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The Meaning in Life and its Relationship to Moral Intelligence among High School and University Students in the Kingdom of Saudi Arabia

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Abstract

The present study aimed to determine the relationship between the meaning in life and moral intelligence, and to reveal the differences between them according to the variables (gender/age). The study was conducted on a sample of (230) high school and university students in the Kingdom of Saudi Arabia, aged between 30 and 15 years. The Meaning in Life Scale, prepared by Steger et al. (2006), translated by the researcher, and the Moral Intelligence Scale, prepared by Yakut and Yakut (2021), translated by the researcher, were used. The researcher used the descriptive and correlational comparative approach. The results of the study revealed a positive relationship between the meaning in life and moral intelligence among the sample members, and differences between the sexes in the dimension of the presence of meaning in favour of males. There were no differences between them in the dimension of the search for meaning and in the total score of the Meaning in Life Scale. According to age, no differences were found in the dimension of the presence of meaning, while differences were found in the dimension of the search for meaning and in the total score of the Meaning in Life Scale. This was in favour of the 15-20 age group. Regarding moral intelligence, the study found no gender differences in moral intelligence across dimensions and total scores. Significant differences, however, were found according to age, in favour of the 15-20 age group, on the total score of the Moral Intelligence Scale and its dimensions, except for the Empathy and Conscience dimensions, where no significant differences were found. The study recommends the need to focus on instilling in young people the lofty meanings of life and striving to achieve them, and to develop programs and training workshops to develop moral intelligence and its skills.

Keywords: meaning in life, moral intelligence.

Introduction

The concept of the meaning in life is an essential and profound topic that has fascinated humans since the dawn of history. This topic has preoccupied philosophers and thinkers throughout the ages, with differing opinions and interpretations of what gives life value and meaning. With the advent of Islam, a new and comprehensive vision of the meaning in life was presented. Islam established a profound concept that transcends material or superficial aspects. It explains that life acquires its true meaning through absolute servitude to God Almighty. This servitude expresses a profound spiritual relationship between man and his Creator.

Moreover, Islam emphasizes a great meaning for human life: the realization of the caliphate. Man is considered God's vicegerent on earth, meaning he has a duty to himself, others, and his nation, which gives his existence a moral dimension and great responsibility.

Psychology has attempted to delve into the depths of humanity, hoping to find what points it to the beginning of the path toward that great meaning in life, one that enables the individual to transcend his life's problems and, through it, perhaps transcend his current self toward a calmer,

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more reassured self (Al-Sakafi, 2017). The Austrian physician Frankl is considered the first to introduce the concept of meaning in clinical practice when he established logotherapy and developed his theory in psychology (Harrah and Al-Mazini, 2022). This theory consists of a cognitive component related to the individual's awareness of the meaning in life and the experiences that enrich meaning, a behavioural component, which is the individual's behaviour that translates his life's purpose in a realistic way, and an emotional component related to the individual's feelings that his life has value and his satisfaction with it through the goals he has achieved (Bin Tariyah et al., 2021).

In an age where ethical challenges are becoming increasingly complex, enhancing moral intelligence, both at the individual and collective levels, becomes more important than ever. Understanding the nature of ethics and how to practice it in daily life can contribute to building a more harmonious society, where individuals cooperate to achieve common interests that transcend selfishness of the individual.

Moral intelligence is one of the most important aspects of an individual's mental, social, and emotional development. It represents a significant aspect in character development, along with other aspects, as it relates to customs, traditions, values, and standards. Through it, one can judge the extent of a person's well-being or disorganization (Abu al-Huda, 2016).

From this perspective, the researcher focused on studying the meaning in life and its relationship to moral intelligence in light of a number of variables among students in secondary and university levels in the Kingdom of Saudi Arabia.

Study Problem

Having meaning in one's life makes one truly aware of the value and purpose of one's existence. This awareness enhances one's self-confidence, comfort, inner peace, and psychological stability, and motivates one to achieve one's goals. Meaning also gives life a special character, making daily experiences and situations more profound and meaningful. Furthermore, having meaning in life significantly impacts an individual's physical and mental health, psychological resilience, and better adapts to social life (Zhao et al., 2023).

On the other hand, the loss of meaning, or what is known as the existential vacuum, essentially stems from many psychological and spiritual problems and crises. It is difficult for a person to live without meaning to their life, to the reason for their existence, or to what they strive to achieve. This gap is exacerbated by a fast-paced lifestyle and the dominance of material values in various aspects of life. Wu et al. (2024) indicated that the loss of meaning in life may lead to failure to complete developmental tasks, which can manifest in adaptation problems, increased mental health issues including anxiety and social media addiction, as well as deteriorating academic performance, which greatly hinders self-realization and the overall well-being of university students. Musa (2022) also confirmed that the loss of meaning leads to many negative symptoms, such as neurotic symptoms, loss of motivation for life, drug abuse, and unhealthy eating habits, feelings of alienation, symptoms of distress and stress, and physical illness. Furthermore, the lack of a clear meaning in life can lead to feelings of depression due to the lack of meaning that helps one endure life's pressures and suffering. This is what Parra's study (2020) revealed.

Our current society is also witnessing a moral decline, as a result of the mixing of cultures, openness to Western products, and the intermingling of positive and negative ideas through social media, which has contributed to the spread of many bad ideas and behaviours. This has

negatively impacted the value structure of young men and women, especially during adolescence and university, and has made protecting our children a major challenge for educators (Mansour, 2023).

High school and university are vital stages in which personality emerges, its features are defined, and self-identity is confirmed. The individual acquires a profound meaning for his life, for which he lives and struggles. He is also exposed to many situations that require the ability to confront and adapt positively to work towards raising his standard of living, his education and ability to practice positive behaviours with teachers, educational environment, and life in general.

Through her work and general life experience, the researcher observed a lack of commitment to ethical rules among this age group (high school and university students) and the practice of immoral behaviour. This is evident in the prevalence of cheating among them, a lack of respect, a lack of responsibility, the prevalence of individualism and selfishness, a weak Conscience, the prevalence of cybercrimes, and a lack of Self-control that may lead them to attempt suicide.

Therefore, moral intelligence and instilling a deep meaning in life in young men and women is the best way to preserve the morals and minds of our children and protect societies from manifestations of moral corruption and moral decay. This prompted the researcher to address the topic, given its importance and danger to this group, which represents the strength and promising hope of the nation.

The problem of the study is determined by answering the following questions:

- 1- What is the level of both the meaning in life and moral intelligence among high school and university students in the Kingdom of Saudi Arabia?
- 2- Is there a relationship between the meaning in life and moral intelligence among high school and university students in the Kingdom of Saudi Arabia?
- 3- Are there differences between the mean scores of meaning life of the sample members according to the variables (gender and age)?
- 4- Are there differences between the mean scores of moral intelligences among the sample members according to the variables of (gender and age)?

Study terminology

First: Meaning in life: Frankl defines meaning in life as "a state that a person strives to achieve to add value and meaning to their life, which is worth for living, and which occurs after their basic drive, the will to live, has been satisfied" (Frankl, 1982: 131).

Shannan (2021: 49) believes that meaning in life is "an individual's sense of purpose and meaning in life, which helps them realize and achieve the goals they have set, which carry values of happiness and satisfaction."

The researcher adopts the definition of the scale developer used in the current study, which defines meaning in life as:

The sense that is formed and the importance that an individual feels regarding the nature of their being and existence (Steger et al, 2006).

Second: Moral intelligence: Moral intelligence refers to an individual's possession of moral convictions that motivate them toward ethical behaviour and self-regulation (Panahi et al., 2022).

The researcher adopts the definition of the scale developer used in the current study, which refers to "internal discipline and an individual's focus on a more virtuous life and making conscious choices that prioritize universal human values" (Yakut & Yakut, 2021).

Theoretical Framework

First: Meaning in life: Meaning in life is one of the topics of positive Psychology and is a vital component of achieving psychological health. When an individual knows their goals and strives to achieve them, they feel joy and realize the value of their role in life and the importance of their existence. They then face life with optimism and love, regardless of the challenges they face, and their life gains a special flavour that helps them endure difficulties. The impact of faith in the meaning in life is evident through a person's dealings with life's events and ups and downs.

Viktor Frankl was the first to point out this concept as the basic and fundamental drive within humans, even considering it the central concept in his theory. He was initially influenced by Freudian analysis when explaining human behaviour, but he soon shifted to existential concepts, believing that humans are more than just a psychological machine governed by their repressed lustful instincts (Al-Sakafi, 2017). Frankl believes that self-understanding and knowing the meaning in life stem from the human experience of true suffering. This suffering drives deep contemplation and the search for a new meaning for their lives, which motivates them to make internal changes that give their lives value and enable them to face life's challenges. He also believes that the meaning in life varies from person to person, and even within the same person from day to day and from time to time. Each individual has their own mission or message in life, which imposes certain responsibilities that they must fulfil. These responsibilities vary among individuals. Therefore, each person's mission in life is unique, just as their opportunity to fulfil is also unique (Frankl, 1982).

Frankl built his theory on three main pillars as follows:

1- **Free will:** Free will means that the individual is influenced by biological, social, and psychological circumstances and factors, and does not have complete control over those factors and circumstances they face. However, they have the freedom to decide how to deal with them. Freedom here means the ability of choice (Frankl, 2004).

2- **The will to meaning:** The will to meaning is represented by the individual's quest to achieve true meaning in his personal life. They strive toward a goal that gives them a reason to live and keeps them going even in the most difficult circumstances. Having a goal worth living for helps them overcome challenges and hardships (Bahloul, 2016).

3- **The meaning in life:** The meaning in life indicates that a person can only achieve their existence through a meaning they achieve and values they strive towards. This is the primary goal that a person strives to achieve, in order to add true value to his existence (Frankl, 2004). The primary goal of a person is to find meaning in their life. They do not merely seek to satisfy their instincts or create comfortable living conditions, because this alone does not bring them happiness. Rather, they are concerned with making their life meaningful and valuable. Thanks to this meaning, they discover that life, despite all its hardship and suffering, is worth living (Youssef, 2008).

Second: Moral intelligence: Morality has received significant attention from scholars and educators throughout history, given its essential role in building and advancing societies. It expresses a spirit of balance and harmony among members of society and strengthens social,

intellectual, and cultural ties. Morals also contribute to shaping and developing an individual's personality, helping them achieve internal balance and adapt to the various components of society (Al-Mehsin, & Ibrahim, 2016).

Our Islamic religion places great importance on morals, and the Prophet (peace and blessings be upon him) was the best example of virtuous morals.

Borba (2002) identified seven components of moral intelligence, as follows:

1- Empathy: Empathy refers to the individual's complete involvement in the feelings and emotions of others, as a result of understanding and empathizing with their experiences. They rejoice in their happiness and feels pain in their pain.

2- Conscience: Conscience is defined as a system of values, beliefs, and habits that regulate human behavior and define its goals. It represents a person's guide throughout life.

3- Self-control: Self-control refers to the extent to which an individual can control their behavior, feelings, motives, and actions in various life situations and at different times. It also refers to their ability to control their responses and emotions and make appropriate decisions.

4- Respect: Respect refers to treating others with appreciation, care, and commitment.

5- Kindness: Kindness refers to the feeling of mercy and compassion among people, evident in behaviors such as offering assistance to others, caring for the grieving, and considering the needs of others and attempting to meet them.

6- Tolerance: Tolerance refers to open-mindedness toward the opinions of others, forgiving and overlooking the mistakes of others, and it purifies hearts from resentment and hatred.

7- Fairness: Justice is one of the important principles upon which societies are based. It refers to treating people fairly and impartially and granting others their rights, free from prejudice.

Previous Studies

1- Studies on moral intelligence and its relationship to meaning in life

Al-Saadi (2020) aimed to reveal the level of moral intelligence and meaning in life, and to identify the relationship between the virtues of moral intelligence and meaning in life. The sample included (200) female students from the Kindergarten Department at Al-Mustansiriya University. The results showed that sample members had an medium level of moral intelligence as well as meaning in life, and that there was a significant correlation between the dimensions of moral intelligence and the components of meaning in life.

Abu Hatab and Al-Qaraleh (2021) also focused on predicting Self-control through meaning in life for obese students in UNRWA schools in Jordan. The study included a sample of (160) students. The results revealed a positive association between meaning in life and Self-control among sample members, as well as the ability of meaning in life to predict Self-control.

As for Al-Zahrani (2023), he aimed to reveal the relationship between moral intelligence and both self-transcendence and the meaning in life, on a sample of (278) female students from King Saud University in Riyadh. The results showed a high level of moral intelligence as well as the meaning in life among the sample, and the presence of a direct correlation between moral intelligence and the meaning in life among them.

Fang and Sheng (2024) conducted a study to determine the relationship between moral

advancement and a sense of meaning in life among university students in China. The sample size was (1088) university students. The results revealed a significant and positive association between moral advancement and a sense of meaning in life.

2 - Studies on the meaning in life

Al-Ubaidi (2021) aimed to identify the level of meaning in life and reveal differences in meaning in life according to the gender variable. This study was conducted on a sample of (101) students from the Department of Educational and Psychological Sciences at the College of Education for the Humanities, Anbar University. The results indicated a high level of meaning in life among the sample, and no gender differences in meaning in life.

Al-Azazi (2024) also aimed to identify the level of meaning in life among displaced Yemeni women in Sana'a Governorate and the Capital Secretariat, and to identify differences in the level of meaning in life according to the age variable (20-29), (30-39), (40-49) and (50-59) and other variables. The research sample consisted of (500) displaced women who were selected using a stratified random method. The research results showed that the level of meaning in life among the displaced women was above medium, and there were differences in the meaning in life among the sample member according to the age variable in favor of the younger age group (29-20).

3- Studies on moral intelligence

Othman et al. (2016) conducted a study to determine the level of moral competence and its relationship to age and gender variables. The sample included 942 male and female students, divided into two age groups (18-23 and 24-29). The results indicated a medium level of moral competence among the sample, with no differences in moral competence attributable to gender. However, very limited significant differences were found in some scores on the moral competence scale attributable to age.

Al-Samadi and Al-Zaghoul (2019) identified the level of moral intelligence among university students and the differences in this level according to gender and college type. The study sample consisted of 1000 male and female undergraduate students. The results of the study indicated that the level of moral intelligence was medium and revealed differences in this level according to gender, in favor of females.

Al-Rubai and Al-Sharida (2021) also conducted a study to explore the level of moral intelligence and clarify the differences in this level according to gender variable (males, females). The sample consisted of (277) Umm Al-Qura University students. The results showed that moral intelligence among university students was at a medium level, while wisdom among the sample was at a high level. There were no statistically significant differences in moral intelligence attributable to gender.

Research Methodology

To answer the research questions and achieve its objectives, a descriptive and correlational comparative approach was used. The research seeks to examine the relationship between moral intelligence and meaning in life among secondary and university students in the Kingdom of Saudi Arabia, in terms of its strength and trends. It also examines the significance of differences in the means of the meaning in life and moral intelligence variables according to gender and age.

Study population: The study population consisted of all male and female secondary and

Study sample

1- Pilot sample

This is the sample used to verify the psychometric properties of the study tools and their validity in achieving the study objectives. It consisted of (80) male and female secondary and university students in the Kingdom of Saudi Arabia.

2- Primary sample

The current research sample consisted of (330) male and female students in secondary and university levels (including bachelor's and master's degrees) in the Kingdom of Saudi Arabia. They were randomly selected. The following table (1) illustrates the sample characteristics.

Table (1) Characteristics of the primary sample for the study

Variable	Categories	Number	Percentage
Gender	Males	139	42.1
	Females	191	57.9
Marital status	Single	299	90.6
	Married	31	9.4
Age	From 15 – 20 years old	170	51.5
	From 21 – 25 years old	138	41.8
	From 26 –30 years old	22	6.7

Study tools

1- Meaning in Life Scale (Steger et al., 2006) (Translated by the researcher)

The scale in its basic form consists of (10) items. To verify its psychometric properties, the following items were calculated:

First: Validity: The validity of the scale was verified using confirmatory factorial validity by applying it to a survey sample of 80 respondents. Before beginning the confirmatory factor analysis, a model was designed for the Meaning in Life Scale, as illustrated in Figure (1). The model was subjected to confirmatory factor analysis using the statistical program Amos 24, using the Maximum Likelihood method. The goodness-of-fit indices for the hypothesized model were as shown in Table (2).

Figure (1) Hypothesized structural model for the Meaning in Life Scale

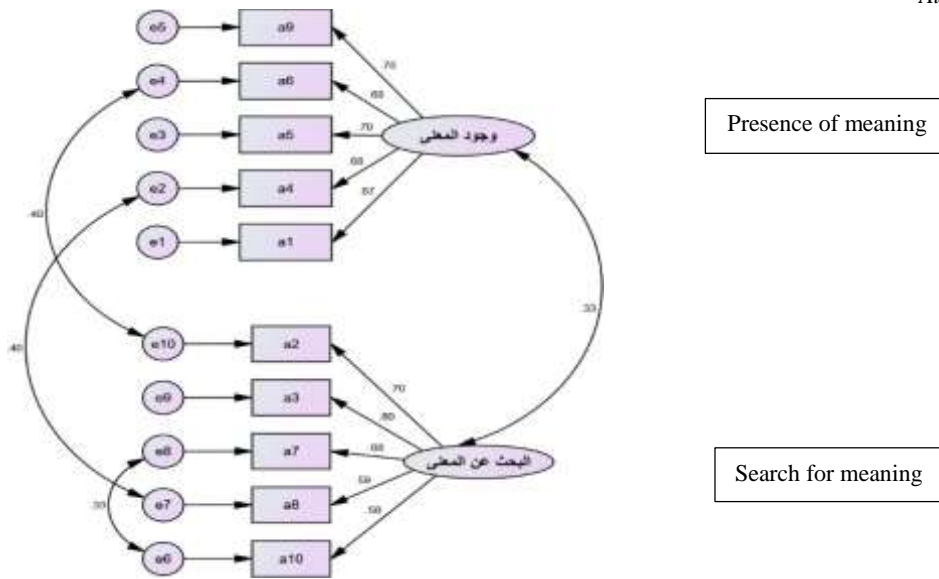


Table (2) Goodness-of-fit indices for the hypothesized structural model of the Meaning in Life Scale

Indices	Ideal range	Value in the hypothesized model
Ratio between Chi-square value and degrees of freedom	Less than 2	1.481
Goodness-of-Fit (GFI)	Greater than 0.90	0.905
Adjusted Goodness of Fit Index (AGFI)	Greater than 0.90	0.831
Normed Fit Index (NFI)	Greater than 0.90	0.861
Comparative Fit Index (CFI)	Greater than 0.90	0.948
Incremental Fit Index (IFI)	Greater than 0.90	0.950
Tucker Lewis Index (TLI)	Greater than 0.90	0.924
Root Mean Square Error (RMSEA)	Between 0.05 and 0.08	0.07

Table (2) shows that the hypothesized model for the Meaning in Life Scale matches the data under treatment to an acceptable degree, and confirms the saturation of the scale items on two factors through several indices indicating the quality of this fit. The ratio between chi-square and degrees of freedom fell within the ideal range of (481.1), which is less than (2). In addition, the goodness-of-fit index (GFI), the comparative fit index (CFI), the incremental fit index (IFI), and the Tucker-Lewis index (TLI) had high values, approaching the correct one. Moreover, the value of the root mean square error of approximation (RMSEA) was 0.07, whereby the model is rejected if this value exceeds 0.08, and the model is considered a perfect fit if this value is less than 0.05. Also, if the value is between 0.05 and 0.08, this indicates that the model matches the data to a large degree, which confirms the construct validity of the meaning in life scale.

Second: Reliability: The reliability of the Meaning in Life Scale was verified using the McDonald’s omega reliability coefficient on a survey sample of (80) respondents. The following table illustrates this:

Table (3) Values of the Meaning in Life Scale reliability coefficients using the McDonald’s omega method

No.	Dimensions	Omega reliability	Weighted omega reliability
1	Search for meaning	0.826	0.825
2	Presence of meaning	0.826	0.824
3	Scale as a whole	0.842	0.842

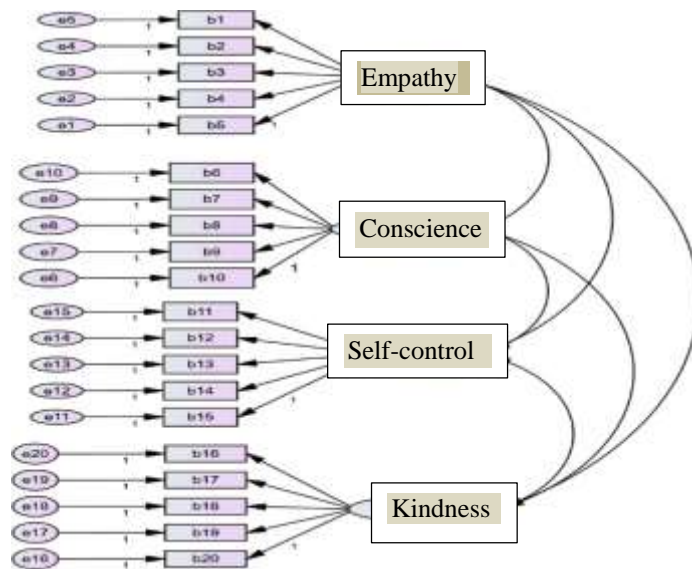
The results of Table (3) as a whole show that the Meaning in Life Scale enjoys good reliability values, meaning that the scale is internally consistent across its components in each dimension. This also indicates its reliability over time in measuring the trait it measures. Table (3) also shows that the reliability value of the omega coefficient and the weighted omega coefficient for the scale as a whole is 0.842, exceeding the cut-off value of 0.70. This also indicates high reliability values across dimensions.

2- The Moral Intelligence Scale prepared by Yakut and Yakut (202), (Translated by the researcher)

The scale, in its basic form, consists of (20) items. To verify its psychometric properties, the following were calculated:

First: Validity: The validity of the scale was verified using confirmatory factor validity by applying it to a survey sample of 80 respondents. Before beginning the confirmatory factor analysis, a model for the Moral Intelligence Scale was designed, as illustrated in Figure (2). The model was subjected to confirmatory factor analysis using the statistical program Amos 24, using the Maximum Likelihood method

Figure (2): Hypothesized structural model for the Moral Intelligence Scale

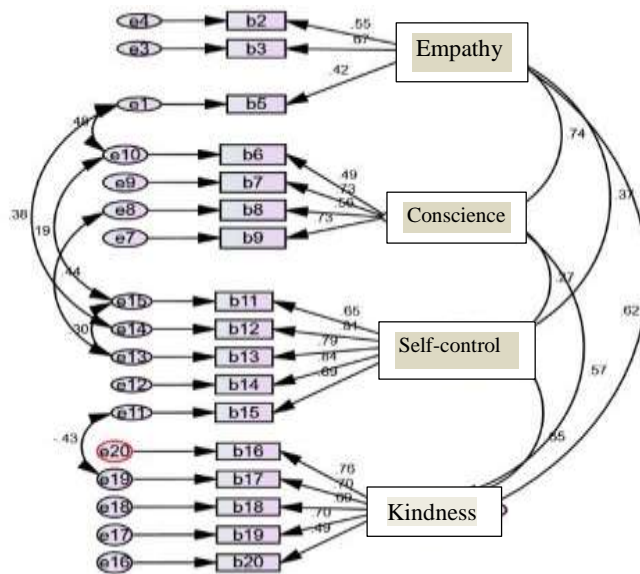


The analysis was conducted, and upon examining the item coefficients (saturation) on the scale's sub-factors, it was found that some of them were low. The higher the saturation values

of the variables on the latent factors, the greater the validity of the internal consistency of the scale. Items with factor saturations less than 0.40 were deleted.

The modification indices indicate the heteroscedasticity or correlations between some standard errors, which affect the quality of the model. These standard errors were edited by linking them and reanalyzing them, after deleting items with a saturation of less than 0.40% (items 1), 4, and 10), so that the proposed model appeared to have the best possible fit. The analysis was conducted as shown in Figure (3).

Figure (3) The hypothesized structural model for the Moral Intelligence Scale after modification.



The goodness-of-fit indices were summarized as shown in Table (4).

Table (4) Goodness-of-fit indices for the hypothesized structural model for the Moral Intelligence Scale

Indices	Ideal Range	Value in the hypothesized model
Ratio between Chi-square value and degrees of freedom	Less than 2	1.278
Goodness-of-Fit (GFI)	Greater than 0.90	0.839
Adjusted Goodness of Fit Index (AGFI)	Greater than 0.90	0.770
Normed Fit Index (NFI)	Greater than 0.90	0.795
Comparative Fit Index (CFI)	Greater than 0.90	0.944
Incremental Fit Index (IFI)	Greater than 0.90	0.947
Tucker Lewis Index (TLI)	Greater than 0.90	0.924
Root Mean Square Error (RMSEA)	Between 0.05 and 0.08	0.059

Table (4) shows that the hypothesized model for the Moral Intelligence Scale matches the data under treatment to an acceptable degree. The saturation of the scale items on four factors is

confirmed by several indices indicating the quality of this fit. The ratio between chi-square and degrees of freedom fell within the ideal range of (1.278) which is less than (2). In addition, the comparative fit indices (CFI, IFI, and TLI) all had high values approaching one. The root mean square error of approximation (RMSEA) value was 0.059, whereby the model is rejected if this value exceeds 0.08 and the model is considered an exactly good fit. If this value is less than 0.05, and if the value is between 0.05 and 0.08, this indicates that the model is highly consistent with the data, which confirms the construct validity of the Moral Intelligence Scale.

Second: Reliability: The reliability of the Meaning in Life Scale was verified using McDonald omega reliability on a survey sample of (80) respondents. The following table illustrates this:

Table (5) Values of the reliability coefficients of the Moral Intelligence Scale using the McDonald omega method

No.	Dimension	Omega reliability	Weighted omega reliability
1	Empathy	0.712	0.715
2	Conscience	0.726	0.728
3	Self-control	0.835	0.822
4	Kindness	0.813	0.804
	Scale as a whole	0.867	0.859

The results of Table (5) as a whole show that the scale has good reliability values. This means that it enjoys internal consistency across its items in each dimension, and also indicates its reliability over time in measuring the measured trait. Moreover, table (5), the reliability values of the weighted omega and omega coefficients for the scale as a whole were 0.867 and 0.859. The cut-off value exceeded 0.70, both for the scale as a whole and for the dimensions, indicating high reliability values.

Statistical methods used: Arithmetic means and standard deviations, Pearson's correlation coefficient, multiple analysis of variance, and simple and multiple linear regression were used.

Study results

Results of the first question: What is the level of both meaning in life and moral intelligence among secondary and university students in the Kingdom of Saudi Arabia?

To answer this question, the arithmetic means and standard deviations were extracted for both the Meaning in Life Scale and the Moral Intelligence Scale and its dimensions. The degree to which the level of meaning in life is indicated was determined according to the following criteria:

- 1-3 low level,
- Greater than 3-5 medium level,
- Greater than 5-7 high.

The levels of moral intelligence on the scale are determined as follows:

- From 1 to less than 2.33: low level,
- From 2.33 to less than 3.66: medium level,
- From 3.66 and above: high level

Table (6) Arithmetic means and standard deviations for both the Meaning in Life Scale and its dimensions and moral intelligence and its dimensions in the study sample

Scale	Dimensions	Arithmetic means	Standard deviation	Level
Meaning in life	Presence of life	6.83	1.3	High
	Search for life	5.72	1.1	High
	Total score of meaning in life scale	6.28	1.02	High
Moral intelligence	Empathy	4.07	0.63	High
	Conscience	4.16	0.59	High
	Self-control	3.61	0.83	Medium
	Kindness	4.23	0.63	High
	Total score of Moral Intelligence scale	4.02	0.47	High

The results shown in the table above indicate a high level of meaning in life among the study sample members, both at the total score level and across dimensions. The overall arithmetic means for the scale reached 6.28. It is also evident that the dimension of meaning came in first place with an arithmetic mean of 6.83, followed by the dimension of searching for meaning with an arithmetic mean of 5.72.

It is also evident that there was a high level of moral intelligence among the study sample members, both at the total score level and across dimensions (Empathy, Conscience, Kindness). The Self-control dimension came at a medium level, with the overall arithmetic mean for the scale reaching 4.02. It is also evident that the Kindness dimension ranked first with an arithmetic mean of 4.23, followed by the Conscience dimension with an arithmetic mean of 4.16, then Empathy dimension came with an arithmetic mean of 4.07. Self-control dimension ranked last with an arithmetic mean of 3.61. This result is consistent with Al-Zahrani's (2023) study, which was conducted on a sample similar to the study sample and revealed a high level of meaning in life and moral intelligence among the sample. It differs from Al-Saadi's (2020) study.

Results of the second question: Is there a relationship between the meaning in life and moral intelligence among high school and university students in the Kingdom of Saudi Arabia?

To answer this question, a Pearson correlation coefficient was calculated between students' scores on the Meaning in Life Scale and their scores on the Moral Intelligence Scale.

Table (7) Pearson's correlation coefficients between students' scores on the Meaning in Life Scale and their scores on the Moral Intelligence Scale

Scale	Moral Intelligence Scale				
	Empathy	Conscience	Self-control	Kindness	Total score of Moral Intelligence Scale
Presence of meaning	**0.277	**0.235	**0.282	**0.297	**0.392
Search for meaning	**0.244	**0.187	**0.240	**0.276	**0.340

Total score of meaning scale	**0.315	**0.255	**0.315	**0.348	**0.442
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The results shown in Table (7) indicate the presence of statistically significant positive correlations between the scores of the study sample members on the Meaning in Life Scale at the total score and dimensions and their scores on the Moral Intelligence Scale at the total score and dimensions. This is consistent with the results of studies by Al-Saadi (2020), Al-Zahrani (2023), and Sheng and Fang (2024), which all confirmed the correlation between the meaning in life and moral intelligence.

Results of the third question: Are there differences between the mean scores of the meaning in life among the sample members according to the variables (gender and age)?

First: Verifying the homogeneity condition

Table (8) Levene's test for homogeneity of variance

Dependent variable	Levene's statistics value	Degree of freedom between groups	Degree of freedom within groups	Significance level	Decision
Presence of meaning	1.887	5	324	0.073	Homogeneous
Search for meaning	2.025	5	324	0.095	Homogeneous
Total score of Meaning in Life Scale	1.533	5	324	0.087	Homogeneous

The results in Table (8) indicate that the hypothesis of homogeneity of variance between the groups of the independent variable was met, as the significance levels were greater than 0.05. Therefore, the multiple analysis of variance test will be used.

Table (9) Results of the multiple analysis of variance to detect statistically significant differences between the mean scores of the sample members on the Meaning in Life Scale, which are attributed to the variables (gender and age)

Source of variance	Dependent variable	Sum of squares	Degrees of freedom	Mean squares	F value	Significance level
Gender	Presence of meaning	165.563	1	165.563	5.345	0.021
	Search for meaning	20.777	1	20.777	678.	0.411
	Total score for the Meaning in Life scale	303.643	1	303.643	3.650	0.057
Age	Presence of meaning	165.532	2	82.766	2.672	0.071
	Search for meaning	192.529	2	96.265	3.143	0.045

	Total score for the Meaning in Life scale	699.923	2	349.962	4.206	0.016
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The results of the multiple analysis of variance shown in Table (9) indicate the presence of significant differences between the mean scores of males and females on the dimension of the presence of meaning, with the F value reaching 5.345 at a significance level of 0.021.

Looking at Table (10), it is clear that the differences were in favor of males, as the arithmetic mean for males was (6.91), while its value for females was (6.77).

Table (10) Descriptive statistics for the dimension of the presence of meaning according to the gender variable

Gender	Arithmetic mean	Number	Standard deviation
Females	6.77	191	1.3
Males	6.91	139	1.4

There were no statistically significant differences between the mean scores of males and females on the dimension of the search for meaning, as well as on the total score of the Meaning in Life Scale, where the significance levels were greater than 0.05. This is consistent with the results of Al-Ubaidi (2021).

Regarding the age variable, there were no statistically significant differences between the mean scores of the sample members on the dimension of the presence of meaning, as the significance level was greater than 0.05. While significant statistically differences were found between the mean scores of the sample members on the search for meaning dimension were found to be 3.143 at a significance level of 0.045. Statistically significant differences were also found on the total score of the Meaning in Life scale, where the F value was 4.206 at a significance level of 0.016. To determine the direction of the differences in both, the Scheffe test was used for post-test comparisons. Table (11) revealed that the differences were between the age group (21-25) and the age group (15-20) in favor of the age group (15-20). This result is consistent with the results of Al-Azazi (2024), which revealed differences in the meaning in life among the sample according to the age variable, in favor of the younger age group.

Table (11) Scheffe test for post hoc comparisons on the search for meaning dimension and the total score of the Meaning in Life Scale according to the age variable

Dependent variable	Age (I)	Age (J)	Mean difference (I-J)	Significance
Search for meaning	25-21	30 -26	-0.2793-	0.976
		20 -15	-1.7052-	0.035
	30-26	25 -21	0.2793	0.976
		20 -15	-1.4259-	0.530
	20-15	25 -21	1.7052	0.035
		30 -26	1.4259	0.530
Total score	25-21	30 -26	-5105.-	0.971
		20 -15	-3.1853-	0.013
	30-26	25 -21	5105.	0.971
		20 -15	-2.6748-	0.440

	20-15	25 -21	3.1853	0.013
		30 -26	2.6748	0.440

Results of the fourth question: Are there differences between the mean scores of moral intelligence among sample members according to the variables (gender and age)?

First: Verifying the homogeneity condition

Table (12) Levene's test for homogeneity of variance

Dependent variable	Levine's statistic value	Degrees of freedom between groups	Degrees of freedom within groups	Significance level	Decision
Empathy	1.717	5	324	0.130	Homogeneous
Conscience	0.483	5	324	0.789	Homogeneous
Self-control	0.276	5	324	0.926	Homogeneous
Kindness	0.737	5	324	0.596	Homogeneous
Total score on The Moral Intelligence Scale	0.428	5	324	0.829	Homogeneous

The results shown in Table (12) indicate that the hypothesis of homogeneity of variance between the groups of the independent variable was met, as the significance levels were greater than 0.05. Therefore, the multiple analysis of variance test will be used.

Table (13) Results of multiple analysis of variance to detect statistically significant differences between the mean scores of sample individuals on the Moral Intelligence Scale attributable to the variables (gender and age)

Source variance	of Dependent variable	Sum squares	of Degrees of freedom	Mean squares	F value	Significance level
Gender	Empathy	0.029	1	0.029	0.072	0.789
	Conscience	0.001	1	0.001	0.004	0.949
	Self-control	0.672	1	0.672	0.972	0.325
	Kindness	0.035	1	0.035	0.089	0.765
	Moral intelligence	0.048	1	0.048	0.217	0.642
Age	Empathy	0.809	2	404.	1.015	0.364
	Conscience	1.905	2	952.	2.668	0.071
	Self-control	5.167	2	2.584	3.739	0.025

	Kindness	4.771	2	2.386	6.030	0.003
	Moral intelligence	1.838	2	0.919	4.159	0.017

The results of the multiple analysis of variance shown in Table (13) above indicate no statistically significant differences between the mean scores of males and females on the Moral Intelligence Scale at the level of dimensions and the total score, as the significance levels were greater than 0.05. This result is consistent with the studies of Othman et al. (2016) and Al-Rubai and Al-Sharida (2021), while it contradicts the study of Al-Samadi and Al-Zaghoul (2019), which revealed gender differences in moral intelligence in favor of females.

As for age variable, statistically significant differences were found between the mean scores of the sample members on the Self-control dimension, where the F value reached 3.739 at a significance level of 0.025, and on the Kindness dimension, where the F value reached 6.030 at a significance level of 0.036. Differences were also found on the total score of the Moral Intelligence Scale, where the F value reached 4.159 at a significance level of 0.017. To determine the direction of the differences, the Scheffe test for post-test comparisons was used (Table (14)), it became clear that the differences were between the age group (21-25) and the age group (15-20) in favor of the age group (15-20). This result is consistent with the study by Othman et al. (2016). Regarding the dimensions (Empathy and Conscience), there were no statistically significant differences, as the significance level was greater than 0.05.

Table (14) Scheffe test for post-test comparisons on the Self-control and Kindness dimensions and total score on the Moral Intelligence Scale according to age variable

Dependent variable	Age (I)	Age (J)	Mean difference (I-J)	Significance
Self-control	25 -21	30 -26	0.0041	1.000
		20 -15	-0.2641-	0.028
	30 -26	25 -21	-0.0041-	1.000
		20 -15	-0.2682-	0.370
	20 -15	25 -21	0.2641	0.028
		30 -26	0.2682	0.370
Kindness	25 -21	30 -26	-0.0149-	0.995
		20 -15	-0.2575-	0.003
	30 -26	25 -21	0.0149	0.995
		20 -15	-0.2426-	0.242
	20 -15	25 -21	0.2575	0.003
		30 -26	0.2426	0.242
Moral intelligence	25 -21	30 -26	-0.1240-	0.517

		20 -15	-0.1592-	0.017
	30 -26	25 -21	0.1240	0.517
		20 -15	-0.0352-	0.948
	20 -15	25 -21	0.1592	0.017
		30-26	0.352	0.948

Summary and Discussion of Results

The results of the present study revealed a high level of meaning in life and moral intelligence among the sample members, and there is a correlational relationship between the meaning in life and moral intelligence. Positive perceptions of life contribute to enhancing positive behavioral responses, as individuals adopt friendly and optimistic attitudes toward themselves, others, and the situations they encounter, which enhance their sense of meaning in life. People with high moral values see the world as something beautiful, which helps them deal positively with challenges and makes them kinder and more self-confident. This positive attitude enhances their understanding of a more diverse and objective meaning in their lives, as confirmed by Fang & Sheng (2024). The results also revealed no significant differences in the total meaning in life score attributed to gender. However, significant differences were found in the total meaning in life score attributed to age in favor of the younger group (15-20). The researcher explains this by suggesting that the younger age group may be more interested and preoccupied with finding meaning that can be added to their lives, making them feel significant to them, and they actively strive to realize meaning in their lives, and answering the existential questions that may arise at that stage. They will then feel psychologically stable, which enables them to live happily and embrace life positively. The study also found no significant differences in the overall moral intelligence score attributed to gender. However, significant differences were found in the overall moral intelligence score attributed to age, in favor of the younger group (15-20). The researcher attributes this to the fact that this age group enjoys great mental flexibility, making them more open-minded, more understanding of moral values, and more likely to adopt them. This age group also witnesses significant psychological and social development, as individuals have a greater capacity to learn from those around them, making it easier for them to adopt the moral values and principles they see in their family or community. We also note that Empathy, a fundamental component of moral intelligence, is strongly present at this stage.

Recommendations

1- Educators and educational institutions bear the burden of shaping learners' behavior and guiding them toward intellectual and moral elevation. They must be well-educated and well brought up so that they acquire the sublime meanings of life, for which they live and endure life's difficulties and hardships. In addition to instilling values and morals in them, they must be taught moral intelligence skills, such as the ability to control oneself, manage anger, empathize with others, be kind, and maintain a good Conscience. These morals prepare them for the future and practical life, so that they become useful and influential members of their community, capable of raising their children and instilling virtuous morals in them.

2- Educators must be role models for moral behavior, embodying the virtues they seek to inspire in their students. To do this, they need the knowledge and competence to promote morality in others.

3- Develop programs and training workshops to develop moral intelligence and enhance its skills

in students.

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