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LEMBAGA PENELITIAN DAN PENGABDIAN
KEPADA MASYARAKAT (LPPM) UIN SYARIF
HIDAYATULLAH

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Altruism in Schools: The Role of Value-based School Climate in Nurturing the Altruistic Behaviors

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ABSTRACT

The socialization and implementation of positive values in schools, which include concern/care and respect for others, willingness to help, hard work, and a sense of belonging, have been continuously done by parents, educators, and stakeholders. The Indonesian Minister of Education and Culture, Anies Baswedan, has instructed all schools, from elementary to senior high school, to implement the program of character building (*penumbuhan budi pekerti* or PBP) starting from the new academic year 2015. This policy was taken considering the depletion of positive behaviors in schools and the proliferation of negative behaviors, such as aggression, fights, fraudulent behaviors, lying, and so on. As educational institutions, schools should not only focus on enhancing students' cognitive ability, but also on the formation of students' characters. Altruism and helping behavior are the fundamental basis of prosocial behavior. This research involved 88 senior high school students from class 10. They were taken as the sample using the incidental sampling technique. The students filled out a Value-Based School Climate (the VBSC) questionnaire adapted from the teachings of Islam and the literature on school climate as well as Altruism Inventory. The Cronbach Alpha of the two instruments was reported to be at 0.947 and 0.923. The results show a significant positive correlation ($r = 0.412$, $p = 0.000$) with a level of 0.01 which means that the value-based school climate has a positive correlation to altruism. On the other hand, the regression analysis indicates that the role of the value-based school

climate toward altruism contributes 16%. Research implications, conclusions and suggestions based on the findings are presented in this article.

Keywords: religious school climate, value-based school climate, prosocial behavior, altruism

Introduction

Altruism is voluntary acts performed by an individual or a group of individuals to help others without expecting anything in return, except a feeling of having done good things. According to Schroeder et al. (1995), altruism refers to unconditional helping behaviors. Whether certain actions belong to altruism or not depends on the intention/purpose of the helpers/doers. Meanwhile, according to Walster and Piliavin (in Deaux et al, 1996), altruistic behaviors are helping behaviors arising not because of certain pressures or obligations; they are voluntary. Altruistic behaviors demand time, efforts, and sometimes materials; all of which are done without any expectations of anything in return. Altruism can also be defined as the actions of giving assistance to others without any anticipation of rewards or gifts from individuals who have been helped (Macaulay & Berkowitz, 1970).

Penner and Craiger (1991) state that a person can have a tendency to have altruism if there are the following elements in him/herself: (a) the existence of empathy, the ability to feel, understand and care about the feelings experienced by other people; (b) voluntary, no desire to get something in return; the act is done solely for the benefits of others; even, the individual is willing to sacrifice the values of honesty or justice in him/herself; (c) the desire to provide

assistance to others in need even though no one knows about the assistance which has been given; the assistance provided could be in the form of materials and/or time.

As prosocial actions, altruism includes positive behaviors that need to be fostered as early as possible, both at home and schools. At schools, the acculturation of altruism should be done systematically, for example in the forms of training for teachers, encouraging students to internalize altruism, providing counselling to students on the importance of caring, and many others. Compared to this personal approach, an organizational approach by creating school environments based on the value of kindness/goodness will give more meaningful impacts.

Discussions on school contexts are inseparable from the concept of school climate, which is 'the inner working of the school' (Ma, Stewin, & Mah, in Sanders & Phye, 2004). School climate refers to social perceptions of environments at schools in terms of the following dimensions: first, school climate is a contextual factor which influences the learning and development of students; second, school climate is relatively stable from time to time; third, school climate is meaningful for stakeholders involved. Furthermore, the school climate refers to the perceptions of teachers, students, and staff at schools of social environments, compared to the objective conditions (Sutherland, 2010).

The implementation of education in Indonesia is set by the National Education Law No. 20/2013. According to Article 1, Section 1, the main purpose of education is to produce students who have religious-spiritual quality, noble

personality and character. This section also explains the peculiarities of the purpose of education in Indonesia which are related to religious aspects. These aspects are accommodated by policy makers in the government, reflected by rules, procedures, laws and educational guidelines. Rules and religious values in the society need to be considered in the formulation of norms and objectives of schools; thus, they bind the school community to have certain behaviors in accordance with the prime objective of education. Based on such backgrounds, this study investigates the influence of value-based school climate (school climate based on Islamic teachings) on altruism.

Research Objective

This study aims to examine the influence of value-based school climate to altruism at schools by answering the research question "Does value-based school climate have a correlation to altruism of students at schools? To what extent does the value-based school system influence altruistic behaviors?"

Hypothesis

Value-based school climate has a significant positive correlation to altruistic behavior. Furthermore, the dimensions of the value-based school climate has a significant correlation to altruism. The value-based school climate also has a role to develop students' altruistic behaviors.

Literature Review

School Climate

School climate is the 'heart' and 'soul' of a school, which makes teachers or students have certain feelings toward the school, such as feeling of like or dislike (Ryan, 2009). Schools with a positive climate will make teachers and students feel comfortable, encouraging them to perform their best (Jimmerson, 2009). Students will be motivated to demonstrate their academic achievements; on the other hand, they become not interested in aggressive activities.

School climate has been defined variously. Litwin and Stringer (in Fisher, 2003) defines school climate as 'a set of measurable properties of the work environment, based on the collective perceptions of the people who live and work in the environment and (is) demonstrated to influence their behavior'. School climate includes norms, expectations, and beliefs which exist in the social system of schools and are perceived by members of the schools (Brookover, Berdy, Flood, Schweitzer & Wishenbaker, 1979 in Fisher, 2003).

Article 33 of the Education Law No. 20/2003 states that the national education serves to develop the ability and character as well as the civilization of the nation, aimed at developing the nation being and students in order to become humans who have faith to God, noble, healthy, knowledgable, capable and creative, independent, and become democratic and responsible citizens. In the Act, it is obvious that the religious element is an important foundation. This is in line with the Islamic view on

education. In Islam, education has a high position, because it is seen as an effort/process to grow and develop (tarbiyah) potentials (fitrah) of humans toward nobility (to become noble humans). The process of developing potentials refers to the process that prepares humans to take a noble responsibility, to become the 'ambassadors' of God (Allah) on earth (*khalifah fil ardh*). Education has been the first agenda of the empowerment of humans, because in Islam, the first verses sent to the Prophet PBUH contain education values.

"Read in the name of your God who created." (Al-Alaq, verse 1)

Schools, in the view of Islamic education experts, are institutions established in the spirit of integrating the values of Islam to all aspects of the schools. The definition of a value-based school climate includes norms, expectation, and beliefs which are perceived by members of schools, by integrating Islamic values to all aspects of the schools. The integration is applied to the aspects of content (values, curriculum, norms and rules, programs), conduct (behaviors, the implementation of learning), and context (school environment).

The Dimensions of Value-Based School Climate

The value-based school climate is based on 8 values which inspire the whole school community, including school leaders, academic staff, teachers and students in performing their tasks and responsibilities in order to achieve the prime purpose of the school. The eight values are closely related and influence each other: *iman-akhlaq*/God oriented belief and behavior, *iltizam-jiddiyah*/commitment and excellence,

'adil-ukhuwwah/ fairness and solidarity, and *amanah-khidmah*/ trustworthiness and serving others. The eight values are represented by the following model/figure:

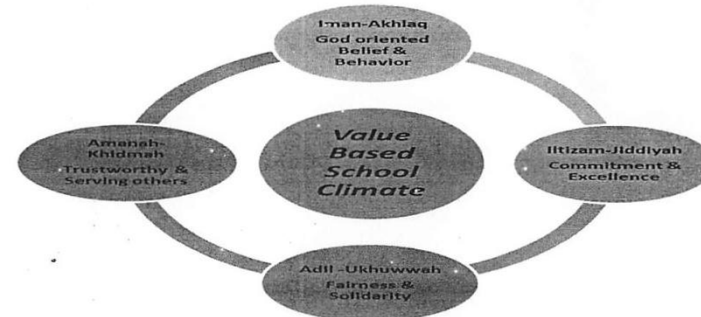


Figure 1. Value-Based School Climate

1. Iman-Akhlaq (God oriented belief and behavior)

Faith and belief in Allah will inspire behaviors at schools, which are done with full responsibility because everything will be taken into account/noted and rewarded both in this world and in the hereafter. Value-based behaviors will encourage school members to do their responsibilities – to study, to work, not to easily get influenced by anyone, except by those/effects in accordance with their faith and belief. The responsibilities are oriented to pleasing Allah, as the Prophet PBUH said 'Allah does not accept deeds, except those done with sincerity to please Him (Hadith by Abu Daud and Nasa'i).

2. **Iltizam-Jiddiyah (Commitment and Excellence)**

Iltizam (commitment) is a firm stance and commitment in the effort for achieving the noble purpose of the school, based on the stated intention and purpose; it is done with fidelity. On the other hand, *jiddiyah* (excellence) is the evidence of *iltizam*. Working, doing activities, and learning by using all available resources, including time, energy, thoughts, and materials. Allah said 'and say, "do (as you will), for Allah will see your deeds, and (so will) My Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do" (Surah At-Tawbah 105). Therefore, all members of the school should have a motivation to work, do activities, and study to achieve excellence. Working/studying hard will create independence; thus, the members of the school will become individuals who excel in their field and expertise.

3. **Adil-Ukhuwwah (Fairness and Solidarity)**

Fairness implies putting things in their positions or giving appropriate portions. A teacher gives attention, rewards, duties, rights and responsibilities to students proportionally. Meanwhile, students carry out the duties properly, in accordance with what has been assigned. In the context of education, fairness means giving attention, facilities and services to all students without discrimination, in accordance with their needs. Allah said 'indeed, Allah orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct

and oppression. He admonishes you that perhaps you will be reminded' (Surah An-Nahl 90). Fair attitudes and behaviors combined with the value of *ukhuwwah* encourage togetherness, sympathy, empathy and assistance among teachers and students. In the togetherness, all teachers are willing to listen actively and accept all ideas as well as inputs from other teachers and students. Likewise, all students develop mutual respect and feeling of togetherness.

4. **Amanah-Khidmah (Trustworthy and Serving Others)**

Amanah implies the importance of performing works as well as possible, which means working with knowledge and competence; the works are carried out in accordance with the rules and demands of professionalism. Performing works or learning tasks based on *ihsanul 'amal*, that is working neatly, efficiently, and effectively. Islam has instructed humans to work well, as the Prophet said 'Allah commands us to act *ihsan*, true, efficient, and effective in doing all kinds of works'. On the other hand, *khidmah* is serving wholeheartedly. The Prophet PBUH has emphasized the primacy of giving assistance or helps to others. He said 'those who release the hardship of a *mukmin*, Allah will release their hardship in the day of judgment. Whoever makes the affairs of others easy, Allah will make their affairs easy in the world and in the hereafter'.

Altruism

Altruism is a form of positive behaviors which belongs to prosocial behaviors. It contains such behaviors as helping others, sharing, cooperating, and giving supports/assistance (Penner & Craiger, 1991). Helping and altruism are closely related. The concept of helping is linked to the results of certain behaviors, while altruism is related to motivation underlying behaviors (Dovidio & Penner in Fletcher & Clark, 2003).

The act of helping others is based on three mechanisms: (1) learning, (2) arousal and affect, and (3) social and personal standards. In terms of learning, environments provide examples of altruistic behaviors which encourage others to do the same. Fabes, Einsenberg and Miller (in Fletcher & Clark, 2003) found that children raised by parents with altruistic behaviors will show the same attitude/behaviors when they are mature. Furthermore, the cognitive process, which includes learning through direct observations/perceptions, has a role in the emergence/creation of *arousal* and *affect* to help others. Last, altruism is also related to personal and social norms. The social responsibility to help others and personal norms to make other happy also become factors which develop altruism.

The aspects of altruism, according to Choen (in Staub, 1996), consist of: (1) *giving behaviors*, which is advantageous for others who receive or are subjected to treatments with the aim to meet the needs or desires of others; among students, this is shown by the act of helping other students when they

are having difficulties in understanding school lessons; (2) *empathy*, which is the ability to know and understand the feelings of others, and to participate in the struggle of life as well as to be aware of others' needs of feelings and interests; empathy makes students consider moral values. High empathy will make the students able to feel what others feel; and (3) *voluntary*, which is the lack of desires to get any rewards, only for the interests of others.

The Role of Value-Based School Climate towards Altruism

Altruism includes positive behaviors that should be nurtured and socialized as part of school culture. In line with the appeal of the Indonesian Minister of Education and Culture who has launched the character development program in the 2015/2016 academic year, the provision of conducive school environments becomes a necessity, so that prosocial behaviors, such as altruistic behaviors, can be cultivated.

Schools that have a sense of togetherness among their members are characterized by school members that know each other, care, support each other, and have the same purposes. It encourages the school community to contribute to the schools (Solomon, in Sanders & Phye, 2004). In healthy schools, the efficacy of teachers, work happiness, and moral are high. The presence of the teachers is also high. Healthy schools have low numbers of delinquency cases and drop outs. They have strong academic interests, development of positive behaviors, and students'

achievements. The students have a high sense of belonging, love their schools, are able to empathize, have prosocial and academic motivations, self-esteem, and the ability to manage conflicts.

The dimensions of value-based school climate needs to be developed to cultivate altruism. The dimension of *iman-akhlaq* (God oriented belief and behavior) will encourage teachers and students to have a belief in Allah, do their works/tasks/activities, and learn unconditionally without expecting anything in return; this will develop noble behaviors in accordance with their beliefs, such as *husnudzan* (having good presumptions), *salamatus shadr* (tolerant), polite and humble, caring and giving, as well as honest and keeping promises. The dimension of *iltizam-jiddiyah* (commitment and excellence) appears in the form of discipline in completing tasks/works, prioritizing duties and obligations from schools, having positive attitudes and love to their obligations, having earnest when helping others, and striving to provide meaningful help/assistance needed. The dimension of *adil-ukhuwwah* (fairness and solidarity) is reflected by helping behaviors, care, giving attention and services to others without discrimination in accordance with their needs. All deeds are done so that the feeling of working together is achieved. Students develop mutual respect and feeling of togetherness. Last, the dimension of *amanah-khidmah* (trustworthy and serving others) is shown by willingness to help in a good manner according to *ihsanul 'amal*, without offending and being burdens to others. Value-based school climate will develop conducive atmosphere to

develop/cultivate altruism among students. With the school climate, all school members/stakeholders will have responsibilities and emotional attachment; it will make the school rules run consistently for guiding/ensuring the happiness of all school citizens.

Method

Participants and Sampling Technique

The population of this study includes senior high school students from *Muhammadiyah* Senior High School in Depok. Due to the broad population, the researcher limited the participants of the research by taking samples in accordance with the characteristics of the population. Accidental random sampling was used to take the representative sample from the population of the senior high school students. In accidental random sampling, the selection of participants is based on availability and willingness to participate in research (Kerlinger & Lee, 2011). Generally, the sample of this study is expected to reflect the condition of senior high schools in Depok.

Research Design

This research is a non-experimental study using the quantitative approach. No intervention or direct treatment was done to the variables in the study. Based on the level of explanation, this research aims to examine the correlation of one variable to other variables, and to investigate the way the variable influences the other variables. Based on the types of research suggested by Sugiyono (2004), this research

belongs to associative research, that aims to examine the correlation of two or more variables.

Measurements, Validity and Reliability Tests

The measuring instrument of religious-based school climate was developed from 'value-based school climate'. The values were taken from Al-Qur'an and Hadith, and the scale of 'Altruism Inventory' adapted from Macaulay and Berkowitz (1970). The instrument was developed using an ordinal scale with a range of answer from 1 (strongly disagree) to 5 (strongly agree).

The instrument in this study consists of statements which have a *favorable* nature (supporting statements/positively associated with the construct of the measuring instrument) and *unfavorable* (opposing statements/negatively associated with the construct the of measuring instrument). In the next processing, the results of the *unfavorable* points were reversed prior to data tabulation. The scale of the instrument consists of five likert-type answer choices: strongly agree, disagree, hesitate, agree, and strongly agree. One example of the dimension of fairness and solidarity in VBSC is 'teachers in my school have a fair attitude' – for the dimension of commitment and excellence is 'my teacher is present on time when teaching' – while for the altruism scale, the sample statement is 'I will help others who ask for helps'.

The measuring tools of VBSC and Altruism Scale have been tested in terms of their reliability and validity. The validity used as *face validity* and *content validity*. After the validity test, reliability test was done to valid statements. The

test was done using internal consistency alpha cronbach processes using SPSS 21. The conclusions of the reliability level of the instruments using the criteria of Guilford (1978) are:

Table 1. Reliability category of the instrument

No.	Cronbach Alpha Coefficients	Interpretation
1	0.00 - 0.19	Almost unreliable
2	0.20 - 0.39	Low reliability
3	0.40 - 0.69	Medium reliability
4	0.70 - 0.89	High reliability
5	0.90 - 1.00	Very high reliability

Based on the above table, the results of statistical calculation of Cronbach Alpha of the instrument are presented in the following table:

Table 2. The level of reliability of the instrument

No.	Measuring instrument	N of items	Mean	Variance	SD	Cronbach Alpha
1	Value-based School Climate	65	198.8700	945.730	30.75273	.947
2	VBSC1_God belief & Behavior	10	34.9205	15.499	3.937	.558
3	VBSC2_Commitment & Excellence	10	35.5341	18.551	4.307	.657
4	VBSC3_Fairness & Solidarity	18	67.1591	58.227	7.631	.836
5	VBSC4_Trustworthy & Serving others	27	99.40	122.894	11.086	.867
6	Altruism Inventory	18	34.6591	170.802	13.06912	.923

Based on the view of Guilford, the instrument used in this research has a medium, high, and very high reliability

level. This means that the instrument is reliable for measuring the phenomenon under study.

Data Processing

The data of this study were processed using statistical analysis technique in the forms of correlation test analysis and regression. Correlation test was employed to examine the correlation of one variable to other variables, while the regression was used to observe the effect among variables. The data were statistically processed using SPSS version 21.

Research Prochedure

After getting permission from the school, 88 students from a senior high school in Depok were recruited as participants. They were students from year 10. The participants filled in the questionnaire and handed it back to the researcher for further analysis. Next, data tabulation was conducted through a series of statistical techniques as have been mentioned previously.

Data Analysis

Primary Data Analysis

The results of the primary data analysis are presented in the following table.

Table 3. Descriptive statistics: Value-based school climate and altruism

	Mean	Std Deviation	N
VBSC_total	236.8977	23.06564	88
Altruisme_total	109.7045	10.96301	88

It can be seen in table 3 that the mean value of value-based school climate is 236.8977, with a standard deviation value of 23.066. Meanwhile, the mean of altruism is 109.7045 with a standard deviation value of 10.963

Table 4. Correlations

		VBSC_Total	Altruism_Teacher
VBSC_Total	Pearson Correlation	1	.412**
	Sig. (2-tailed)		.000
	N	88	88
Altruism_Total	Pearson Correlation	.412**	1
	Sig. (2-tailed)	.01	
	N	88	88

** Correlation is significant at the 0.01 level (2-tailed)

The primary data analysis which is the hypothesis of this study is presented in the above table. There is a significant correlation at the level of 0.01 between the variable of value-based school climate and altruism. The correlation is at $r = 0.412$. This means that the higher the students' perceptions of religious-based school climate, the higher the students do altruism. The results of this study prove the hypothesis proposed by the researcher, that the variable of school climate has a significant correlation with

the variable of altruism. Furthermore, the multiple regression shows that the variable religious-based school climate contributes 16% to altruism at schools.

Detailed Data Analysis

From the four dimensions of value-based school climate (*God oriented belief-behavior, commitment-excellence, fairness-solidarity, and trustworthy-respect to others*), do the three have significant correlation? The results are presented in the following table.

Table 5. Correlations between God-oriented belief and altruism

		V BSC1_GBvariable	Altruism
V BSC1_GBvariable	Pearson Correlation	1	.205
	Sig. (2-tailed)		.056
	N	88	88
Altruism	Pearson Correlation	.205	1
	Sig. (2-tailed)	.056	
	N	88	88

Table 6. Correlations between commitment excellence and altruism

		VBSC2_Cvariable	Altruism
VBSC2_Cvariable	Pearson Correlation	1	.447 **
	Sig. (2-tailed)		.000
	N	88	88
Altruism	Pearson Correlation	.447	1
	Sig. (2-tailed)	.000	
	N	88	88

** Correlation is significant at the 0.01 level (2-tailed).

Table 7. Correlations between fairness-solidarity and altruism

		VBSC3_Fsvariable	Altruism
VBSC3_Fsvariable	Pearson Correlation	1	.286 **
	Sig. (2-tailed)		.007
	N	88	88
Altruism	Pearson Correlation	.286 **	1
	Sig. (2-tailed)	.007	
	N	88	88

** Correlation is significant at the 0.01 level (2-tailed).

Table 8. Correlations between trustworthy-respect and altruism

		VBSC4_TS variable	Altruism
VBSC4_TSvariable	Pearson Correlation	1	.394 **
	Sig. (2-tailed)		.000
	N	88	88
Altruism	Pearson Correlation	.394 **	1
	Sig. (2-tailed)	.000	
	N	100	88

** Correlation is significant at the 0.01 level (2-tailed).

Further data analysis shows the results of additional hypotheses, as can be seen in the above tables. There is a significant correlation at the level of 0.01 between the variable of VBSC2: Commitment-excellence and altruism with $r = 0.447$. Meanwhile, the correlation with VBSC3: Fairness-solidarity is $r = 0.286$ (with a level of confidence 0.01). VSBC1: God oriented belief-behavior toward altruism is at $r = .205$ ($p > 0.05$). This correlation is not significant.

Based on the data, among the dimensions of value-based school climate, there is a significant positive correlation, that is on the dimensions of commitment-excellence, fairness-solidarity, and trustworthy-serving others. This means that the more positive the students' perceptions of the dimensions of the school climate, the more encouraged the students to do altruistic actions/behaviors.

Discussion

This study aims to examine the extent value-based school climate influences altruistic behaviors. The decrease of prosocial behaviors in the society is worrying. In the individualistic climate/culture, individuals' willingness to help, be care, and sacrifice for others becomes increasingly rare behaviors. This is an irony, because Indonesians have long been known as individuals who are friendly and have the value of togetherness (familial values). This becomes an issue that should be addressed by policy makers. Therefore, it is a must that the Indonesian Minister of Education and Culture, Anies Baswedan, launched the character building

program (www.antaranews.com/berita/500525), which begins from kindergarten to secondary education.

Some studies (Berryman & Bateman, 2008; Gregory et al., 2010) indicate that intervention done to develop the culture of prosocial behaviors at schools cannot be instant. As institutions, schools should have a systematic programs to raise the awareness of the school community, including students, so that they become fond of doing good and helping each other. Schools should create a structure and its supports to produce conducive/comfortable environment (Gregory et al. 2010). Social responsibility which encourages individuals to help other individuals without any rewards should be developed (Berkowitz & Daniels, 1963). By establishing a healthy school environment, social responsibilities will easily grow; therefore, students' awareness to do altruistic behaviors will also grow (Schoeder, Penner, Davidio, & Piliavin, 1995). Through a healthy school climate, interactions taking place at schools will occur in an atmosphere of mutual respect, friendship, and upholding the familial principle (Rahmawati, Iskandar, Setiono & Abidin, 2014, 2015). Value-based school climate will also encourage the school community to do positive behaviors, more than just the awareness that doing good to others is the core of the teachings of Islam (Ulwan, 2014); it is based on individuals' faith to Allah, which then produce noble morality.

The findings of this study align with the findings of previous research. The development of social behaviors requires a conducive environment (Einsenberg et al.,

1991). Schools with a strong structure and support will encourage the formation of a comfortable environment (Gregory et al., 2010). In a conducive school environment, altruistic behaviors will flourish, and vice versa, aggressive behaviors will decrease (Buckley & Maxwell, 2007).

Fundamental development to our education system, including the development of positive characters, is generally seen as urgent when the positive characters are gone, causing problems. Problems in education, such as the increase of aggressiveness, fights among students, low respect for others, and the weakening empathy (care for others), can easily be found. Such things should drive the government, the community, and education actors to make fundamental improvements. Intervention programs done in schools should include the improvement of school-climates as important part of the implementation.

Some countries have high awareness of the importance of education for their citizens. In Finland, known to have the best education system in the world (Boyd & Barwick, 2010), intervention programs to develop healthy schools begin with the formation of a mutual-respect school climate. Not only do teachers deliver knowledge, they are also concerned about the behaviors of students and the development of healthy social and emotional aspects. Norms and rules of institutions are consistently enforced, in addition to socialization; therefore, the rules and norms are not only for displays at schools, but – more importantly – become the soul and motivations underlying the actions of the school community. The relationships between learners

often become the trigger of violence; they should be managed in a way that fosters the spirit of mutual respect and mutual support among learners. The dynamics of the interpersonal relationships should be developed so that it becomes a means of sharing, respecting, helping, and prioritizing good deeds. This could be done through extra-curricular programs, learning programs at schools, or other programs supporting the solidarity among members of the school community. If such aspects can be addressed, the expectation toward noble values, such as altruism, would be met by institutions/schools in which parents entrust their children to study.

Conclusions

Theoretical and practical suggestions for further research are:

- a. A healthy school is characterized by harmonious interactions between the school members/stakeholders and the presence of values that become the school culture. The effort of the Government through the Indonesian Ministry of Education and Culture to develop students' character should be welcomed. However, the effort should be realized into a real program, so that it can be implemented in schools. Furthermore, it should be accompanied with trainings, such as training for teachers, school employees, and students. Therefore, the program could be realized and involve the whole school community.

- b.. In line with the mandate of the people, contained in Article 33 of the Education Law No. 20/2003 on the importance of instilling religious values in education, school climates should be established upon religious values. Not only do healthy schools have harmonious interactions among the school members, they also develop a harmonious relationship with Allah the *Al Khaliq*.
- c. Cooperations between parents and teachers/schools need to be built in synergy, so that parents can get involved optimally. Healthy school climates should give important roles to parents to bear the responsibility for education. Therefore, the schools can develop positive-mutual cooperations.
- d. Trainings, both for teachers and students, on the importance of having skills to make networks, collaborating with others, and having mutual respect, contain softskills which should be given to the school community. The trainings will give knowledge and insights, as well as sharpen the affective aspects of students; they will also develop a positive attitude toward prosocial behaviors.
- e. Given the decrease of altruism, it is important for further research to expand the scope of the subjects; the research could involve students from different levels who also face the same phenomenon. Further research could involve students of elementary schools, junior high schools, or higher education institutions. With the characteristics of the psychological

development, more comprehensive data could be obtained to examine the correlation between the variable of school climate and the tendency of altruism among students.

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ABSTRACT:

To date, the practice of land pawning in Indonesia remains a social phenomenon and is practiced in conventional way with the absence of legal documents. The experts on Islamic law, similarly, have not developed theories on the guarantee of legal certainty for land pawning. This paper is aimed to describe: 1) the law of land pawning according to Islamic law, 2) the definition of legal certainty in the implementation of land pawning according to Islamic law, 3) the practice of land pawning in Bogor district society connected to the theory of legal certainty guarantee. The research concludes that, firstly, the implementation of land pawning regulation according to Islamic law must meet the conditions and essential elements of pawning. Secondly, the definition of legal certainty in the implementation of the land pawning according to Islamic law is the presence of written evidence in the form of documents, either a stamp duty, or a sealed paper, and the presence of witnesses from both the pledgor (*rāhin*) and the pledgee (*murtahin*). Thirdly, the practice of land pawning in the Bogor district society is categorized as a *fasid* (defective) contract. It is because in practice there is an element of *riba* (usury), taking more advantage of the items loaned, which is forbidden by religion.

Key words: Legal Certainty, Land Pawning, Islamic Pawning.
Introduction

Legal certainty is an academic problem that has not been developed by Muslim thinkers. In practice, there are many deviant practices happening in the society during this time concerning with legal certainty. One of the problems that do not have legal certainty is the problem of land pawning. The