

The effectiveness of the curriculum Biography of the Prophet in the development of social intelligence skills of Al-Hussein Bin Talal University Students

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Abstract:

This study aimed to find out how the effectiveness of the curriculum biography of the Prophet in the development of social intelligence skills of Al-Hussein Bin Talal University students and the study sample consisted of 365 students from Al-Hussein Bin Talal University for the first semester 2014_2015 students were selected in accessible manner. The researcher has designed a tool to measure the social intelligence consisted of 5 fields and 27 standard for measuring the level of social intelligence of the students the results of the study showed the following that the curriculum biography has been achieved the goals that related to the development of social intelligence on average level amount of 70% also showed the lack of goals that relevant to methodology and mechanisms, skills and abilities which the material has been teaches where the percentage weight was less than 50% and the study recommended.

1. The importance of activation the teaching methods that helps in the development of creative and critical thinking.
2. Activation the role of university curricula to development the social intelligence.
3. To work seriously on the development of students' skills and abilities to have the scientific methodology and critical thinking.

Key words: Curriculum Biography of the Prophet, social intelligence skills, theory principles

1.Introduction:

The decades of the second half of the 20th century have witnessed a rising interest in the search for solutions to educational problems on the global and local levels, due to the severity of these problems and their impact on human life, and these problems; extreme behavior among students, where the security services statistics indicate an increase in the proportion of criminal offenses committed by students year after year, and that these crimes are varied between cases of theft, abuse and eloquent, and damage to public property, and drug trafficking and possession and drug abuse, suicide, rape, (the General Security Directorate, 2005).

The phenomenon of extreme behavior among students of the problems faced by communities in the world, and growing problem of extreme behavior among students in modern times; as a result of the progress of civilization, and industrial, rapid social change, especially in developing societies, which will reflect the impact negatively on the family and their cooperation and cohesion, and the demands of the consumer per capita, and exposed to the temptations of the environment with the high cost of living, as well as the problems that result from this situation (Hnaq, 2001); and the failure of the psychological and social impacts on the student's personality, and leave negative and dangerous effects on the community in the areas of crime and theft, and the spread of drug, corruption and moral problems so find educational and religious institutions themselves having to deal with these distractions, and take responsibility for addressing the causes, prevention, extreme behavior is the phenomenon lies at the crossroads of the humanities, it is of interest to the sociologist, and the world of law, and psychologist, and educator, doctor, and within the jurisdiction of each of them, (Hijazi 0.1995).

The educational field is regarded as one of the most important areas that contribute to cope with the problems of society, and to address extreme behavior, and find appropriate solutions through a structured educational system, (Wright; John, 1980). All nations and peoples have been keen on raising their children a religious education, with the assistance of the media and multi-media, such as family and places of worship, and the media, and various social institutions and others. In addition to the school curriculum, which is the main instrument for the education of their children, social, religious upbringing.

The concept of social intelligence at the forefront of important concepts in this day and age; and that as required by the global variables on the local and global levels, shreds, it is necessary to stand at this concept, study and shed the light on its positives to become the current culture in the life of the individual and the community and at the global level in the east and the west

The concept of social intelligence has appeared in the seventies of the last century synonymous with social efficiency, and has been defined as: 'the extent of the individual's qudrah to achieve the expectations of others in different social roles (Juchniewicz, 2008)).

2.Social Intelligence Skills:

Goleman suggested that (Goleman, 2006) the social intelligence not only consists of cognitive components as others think, but rather consists of cognitive and emotional components that work with each other simultaneously, with includes social intelligence two broad categories, namely social awareness and social mobility. Is determined by the amount of social awareness of each individual through the four different skills of it, is the initial sympathy, which represents the qudrah to perceive other people's feelings and emotions non-verbal, and harmony or fitness which represents the qudrah to establish a harmony between the individual and others through attention and listen, or otherwise, in addition to empathy flour, which represents the qudrah to understand other people's feelings, thoughts and intentions, and finally the social knowledge which represent the individual's qudrah to understand the social environment mechanism of action, and is determined by social mobility in four different skills, are in conjunction, which represents the successful interaction on the level of non-verbal communication, and provide self, which represents the effectiveness of the individual during present himself to others, and the impact that represents the qudrah to form interaction with business acumen and self-tuning, and finally the interest, which represents the qudrah to care of the needs of others and act accordingly (Goleman, 2006).

Gave Marloy (1986) Marlowe perception about social intelligence that consists of five factors:

1. Social direction Pro-social Attitude, which refers to the tendency of the individual and the level of interest in others, and self-efficacy.
2. Social Skills Social Skills, which refers to the behavioral observation and acts that create social interaction.
- 3-empathy Empathy Skills skills which refers to the degree to which the individual consulted emotional when he sees others in an unpleasant situation or problem, and thus help the individual to understand the feelings and thoughts of others.
4. emotional Emotionality refers to emotional expression and high sensitivity to the emotions of others.
5. Social Anxiety Social Anxiety and include poor self-confidence and uneasiness in the presence of others.

See ImadEddin Mohammed Ismail (D.t) that social intelligence is the qudrah to deal with others, and it can deal with the other aspects of a number of capabilities to reflect each of them for a simple manifestation of social intelligence analysis as follows:

1. behave in social situations, and I mean the qudrah to act in good with others or success in dealing with them efficiently.
2. to identify the psychological current speaker, and means the qudrah to understand others and to identify the psychological state of the talk.
3. remember names and faces, and means the qudrah to retain the names of persons and their features and remember accurately, and indicates the severity of their attention.
4. Note human behavior, which means the qudrah to observe the behavior of others, and predict certain behavioral manifestations Statistics for others.
5. sense of humor and fun, and means the qudrah to understand the jokes (mood) and participate with others in Mrham and Daabathm

3.Principles of the theory of multiple intelligences:

Explained Gardner (Gardner, 2000, p: 78) that these intelligences, although separate from each other anatomically, but it is rare to operates independently, but it is working in a consensual harmonious complement each other, and explained through a combination of own his theory principles, which can be summarized the following:

1. Everyone has multiple types of intelligences, but is characterized by one or more of them.
2. intelligences work together harmoniously , but it is unique for each person.
3. There is no intelligent stand-alone, except in rare cases of geniuses or injured brain.
4. able to individual expression of each style of intelligences patterns more than one way, it was unaware of a reading (intelligent language) but fluent storytelling (intelligent language too).
5. Can all intelligent development to an appropriate level of efficiency, if possible capita appropriate encouragement, enrichment and mentoring.

It is through the previous display shows that the concept of social intelligence does not stop at the use of combinations of cognitive processes or individual only, but is geared towards social life directly procedural knowledge

Social intelligence refers to the understanding of the individual to himself and others, in addition to the understanding of social conditions surrounding it, he refers to the qudrah to understand the feelings and the thoughts and behavior of others in social situations, the right to deal with them according to this understanding, through a combination of skills will help the individual to solve social problems, and achieve good and beneficial social outcomes him and another yen, 1986) Marlowe).

specialists warn that in social intelligence of dire consequences for the neglect of teaching life skills such as empathy with others, self-control, self-awareness and the art of listening, conflict resolution, and cooperation. Educational curriculums must clearly include targets for this necessary skills in students, do not leave the education is the factor of chance, because necessary for the life of the individual in society these skills; a student cannot succeed in life if you work for himself continuously without taking into account the feelings of others and natural rights, We cannot succeed if his life also lived in isolation; the lives of isolation if it continues the student does not survive the dire consequences including catch, at the end of mental illness, (Goleman, 1998). With this in mind the importance of life skills as basic skills indispensable to the student not only to satisfy their basic needs in order to continue to survive, but for the continued progress and development experience the everyday situations as well as methods (Omran, 2001).

The life-skills education in the foundations and results converge with the Islamic religion goals, which seek to create a positive person who will be element valid reformer active wherever it was, and in any country of residence, and improve to all people and not just for Muslims to saying peace be upon him: "Fear Allah wherever you are and behave well towards people, "Ibn Hanbal, 1990).

Islam is a way of life includes a set of assets that regulate student relationship with the Lord, and with himself, and with the Muslims, and with all people, and determines his overall how to live in this vast universe in peace. Hence, should these religious assets become the basis of the educational fields in the Islamic context, it must be seen to these assets a new look to take them pillars and axes to nurture students correct socialization, where they form the right way to build social awareness, and building Reference social control framework the nation of Islam, the Muslim is to keep his religion and himself, his mind and his health and safety of others (Kandari 0.2008).

From the above it is clear that an urgent need and the urgency of the need for education and curriculum planning in general and undergraduate particularly accordingly, and taught to students at all levels of education, at the present time, so as to prepare the learner understands the environment in which the conscious living circumstances, is able to contribute positively to overcome problems and the reduction of risks, but also in improving the conditions better, through the consolidation of values, skills and attitudes to understand his relationship with his God and his relationship to his society, and this is what came in the international Conference on Education (2001), where he called to adapt the curriculum and update their content to take into account the particular social changes with regard to the rights of rights, tolerance and cultural diversity, and strive to ensure the appropriateness of the educational curriculum for renovations at the local, national and global level in order to build a global human civilization is based on the understanding as the primary means of coexistence, (trustee; and al-Atrash, 2002).

Because educational philosophy from which educational curricula in Jordan is the set of principles established by Article III of the Education Law No. (3) for the year 1994 comes in the forefront "of the Jordanian people and the integrated module is not a place where racial intolerance, regional or sectarian or tribal or family." (Education Act, 1994). And Article (4) of the Education Law No. (3) for the year 1994 set of goals comes in the forefront of "openness to what in human cultures of values and attitudes benign, and estimate the human humanity, and the formation of values and positive attitudes towards self and others, work, social progress and represent principles and democratic values in individual and social behavior, and accept the student's self, respect for others, and taking into account their feelings, and estimate their advantages and achievements (Education Act, 1994); therefore observe a clear line between the educational philosophy in Jordan and advocated by the culture of social intelligence of the students develop cognitive and behavioral and emotional and this prompted the researcher to ascertain the extent of the influence of the Curriculum Biography of the Prophet in the development of social intelligence skills of Al-Hussein Bin Talal University students.

From here formed the problem of current research by asking the following:

How effective curriculum Biography of the Prophet in the development of social intelligence skills of Al-Hussein Bin Talal University Students

And from that question we have the following two questions:

The first question: What are the skills that constitute social intelligence?

Second question: What is the effectiveness of the Biography of the Prophet curriculum in the development of social intelligence skills of Al-Hussein Bin Talal University students?

4.The problem of the study:

the researcher realized through his teaching at the King Hussein Bin Talal University for a period of not less than ten years and the presence of the phenomenon of deviant behavior among the general students, and the undergraduates in particular.

_ There is a gap between what students learned from religious concepts, and the impact of learning in their lives, and modify their behavior accordingly.

_ Low level of understanding of the students to the skills of social intelligence and its positive effects.

_ The use of violence, and lack of empathy for others, and a lack of students for restraint, and self-awareness, the art of listening, conflict resolution, and cooperation.

5.The importance of research:

The importance of research in the following:

1. Undergraduate importance as a stage for the preparation and development of personality and cognitive and emotional and social skills of student .
2. The fact that the university curricula mediator in achieving the university vision, mission and objectives.
3. The importance of social intelligence in building community cohesion and solidarness skills and then openness to the other and its interaction with him.
4. Being new research in their respective fields to the knowledge of the researcher.
5. It is expected to benefit current research based on university curricula and those interested in planning education to develop a culture of social intelligence for them also .

Research objectives:

The research aims to answer the following two questions:

1. What are the skills that social intelligence?
2. How effective curriculum Biography of the Prophet in the social development of intelligence at the Al-Hussein Bin Talal University students from their perspective?

The research limitations:

1. The current research is limited to a sample of Al-Hussein Bin Talal University students for the academic year 2014-2015
2. does not address the specific research variables, it is Descriptive research - analysis.
3. The degree of reliqudrah and validity study instrument prepared by the researcher.
4. objectivity of the results.

6.Terms definitions:

Is determined by the basic terms in the title of the research:

Curriculum Biography of the Prophet: known researcher for research purposes current as: knowledge, values and attitudes system, capabilities and behaviors that Curriculum Biography of the Prophet seeks to consolidate the students, which aims to recognize the student Islamic systems that address life affairs of the individual and society, and encourage them to be Islamic morality in his personal behavior and social integration as the essence of the religion of Islam, and the development of Islamic values and trends in the same student to help achieve the same, and enable it to play its role in life.

Social Intelligence Skills: known researcher for research purposes current as: knowledge, values and attitudes system, qudrah and related behaviors of others, acquired by the university student through experiences that are exposed through his study of the Curriculum Biography of the Prophet, and aims to develop cooperation skills among students, and training to succeed in managing differences in views, and to achieve tolerance with others, and to encourage students connect with each other and with others, and be patient, constructive dialogue and measured the level of check items contained in the search instrument, according to the responses of the respondents.

Al-Hussein Bin Talal University students who are studying a course Biography of the Prophet of various scientific disciplines in the traditional manner at the King Hussein Bin Talal University in the first semester of the academic year 2014-2015 students.

7.Related studies:

Check researcher on a series of studies aimed at identifying the level of social intelligence and its relationship with some variables, and these studies were mostly revolves around the social intelligence relationship to feel happy, and religiosity, and responsibility, and the tendencies of professional, social responsibility, and had not seen the researcher to any study on the extent of the effectiveness of the curriculum Biography of the Prophet in the social development of intelligence of the students, which the researcher studying. However, the researcher benefited from these studies in the preparation of the study instruments and discuss the results.

The following are relevant to studies researcher was able to access them:

- Study of aladel (1998), this study aimed to examine "the qudrah to solve social problems in the Arab environment, the following variables: social intelligence, social responsibility, social self-concept, as well as its relationship to academic achievement variable relationship", reached the study sample (495) student, the researcher used the qudrah to solve problems scale, and the study results to the existence of a correlation between the solution of social problems and social intelligence, social responsibility and academic achievement, and the results showed as well as the predictqudrah of varying solving social problems of social intelligence, social responsibility and academic achievement.

- Study al-qudrah (2007), this study aimed to "determine the level of social intelligence and its religiosity at the Islamic University and some of the variables," the students a knowledge of the relationship between the level of social intelligence and all of the variables of the study represented both the scientific and literary colleges, and school levels and grade point average, and detection the level of religiosity and focus on the concept of social intelligence for those who did not study enough, and consisted of a sample for the study of (528) students from the Islamic University of Gaza students .the study showed the following results:

*And a high level of social and religious intelligence of the Islamic University of Gaza students.

*The existence of a positive correlation statistically significant differences between scores of students on social intelligence and grades on a scale of religiosity scale.

*No differences between the average scores of students in the social and religious intelligence scale.

*No differences between the mean scores of scientific and literary college students in the social and religious intelligence scale.

*No differences between the mean scores of students in the first level and the fourth level in the social intelligence scale.

*The existence of differences between the mean scores of students in the first level and the fourth level in the religiosity scale.

*No differences between the average scores of students on social intelligence attributed to the cumulative average.

- Khariah study (2010), this study aimed to "disclose the relationship between intelligence Profile (self, social) and all of the social skills and tendencies professional", and see the difference in these variables as a result of the different course of study at the high school students both parts of literary and scientific city of Mecca, the study sample consisted of 650 students, and results showed a statistically significant positive correlation between IQ personal and social skills, as the study showed a statistically significant negative correlation between IQ personal relationship with each of the tendency desktop cellular and tilt, and also showed the presence of correlation positive between intelligence and personal inclination to communicate with people, also showed no correlation statistically significant differences between the IQ scores of personal and all of the scientific tendency practical orientation and creative inclination, trade and inclination, and the lack of statistically significant differences between respondents in the literary and scientific specialization in intelligence Profile self-social, and social skills.

-Almnibry Study (2010), this study aimed to "identify the relationship between each of the social intelligence, social responsibility and specialization school with students of educational preparation in the College of Education at the University of the type of Umm Al-Qura in Mecca" and reveal the differences between the scores of students of scientific and literary disciplines in the social intelligence , the study sample consisted of 629 female students from the educational preparation and found the results to the existence of a correlation statistically significant between social intelligence and social responsibility, and the lack of correlation between each of the social intelligence and academic achievement, and the lack of statistically significant differences between the sample responses on a scale social intelligence, according to the variable of specialization.

- Aryan study (2011), this study aimed to "identify the most important habits of mind, and select the desired social intelligence skills teacher of philosophy and sociology in the atheist and the twentieth century," The study sample consisted of 75 individuals, and researcher prepared both to identify habits of mind, and the skills of intelligence social. The study found the following results: came the skill of a smile on the face of the first prize degree (98.4%), and then in the second crisis management skill wisely and degree of importance (97.51%), and ranked third skill Hassan to act in social situations and gained importance (96%), then the safety of judging human behavior much skill (94.13%), and won the skill to identify the mental state of others and act in the light of a degree (93.06%), and was ranked the next skill social success and earned degrees (91.73%).

- Abu Amsha study, (2013) This study aimed to "identify the level of social and emotional intelligence and its relationship to feel happy with the university students in the Gaza Strip," the study sample consisted of 603 students, and the researcher using a scale of social intelligence, and a measure of intelligence emotional of

preparation, and the results showed that the level of social intelligence and feeling of happiness was 76.8%, 73.8%, 68.8%, and the results showed a positive relationship statistically significant at the significance level (0.01) between the social and emotional intelligence dimensions college and degree of the total score for the feeling of happiness among respondents and the existence of differences in social intelligence attributed to the variable sex in favor of females, and the absence of differences in emotional intelligence and feeling of happiness due to the sex variable, and no differences depending on the variable College has the sample, and the existence of differences depending on the variable university in favor of Al-Azhar University students from the sample. The results also showed that the impact of the overall degree of emotional intelligence came in at the highest level (30.9%), while the total score of the social impact of the intelligence came in the lowest level of the impact of emotional intelligence by (14.1%).

What distinguishes the current study, previous studies:

The present study differs from previous studies in addressing the effectiveness of the curriculum Biography of the Prophet in the culture of social intelligence development at Al-Hussein Bin Talal University students, this study aimed to shed light on the qudrah of Curriculum Biography of the Prophet to instill in students the culture of social intelligence, and consolidate and educate university students to the importance of social Intelligence; which will reflect positively on transactions between students and their peers, and increase their awareness of their transactions with others, and the extent of their understanding of those around them, and their interpretation of the positions which they are exposed, this study is characterized by Darcy Curriculum for biography and its impact on the development of a culture of social intelligence for students of the university, as well as the instrument that had been prepared by the researcher.

The study procedures:

8.The research sample:

The study sample consisted of 365 students from Al-Hussein Bin Talal University students who have studied the course of the Prophet's biography in the first semester 2014-2015 They have been chosen accessible manner.

9.Research Methodology:

The research adopts the descriptive approach - survey to address the problem of the research and answer questions. Since this approach aims to ((supply field of specialization with basic information that describes the phenomenon, which can increase the insights and understanding of the phenomenon and used surveys of the descriptive research to describe the attitudes and beliefs and opinions)) (oppression and Abu Accessories, 2006, Abu Alam, 2004).

10.Search Instrument:

The researcher used the questionnaire as a instrument to search for the optimal answer research questions and Thhak objectives, as ((questionnaire over the means used to obtain information and data on individuals)) (Abu Allam, 2004)

In the absence of a questionnaire ready appropriate for the purposes of the current search the researcher prepared a questionnaire with reference to the relevant literature, such as the study of Justice (1998), and the study of the qudrah (2007), and the study of charity (2010) and the study of Almnibra (2010), and the study of Aryan (2011) and the study of Abu Amsha (2013), and the study of Abraham (2010), and the study Hawaldah, (2003), and the study Aldmkh (2006), and the study Jerajerh (2008), and publications of the National Team for the Study of Islamic Education (1992), and the study of brown (1997), El-Shafei and study (1993) and Nahlawi (1983) and hired a researcher views arbitrators identifying open, as well as his experience in teaching and university administration, and was configured questionnaire of (35) items together constitute the values, attitudes and behaviors think Researcher they reflect the culture of social intelligence, and the right questionnaire alternatives three of the response is : Verifier significantly (2), verified moderately (1), unrealized (0).

To find the truth content instrument View Finder resolution as the primary on the number of arbitrators from the Department of Curriculum, psychology, and Islamic studies where that content sincerity shows ((over the representation of the test items or the scale of the content placed measurement feature)) (Murad and Solomon, 2002).

The agreement of 80% of the experts have been deleted eight items became a questionnaire consisting of (27) .aljdol item (1)

Table (1) measuring instrument of social intelligence
Table (1)

| Sequence | pro-social attitude | axis | standards | Completely true | Moderately true | untrue |
|----------|-------------------------|------|-----------|-----------------|-----------------|--------|
| 1. | promote friendliness in | | | | | |

| | | | | | |
|--|--|--|--|--|--|
| <p>handling and lack of selfishness</p> <p>2. enhance the qudrah to communicate and share with others</p> <p>3. Promote direction acceptance and respect for others with different characteristics</p> <p>4 . promote awareness of moral education meeting</p> <p>5 promote volunteerism and self-management behavior</p> <p>6 to promote the concept of good citizenship and training</p> <p>7 appreciation of the role of nations and peoples in the construction of human civilization social skills</p> <p>8 encourage learners to carry out their responsibilities towards the community</p> <p>9 skill of influencing others Development</p> <p>10 train students on social networking</p> <p>11 directing educated choice about relevant social reality topics. 12 enhance cognitive communication empathy skills, 13 respect for people on the basis of their humanity</p> | | | | | |
|--|--|--|--|--|--|

| | | | | | |
|---|--|--|--|--|--|
| <p>14 Acquisition the qudrah to visualize the views of others</p> <p>15 sympathy enhances the development of pro trends of society</p> <p>16 style is authoritarian in education earns a higher level of sympathy and support of the community emotional side</p> <p>17 development in interaction with others</p> <p>18 Giving students the spirit of religious tolerance</p> <p>19 emotional respect for differences in race, gender, appearance, culture and beliefs</p> <p>20 love and respect for development and give value to life.</p> <p>21 interest offer social problems and propose solutions</p> <p>22 development of intellectual and communicate with other mechanisms for dialogue</p> <p>23 enlighten students to the principles of democracy and human rights</p> <p>24 enlighten students cooperation and teamwork values act in different capacities</p> <p>25 of developing attitudes of critical thinking among students</p> <p>26 oriented promote pluralistic interpretation of phenomena rather than unilateral interpretation</p> | | | | | |
|---|--|--|--|--|--|

| | | | | | |
|--|--|--|--|--|--|
| 27 Giving students the scientific methodology in dealing with contentious issues | | | | | |
|--|--|--|--|--|--|

Table (1)

To investigate the reliqudrah of the instrument, the method of (the test and re-test) was applied to the questionnaire on (40) students from non-base sample, and three weeks after the re-application of the instrument on the same sample, using the Pearson correlation equation shows that the reliqudrah coefficient (89%), a high reliqudrah coefficient.

10.The application of the instrument:

After completing the validity and reliqudrah procedures ready application to become a core sample instrument, and distributed questionnaires to Al-Hussein Bin Talal University students with the end of the first semester of the academic year 2014-2015 have been recovered after the completion of questionnaires to answer all items.

11.Results and discussion:

Results of the study:

The first question: the text of the first question on what skills you check social intelligence?

To answer the first question, the researcher of the steps contained in the preparation of the study instrument, and reached a five basic themes include twenty-seven standard check social intelligence were these themes and standards contained in the study instrument in its final form serves as the answer to the first question of the study.

Second question: What is the effectiveness of the curriculum Biography of the Prophet in the social intelligence of Al-Hussein Bin Talal University students development?

Offloading to single sample responses and put them in the table (2) For the purpose of analysis

Those responses were used equation percentile weight as follows: (Ibrahim, 1999)

$$\frac{T1 \times 2 + t2 \times 1 + t3 \times 0}{2 \times n} \times 100\%$$

Table (2) shows the responses of respondents to the questionnaire items

Table (2)

| order | axis | item | percentage |
|-------|---------------------|---|------------|
| 1 | Pro-social attitude | pro-social attitude promote friendliness in handling and lack of selfishness | 80% |
| 2 | | enhance the qudrah to communicate and share with others | 70% |
| 3 | | Promote direction acceptance and respect for others on the different characteristics of 85% | 85% |
| 4 | | promote awareness of moral education to meet | 70% |
| 5 | | promote volunteerism and self-management of the behavior | 82% |
| 6 | | to promote the concept | 48% |

| | | | |
|----|---------------|---|-----|
| 7 | | of good citizenship and training | |
| 8 | Social skills | appreciation of the role of nations and peoples in the construction of human civilization | 45% |
| 9 | | social skills encourage learners to carry out their responsibilities towards the community | 75% |
| 10 | | Skill Development influencing others | 48% |
| 11 | | train students on the social networking | 48% |
| 12 | | directing educated choice about relevant social reality topics. | 72% |
| 13 | sympathy | enhance cognitive communication | 48% |
| 14 | | empathy skills, respect for people on the basis of their humanity | 65% |
| 15 | | Acquisition of the qudrah to visualize the views of the other | 45% |
| 16 | | sympathy enhances the development of pro trends community | 64% |
| 17 | | style is authoritarian in education earns a higher level of sympathy and support of the community | 80% |
| 18 | | emotional side development in interaction with others | 75% |
| 19 | emotional | Giving students the spirit of religious tolerance, | 88% |
| 20 | | emotional respect for differences in race, gender, appearance, culture and beliefs | 68% |
| 21 | | love and respect for development and give value to life. | 80% |
| | | interest offer social problems and propose | 68% |

| | | | |
|----|---------------------------------|--|-----|
| 22 | | solutions to them | |
| | | development and intellectual dialogue mechanisms to communicate with the other | 40% |
| 23 | | enlighten students to the principles of democracy and human rights | 38% |
| 24 | | enlighten students the values of cooperation and teamwork | 64% |
| 25 | Dealing with several situations | act in different capacities of developing attitudes of critical thinking among students | 44% |
| 26 | | oriented promote pluralistic interpretation of phenomena rather than unilateral interpretation | 42% |
| 27 | | Giving students the scientific methodology in dealing with contentious issues | 48% |

Table (2)

The researcher adopted 50% above the benchmark for check-item (acceptance) and the percentage of less than 50% of non-standard achieved (refusal). Also identified levels of weight percentile values as follows: a high level (75% or more), medium level (50-75%), weak level (less than 50%). When extrapolated Table (2) shows that (21) only a of the (27th) item got a proportion (50%) or more and an average percentile weight of (70%), it is the items accepted by the respondents on according to the standard above-mentioned , any curriculum that the Prophet's biography has achieved those related to the development of social intelligence targets and the level of (average), has varied items twenty-one in the degree achieved as follows:

I got the first item, which reads (give students the spirit of religious tolerance) the percentage weight of (88%), and got item (strengthening the trend to accept and respect for others with different characteristics) the percentage weight of (85%) and got item (a style is authoritarian in education earns higher than the sympathy and support of the community level) on the percentage of weight (80%) and got item (respect for the people on the basis of their humanity) the percentage weight of 65%

The reasoning is likely for this result is that the display Prophet situations _ God bless him- were different like his position with the Jewish, who wanted to kill him and pardon her, as well as his position with the people of Mecca while pardoned their commitment to moderation in religion and represent his teachings of tolerance, love and forgiveness and the perception of offending the other in belief and religion out of religion and belief of the main topics in human life it is essential keys in the Muslim deal with the other, and that religious tolerance is important hub of social intelligence axes. It seems that the respondents are convinced (high) role Curriculum Biography of the Prophet in achieving this goal. So a quick look for the Islamic religious texts emphasizes the principle difference between human beings and the need to be so different entrance for long coexistence between people criterion in judging all people is the piety and charity and righteousness.

These values are consistent with a study (the qudrah 2007), which showed a positive relationship between social intelligence and religiosity.

Items have won (promoting volunteerism and self-management behavior) on the percentage weight of (82%) and won item (love and respect for development and give value to life) the percentage weight of (80%) and won item (emotional side development in interaction with others) on weight percentage of (75%) and won item (encourage learners to carry out their responsibilities towards the community) on a percentage weight of (75%) and won item (emotional side development in interaction with others) the percentage weight of (75%) Palimpsest focused item (promote awareness Educational meeting moral) to g n a percentage of (70%) and won item (attention width social problems and propose solutions) on the percentage weight of (68%), and won item (respect for differences in race, gender, appearance, culture and beliefs) on the percentage weight of (68%) and won item (empathy enhances the development of pro-trends of the community) on a percentage weight of 64% and won item (enlighten students cooperation and teamwork values) on the percentage weight of (64%), and seems to be collaborative work value and enhance social awareness confirmed by students as another objective of the Curriculum Biography of the Prophet in the university and outside environment, has been achieved thanks to the urging Curriculum Biography of the Prophet on these values through situations studied by students, such as introducing the principle of Shura in the Battle of Badr and a trench, and his visit and inspecting for patients and urged him to volunteer work value of cooperation and teamwork one of the core values that make up the cultural and nodal system of our society, many Vahawahd in religious texts on the positive cooperation.

And items like that got weights percentage less than (50%) and the level of weak were (enlighten students to the principles of democracy and human rights), and won wt of (38%) and won item (development of mechanisms for dialogue and intellectual communication with the other) on the percentage weight of (40%) and won item (Enhanced oriented pluralistic interpretation of phenomena rather than unilateral interpretation) on the percentage of weight (42%), and won item (qudrah development of critical thinking among students) on the percentage of weight (44%). And won item (Acquistion the ability to visualize the views of others) on the percentage of weight (45%). And won item (appreciation of the role of nations and peoples in the construction of human civilization) on the percentage of weight (45%). And won item (Providing scientific methodology students in dealing with contentious issues) on the percentage weight of (48%), and won item (enhance cognitive communication) the percentage weight of (48%) and won item (a skill of influencing others develop) the percentage weight of (48%) and won item (train students on the social networking) on the percentage of weight (48%%) and won item (promote the concept of good citizenship and training) on the percentage of weight (48%).

These items eleven item has not achieved Curriculum Biography of the Prophet as goals for the development of social intelligence because they got weights less than a percentage (50%) were weak. The reasoning is likely to result overall items is that these goals content is relevant (methodology, mechanisms and capacities and skills), which is apparently neglected in university education spaces, as the curriculum in its current form focuses on the cognitive and emotional side more than the skill side .so using the way of lecture in teaching students did not give the ability to obscure human attitudes that make up the biography of the Prophet analysis, and the possibility of dialogue with the self and the other in order to reach a logical provisions through specific criteria and rules. And also do not include the Curriculum Biography of the Prophet to a number of issues of regional, Arab and international problems and that became the cultural and media trading, as well as the availqudrah of sources of knowledge around caused by globalization and the revolution in information technology. The result of the weakness of that lack of understanding of the role of the other students in the building of human civilization in the past, the present and the development of the emotional side to have him.

12.Recommendations:

According to the research results and conclusions of the researcher recommends the following:

1. The need to activate the teaching methods that help in the development of creative and critical thinking and enhance communication between students, Ktraúq brainstorming and collaborative education and project units, problem solving and role-playing games.
2. Activating the role of university curricula that develop social intelligence.
3. work hard on the development of students' skills and abilities to acquire scientific methodology, and critical thinking, and possession of dialogue with the other mechanisms, and give priority to record the cognitive aspect of that culture.
4. establish a scientific and educational association, issuing leaflets, posters and murals; to express students from which to communicate with members of their community and with other appropriate messages.

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