

Relationship Between the Role of Christian Religious Education Teachers According to Titus 2:6-8 And the Character Development of High School Students in Loa Janan Ilir District During The 2023/2024 Academic Year

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ABSTRACT

The study aims to explore the relationship between the role of the Christian Teacher of Education (PAK) according to Titus 2:6-8 and the character development of high school students in the Loa Janan Ilir region for the academic year 2023/2024. Using the method of correlation analysis, the findings showed a positive correlation between the role of PAK teacher and student character development, even though the correspondence was low with a Pearson correlative coefficient of 0.249. The results of the analysis also indicated that only a small part of the variability in student character development can be attributed to the role of PAK teacher, with a determination coefficient (r^2) of 6.2%. The study also highlighted that the majority of variabilities in the character development of students (93.8%) are influenced by factors outside the scope of the study. However, the level of significance of the correlation factor found (0.05) indicates that there is a statistically significant relationship between the teacher's role and the student's character development. Thus, the study provides important insights into the role of PAK Teachers in shaping the character of high school students, while emphasizing the importance of considering other external factors that contribute to student character development.

Keywords: *The role of teachers in Christian education, Titus 2:6-8, Student Character Development.*

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INTRODUCTION

Education is an effort to improve the quality of life and the level of well-being of the people, as well as to bring the nation to prosperity (Hadi, 2008, p. 17). It is in line with Kompri's statement that education directs people to a better life, relates to the degree of humanity to the purpose of life (Kompri, 2015, p. 17). Makarim suggested that character education should begin with a Buddhist policy that focuses on an attempt to realize Pancasila's students. Pancasila students have six main characteristics, namely: Christian, self-reliant, believing, fearful of the one God and noble morals, *royong* and globalized (Jenifert Heru Siswanto, 2021, pp. 94–95). Sofyan, Japar and Zangela also showed that education plays a huge role as a centre of excellence in preparing human character in the face of global challenges (Mustoip et al., 2018, p. 1).

In the context of globalization as it is today, the character of the younger generation can be influenced by emerging technologies. The presence of technology has changed the patterns of human behavior that now depend on a wide range of digital technology devices. High reliance on technology has shaped a character that is increasingly egocentric, individualistic, consumeristic and influences changes in daily ethical behavior. The younger generation is more interested in spending time in front of gadgets and playing online games than in interacting with parents or friends, as a result of which they are contaminated with toxic environments and do not know how polite to interact with parents. The misuse of this technology has presented forms of online bullying such as cyberbullying, sexting, and various hate speeches, in which they threaten a person's character and morality (Bermuli, 2021, p. 54; Hasan Baharun, 2019, p. 60; Heriyanto, 2019, p. 8; Jenifert Heru Siswanto, 2021, p. 95; Sullins, 2019).

Basically, the presence of digital technology is neutral, meaning it can have a positive and a negative impact on human life depending on its use and use. The presence of digital technology in education can have a positive impact in terms of the development of skills and potential of students and teachers as well as the implementation of more active and constructive learning (Bermuli, 2021, p. 53). But on the other hand, digital technology can give students the opportunity to access pornographic sites, online games, cyberbullying and a variety of content that has a negative impact on the morality and character of students (Yana F. Taopan, Mintje Ratoe Oedjoe, 2019, p. 63). Furthermore, Wahyuni and Sri Rejeki in the Telaumbanua study say that the era of globalization is a challenge that has changed many aspects of people's lives. The social phenomena associated with the deviations perpetrated by the younger generation have resulted in corrupt moral conditions (Telaumbanua, 2018, pp. 219–231).

This is the moral and character crisis that students are facing in the era of digitalization. According to Surbakti, the crisis of character and morality is influenced by the weakness of spiritual education. For whoever doesn't have a good education, or does not care for the good of the worker, has trouble in order and in peace (F.B. Surbakti, 2009, p. 300).

Another factor that causes a character crisis is the understanding that the judgment of good and right depends on one's self (Heriyanto, 2019, p. 8). Zacharias and Vitale also stated that today's man tends to be a "God" over himself in determining his good or bad deeds (Ravi Zacharias and V. Vitale, 2017, p. 39). Therefore, Sari, Rejekiningsih, and Muchtarom warn that the character and moral crisis in the digital age must be addressed appropriately (D. Sari, T. Rejekiningsih, M. Muchtarom, 2020, p. 90). It becomes a very big problem, where such a problem should be the duty of teachers, especially teachers PAK and Budi Pekerti.

Teachers have a very important role in dealing with the moral crisis and character of students, especially teachers of Christian education. Telaumbanua in his research found that teachers of Christian Education played an

important role in character development (Setiawan, 2019, p. 153; Telaumbanua, 2018). The Christian Education Teachers at the school not only lead students to understand the Christian faith in the field of knowledge, but also how they undergo spiritual and character transformations (Setiawan, 2019, p. 153; Telaumbanua, 2018). The Christian faith taught by the teachers of Christianity Education demands its application in the change of values of life and labour (Setiawan, 2019, p. 153; Telaumbanua, 2018). In line with this, Siswanto and Tanasyah explained that teachers of Christian Education have a role not only teaching and providing knowledge, but also providing examples and examples in the endeavour to shape and develop the character of students in schools (Setiawan, 2019, p. 153; Telaumbanua, 2018). Therefore, the task must be carried out with responsibility and dedication in order to build the character of the students according to Christ's character in the midst of technological progress (Tafonao, 2018, p. 6).

Based on the observations of the researchers, the Christian Education Teacher in the Loa Janan Ilir region has taught the truth and instilled Christian character values, so that the students experience good character development. Teacher has been able to provide training and support to the students both within Christian Education class, as well as outside the class Christian Education. In addition, through the Whatshap group that has been formed, Christian Education teachers provide motivation through the reading of the Word of God, as well as encouraging students to continue to live according to the character of the Christian faith.

On the other hand, some students in the Loa Janan Ilir district do not reflect a lifestyle that fits the Christian character. This is proved by behavior that deviates from noble values and religious norms. Acts of bullying, filthy speech, schoolblocking, and corruption (calling friends absent, late in school, late on duty gathering that includes corruption in the school neighborhood) are still being carried out by most students. Students tend to ignore every assignment given by the teacher, because the time they have is used to play online games, making some of the students argue with the teacher and end up in a quarrel.

Reviewed from discussions about the role of teachers of Christian Education in student character formation and related articles have been extensively discussed in previous research. That's just a qualitative study (studi literature). Furthermore, there has been no study of the relationship between the role of teachers of Christian education according to Titus 2:6-8 and the development of the character of high school students. The researchers took one nats in Titus 2:6-8 where the implications of the verse explain the importance of the teacher's role in the formation of the child's character. Thus, this study is aimed at answering the hypothesis that there is a supposed relationship of the role of the Teacher Christian Education according to Titus 2:6-8 to the development of the character of high school students in the Loa Janan Ilir region in 2023/2024.

RESEARCH METHOD

Based on the background of the problems presented, a suitable research method is a quantitative research method with a correlational approach. This method will enable researchers to measure the extent to which the relationship between the role of teachers of Christian Religious Education (PAK) according to Titus 2:6-8 and the development of the character of high school students in the Loa Janan Ilir area.

RESULTS AND DISCUSSION

The Role of Teachers According to Titus 2:6-8

Christian Religious Education (CRE) teachers are considered competent educators in the field of CRE instruction, imparting their knowledge to students to help them understand Jesus Christ and grow in their faith (Intarti,

2016, p. 33). According to Serrano, CRE teachers are those who carry out teaching and educational duties in the field of CRE, relying on high abilities and character that reflect Jesus as the Great Teacher (Janse Belandina Non Seraano, 2009).

Heryanto, Tamba, Octavia, and Intarti define a CRE teacher as "one who provides knowledge about Christianity based on the Bible, centered on Jesus Christ, and dependent on the Holy Spirit to students in the teaching-learning process, so that students can get to know God and His love through teaching, guidance, training, coaching, and guidance both in and outside the classroom, and is responsible for the development of these students" (Heryanto, Marioga Pardede Tamba, 2021, p. 90). This explanation shows that a CRE teacher not only teaches in the classroom but also outside the classroom, which means that he or she must reflect a life in Christ that is worthy of imitation by others, especially his or her students.

A CRE teacher is a figure who provides a number of knowledge, guidance, education, and help to someone, especially students, so that they can experience physical and spiritual change, which is the theological basis for the teacher as a guide (Gal. 6:1-2, Ps. 25:9). Although CRE can be a subject that is part of the national curriculum, in essence it is not the same as other fields of study or knowledge. Religious knowledge may be taught by anyone who has the knowledge, but in CRE a person with mature and adult Christian faith is required because to teach the Christian faith it is not enough to just tell stories or give lectures or discussions, but the best way is to share faith experiences (sharing of faith) that have been proven true in faith experience (Ismail, 2009, p. 163).

In contrast, Boehlke defines a CRE teacher as "a teacher, a learning experience that is ready to utilize various sources of books, equipment, statements, objects, and so forth to help others grow in their knowledge of the Christian faith and personal faith experience" (Boehlke, 2000, p. 698). Khoe Yao Tung argues that a CRE teacher must be someone who is called in the love of God's grace because the call to serve in God's field is already part of his or her life's calling (Tung, 2006, p. 120). Wenda specifically defines a CRE teacher as someone who only teaches about the Christian faith in formal and non-formal institutions (Wenda, 2018, p. 3). Thus, a CRE teacher is an educator who becomes a role model and identification figure for students to guide them from one stage of life to the next, in other words, out of darkness into His marvelous light, and out of ignorance into a life of intelligence.

In this research, the author will review the text of Titus 2:6-8 and draw out its practical implications for Christian Religious Education (CRE) teachers. Verses 6-8 show that Titus was both a shepherd and a teacher in the Cretan church. As a shepherd and teacher, Titus had a very important role, as the church in Crete was facing false teachings that sought to distort the gospel of God's grace. These false teachings had led many astray in their faith life in the Cretan church. Therefore, Paul urged Titus to be a counselor and example to the congregation he served (Titus 2:6-8), so that his teaching would not be rejected.

The Role of a Counselor: Implications for Christian Religious Education (CRE) Teachers

In Titus 2:6

Paul says, "Likewise, urge the young men to be self-controlled in all things" (ESV). In this verse, Paul gives Titus the command to be a counselor to the young men in the Cretan church. The command "urge" in this verse is taken from the word *parakalei*, which means "to strongly appeal to someone, to urge, to counsel with authority, to give encouragement, to give spirit (Friberg et al., 2000). This word is a second-person singular present active imperative verb form of the root word *parakaleo*, which indicates that Paul is urging Titus to always be a counselor to young men. Paul shows Titus his role as a counselor, a role that is not done for a short period of time, but for a very long period of time, considering that Titus is a leader who is a teacher for the congregation he shepherds. The

explanation above gives one implication for CRE teachers, where both are important figures who play the role of counselors. In the formal education setting, teachers should act as counselors for children. In their writings, Yakup Lopo, Amran Maher Dionizius Isu, Maglon Ferdinand Banamtuan, and Sem Saetban conclude that one of the important roles of teachers is as a counsellor (Amran Maher Dionizius Isu, Maglon Ferdinand Banamtuan, 2021; Saetban, 2021). This counseling aims to give encouragement and motivation to students so that they can have good character. So, the teacher is a counselor who has the role of giving advice, encouragement, motivation and spirit to children, so that they grow and develop in character and spiritually.

Next, Paul explains in verse 6 that as a counselor, Titus is asked to advise so that young people (teenagers) can be self-controlled in all things. Paul uses several word forms that are translated as "self-control," where the advice is directed to four groups of people (vv. 2, 4, 5, 6). Verses 2 and 5 are advice directed to older men and young women, where one of the pieces of advice is (sw, frwn) which is self-control (cf. 1 Tim. 3:2; Tit. 1:8).

In the New Indonesian Translation Bible, it is translated with the word wise. Actually, the word sw, frwn which is translated as wise has a broad meaning, namely having common sense, good judgment, and self-control. Various forms of the word sw,frwn are prominent in the pastoral letters, where the advice is directed to all Christians. After the advice related to self-control, Paul continues with the phrase "in all things" (v. 6). This shows that this advice to be self-controlled emphasizes a wider scope.

Some experts define self-control as the ability to control thoughts, habits, and discipline, both physically, emotionally and mentally (Sylver, 2006, p. 283). Concrete examples are being able to restrain themselves such as emotions, quarrels, adultery, finances, words, drunkenness or partying (Pradiansyah, 2002, p. 12). Drescher emphasizes self-control on the ability to control lust and all worldly desires that are useful for the goodness and glory of God (John M. Drescher, 2008, p. 261). In line with this, Neparassi states that self-control means not being easily influenced by negative and evil worldly thoughts, feelings and desires (Sally Neparassi, 2018, p. 107).

Just as parents and young women have common sense and self-control, so do teenage-young men. Paul urges Titus to stand as a counselor for teenage-young men. This urgency is done so that teenage-young men can control themselves and have a healthy (mature) judgment in all things, so that they produce wise attitudes and actions. Paul also reminds believers to the Corinthian church "Everyone who competes in the games goes to great lengths to win—but they do it to receive a crown that fades away. But we race for a crown that will never fade away" (1 Cor. 9:25).

Self-control for Paul is a very important part of serving the Lord. According to Kurniadi, self-control plays an important role for Christians, because without self-control, a Christian will remain in sin and will never experience spiritual maturity (Kurniadi, 2017). Paul, who has served and devoted himself faithfully to the Lord for many years, says: "So I do not run aimlessly or fight like a boxer beating the air. No, I discipline my body and keep it under control, lest after preaching the gospel to others, I myself should be disqualified" (1 Cor. 9:26-27).

Self-control is part of the fruit of the Spirit (Galatians 5:23). Therefore, self-control is a very important character in the Christian life, especially in Titus 2:6 for teenagers and young adults. This self-control cannot be produced through one's own efforts, but with the help of the Spirit, teenagers and young adults and all believers are enabled to have self-control in all areas of life in a way that pleases God.

Considering that adolescence is a time of identity development, many teenagers and young adults behave impulsively, are enthusiastic, ambitious, unstable, and sometimes arrogant. Zuck and Walvoord comment that self-control or self-discipline is a virtue that is less possessed by teenagers and young adults (Zuck, 1985, p. 764). Therefore, Paul urges Titus to play the role of a counselor so that teenagers and young adults can live in self-control.

Similarly, CRE teachers have a very important role, namely as counselors. Teachers have a very important role

to continuously encourage teenagers and young adults (students) to be able to control themselves in their social and spiritual lives. Teachers can help and assist teenagers and young adults (students) to continue to grow in the fruit of the Spirit of "self-control".

The Role of Example: Implications for Christian Religious Education (CRE) Teachers

Paul then gives Titus the task of being an example to the Cretan church and to all believers in the churches he serves. Paul urges Titus to be not only skilled in speaking (counseling), but also skilled in setting an example and a model in accordance with the advice he gives. For the most powerful and convincing advice is advice that is not only spoken, but also carried out. Advice will not be heard if the person giving the advice fails to follow it.

The word "example" in this verse is taken from the word *tu,poj*, which literally refers to the mark or impression left by an instrument such as a pen, sword or hammer. Thomas refused to believe that Jesus had risen from the dead unless he saw "the marks of the nails (*tupos*) in his hands" (John 20:25). This word *tu,poj* is also used figuratively for a pattern, mold, model or original copy of an object, both physical and principle or virtue.

One who gives advice must be an example. If he cannot be an example, then the person giving the advice will be seen as a hypocrite. Even if the person gives biblical teaching and good advice, hypocrisy will never mature someone. As a parent and also a teacher to the congregation he shepherded, Titus would be considered a hypocritical shepherd and teacher if he only taught the principles of the teachings, but did not live out the principles he taught.

Teachers have an important role in providing a model for children and students. In his book entitled *Christian Religious Education and the World of Education Today*, Hariato Gp says: "the teacher's example is the gospel that can be seen, felt and enjoyed by students (GP, 2009, p. 69). Teachers who set an example for students will make a very significant contribution to producing characters of integrity (Sundari, 2022). Metboki also says that teachers who set an example for children through their words and deeds can significantly shape children's character (Rianto J. A. Metboki, 2019). CRE teachers are models or role models for students. As an example, teachers are in the spotlight for students, both in terms of dress, speech, and behavior, because the tendency to imitate and follow teachers' behavior is another form of obedience of students to their teachers (Saetban, 2021). Amran and Maglon emphasize that teacher's example can also be the basis for changes in student attitudes (Amran Maher Dionizius Isu, Maglon Ferdinand Banamtuan, 2021, p. 40). It can be concluded that without example, there can be no change in the attitude and character of children (students). The text of Titus 2:7-8 shows that there are four examples that teachers must have, namely: An example in good deeds; An example in honest teaching; An example in honorable behavior; An example in true speech.

Character Development of Students

Understanding the development of children's character, development can be interpreted as a progressive and continuous change in the individual from birth to death. In other words, development is the changes that individuals experience towards a level of maturity or maturity that takes place systematically, progressively and continuously, both physically and spiritually. When associated with character development, it is an ongoing process to become a person who is increasingly superior, mature, and perfect in their way of thinking, soul, morals and character.

The word "character" comes from the Greek word *charassein*, which means "to engrave". This emphasizes an intentional act of shaping, like carving and sculpting (Bagus, 2002, p. 392). Character refers to cutting and engraving that is not done just once but throughout life, which is related to intention and the whole heart. Napel defines character as character, nature, character, disposition, and distinctive character (Napel, 1994, p. 73). Yahya defines character as

a stable personal attitude as a result of a progressive and dynamic consolidation process, integration and action (Khan, 2010, p. 1). Suwondo states that character is a combination of innate qualities and habits obtained from parents and the environment, which unconsciously influences all of a person's actions, feelings and thoughts (Suwondo, 2007, p. 3). Stevanus adds that character means the traits or habits in someone that have been ingrained and rooted and become the hallmark of the individual (Stevanus, 2018).

It can be concluded that character development is a process of habituation in daily life that slowly forms traits or habits, as a result of the internalization of a value or teaching that is obtained in daily life. This habituation will create a value that culminates in the formation of the character of each individual that distinguishes one individual from another. When viewed from a Christian faith perspective, true Christian character can only develop through people who have been born again.

The Fruit of the Spirit: A Reflection of Christian Character. According to Galatians 5:22-25, the elements of character are seen in the fruit of the Spirit that is produced from a life led by the Spirit. The Fruit of the Holy Spirit (Greek: καρπος, "fruit"; Greek: πνεσματος, "spirit") is a biblical term that summarizes nine real characters of true Christian life. Although there are written nine characters or traits (or "attributes"), the original Greek word for "fruit" is a single word, emphasizing that there is only one kind of "Fruit", with nine characters or traits (Dilla, 2015).

This categorization provides a framework for understanding the different aspects of the fruit of the Spirit and how they manifest in the lives of Christians. It is important to note that these categories are not mutually exclusive, and all of the fruit of the Spirit are interrelated. Based on the explanation above, the researcher categorizes the fruit of the Spirit into three main character traits:

Character related to God

Love: God is love made real in action. This love is radiated by those led by the Spirit, especially through selfless love, called "agape". Joy: True joy comes from God's grace, not just fleeting happiness, but an expression of the Spirit that grows in the face of difficulty. Peace: This peace is the result of a relationship with God, providing a calmness of soul that is not affected by circumstances.

Character related to others

Patience: Makrothumia, meaning long-suffering, endurance, and the ability to refrain from revenge. Kindness: Christotes, an act of helpfulness without regard to previous treatment, and acting with gentleness and compassion. Goodness: Agathosune, referring to the ability to be good, virtuous, generous, and sweet in behavior.

Character related to oneself

Faithfulness: Dedication to someone or something, such as a life partner or religion, requires the determination to not break a commitment or promise. Gentleness: Stable, calm, and able to control emotions; not a sign of weakness, but the ability to master energy and strength to forgive and improve. Self-control: The ability to master oneself, like a king who is able to overcome personal problems and still run the government well.

Research Hypothesis

Hypothesis: There is a correlation between the Role of Christian Religious Education Teachers According to Titus 2:6-8 and the Character Development of High School Students in Loa Janan Ilir District in the 2023/2024 Academic Year:

Correlations

		TOTAL_X	TOTAL_Y
TOTAL_X	Pearson Correlation	1	.249*
	Sig. (2-tailed)		.049
	N	63	63
TOTAL_Y	Pearson Correlation	.249*	1
	Sig. (2-tailed)	.049	
	N	63	63

*. Correlation is significant at the 0.05 level (2-tailed).

Correlation Analysis

Based on the simple correlation analysis (Rxy) table above, the value of rxy is 0.249 and positive. This means that the correlation between the Role of Christian Religious Education Teachers According to Titus 2:6-8 and the Character Development of High School Students in Loa Janan Ilir District in the 2023/2024 Academic Year is 0.249, which falls into the category of low correlation. This can be categorized based on the Correlation Coefficient Interpretation Table.

Interval coefficients	Meaning
0,00-0,199	Very low
0,20-0,399	Low
0,40-0,599	Moderate
0,60-0,799	Strong
0,80-1,00	Very Strong

Hypothesis Testing

The hypothesis in this study, which states that there is a correlation between the Role of Christian Religious Education Teachers According to Titus 2:6-8 and the Character Development of High School Students in Loa Janan Ilir District in the 2023/2024 Academic Year, is accepted. This is because the correlation coefficient of 0.249, although low, is statistically significant.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.249 ^a	.062	.046	6.213	.062	4.023	1	61	.049

a. Predictors: (Constant), TOTAL_X

Coefficient of Determination Analysis

Based on the analysis of the coefficient of determination (r^2), the value obtained is 0.062 or 6.2%. This means that the contribution of the variable "Role of Christian Religious Education Teachers According to Titus 2:6-8" to the Character Development of High School Students in Loa Janan Ilir District in the 2023/2024 Academic Year is 6.2%. This means that there are 93.8% other factors that are also important in influencing Character Development.

CONCLUSION

This study aimed to investigate the relationship between the Role of Christian Religious Education Teachers according to Titus 2:6-8 and the Character Development of High School Students in Loa Janan Ilir District during the 2023/2024 academic year. The hypothesis of the study was that there is a correlation between the role of Christian religious education teachers and the character development of students. This hypothesis was accepted based on the results of correlation analysis, which showed a low positive correlation between the variables X (role of Christian religious education teachers) and Y (character development of students) with a correlation coefficient of 0.249.

Simple correlation analysis was conducted to measure the extent to which the two variables are related to each other. In this case, a positive correlation coefficient indicates that the greater the role of Christian religious education teachers according to Titus 2:6-8, the better the character development of high school students in Loa Janan Ilir District. However, it is important to note that the correlation found is low, with a value of 0.249 (6.2%), indicating that the relationship between the two variables is not very strong. This study highlights that the majority of the variation in character development of students (93.8%) is caused by variables that were not examined within the scope of this study. This indicates that although there is a relationship between the role of Christian religious education teachers and character development, other factors may also play a role in shaping student character.

In addition to the role of Christian religious education teachers, it is important to evaluate other aspects of Christian education that may influence student character development more deeply, such as teaching methods, curriculum, teacher-student interaction, the overall school environment, and parental parenting styles that may also have an impact on student character. For this reason, teachers need to work together with parents to shape student character.

This study provides preliminary evidence of a relationship between the Role of Christian Religious Education Teachers according to Titus 2:6-8 and the Character Development of High School Students in Loa Janan Ilir District. However, further research is needed to explore this relationship in more detail and to identify other factors that may contribute to character development.

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