faculty of Arts ask students to do different tasks regardless to their educational qualification, the findings of this study varied from Musharaf' study findings which demonstrated that there were differences attributed to the educational qualification variable in favor of the fourth year students.

5. What is the relation between moral intelligence and learning responsibility among the students of the Faculty of Educational Sciences at Al-Quds University?

To answer this question, it was turned into the following null hypothesis:

Fifth null hypothesis: there were no ecstatically significant relation at the significance level (α ≤ 0.05) between moral intelligence and taking the learning responsibility in the students of the Educational Science Faculty in Al-Quds University due to the educational qualification variable.

Thus Pierson correlation coefficient (R) was calculated between faculty members' degree of using the true evaluation and their attitude toward it. Pierson correlation coefficient was (0.44) which approved a positive moderate relation. Whenever the moral intelligence in the students increases, his ability to take his learning responsibility increases.

Through this result, researchers emphasize that students' taking responsibility of their learning and understanding their duties toward themselves and their university is one of the moral issues that they have to concern and consider, which make taking the learning responsibility a moral aspect that develops as the moral intelligence in the student develops.

The findings of this study has matched Musharaf' study findings (Musharaf, 2009) which revealed that there is a positive correlation between moral the thinking level and social responsibility level among the students of the Islamic University in Gaza.

Conclusion

The recent study suggested the following findings:

- Students of the Educational Science Faculty in Al-Quds University have high degree of moral intelligence but they have moderate degree of taking responsibility.
- There are ecstatically significant differences in the moral intelligence in the students of the Educational Science Faculty in Al-Quds University due to educational qualification in favor of Master's degree, but there are no differences attributed to gender variable.
- There are ecstatically significant differences in the taking responsibility in the students of the Educational Science Faculty in Al-Quds University due to gender variable in favor of males, whereas there are no differences attributed to educational qualification variable.
- There is positive correlation between moral intelligence and the ability of taking responsibility in the students of the Educational Science Faculty in Al-Quds University.

Recommendations

Based on the findings of this study, the researchers recommend the following:

- Holding training workshops for the university students in order to develop their ability of taking responsibility.
- Conducting further studies about the moral intelligence and its relation with other variables.
- Conducting further studies about the ability of taking responsibility and building programs to develop it.
- Adding a course about the moral intelligence of the university student in the university.
- Activating university's role in serving the community through sharing students in activities that serve their community, and so that enhancing their ethics and developing their sense of responsibility toward themselves and their community.

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