

Religious Education Teacher Efforts to Build and Nurture Children's Morals: A Study of Mental Revolution of Junior High School Students

Endang Pasaribu

STT Global Glow Indonesia, Jakarta, Indonesia; endangpasaribu262@gmail.com

ARTICLE INFO

Keywords:

Teacher Education Religion;
Christian;
Building;
Morals

Article history:

Received 2022-07-01
Revised 2023-09-19
Accepted 2023-10-30

ABSTRACT

Humans possess inherent moral potential before birth, necessitating consistent cultivation via diligent effort and early schooling. The process of developing and applying morals is not immediate; moral education necessitates a significant investment of time, effort, and other interdependent factors to establish and cultivate a sound character framework. Christian Religious Education (PAK) Teachers are educated people with a mission to teach students the truth of God's Word. This study aimed to determine the efforts of Christian religious education teachers in building and nurturing children's character who can change their minds. Using the library research and case study method, the data sources in this qualitative research method are PAK teachers and Christian students. The results of this study show that Christian religious education teachers who have experienced as agents of transformation took change play a role in shaping the character or moral on children. The formation of student character aims to make students know the truth and errors and the meaning of each action they do. Through correct understanding, students are able to make decisions and take responsibility in this modern era.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Endang Pasaribu
STT Global Glow Indonesia, Jakarta, Indonesia; endangpasaribu262@gmail.com

1. INTRODUCTION

Christian religious education teachers are educated people who specifically have the task of conveying the truth of God's Word, guiding students to Christ, building and nurturing children's morals, and equipping them to grow in faith. Christian religious education teachers also have efforts to build and nurture children's morals. Religious education carried out by Christian religious associations, and from the perspective of Christianity, it can be said as an effort. This religious education effort has the right term when it is named Christian Religious Education (PAK). Christian education is one of the contents of the school education curriculum in addition to the field study or other subjects taught in school (Kristyana et al., 2021; Lumangkun & Mokalu, 2022). PAK teachers as implementers of Christian religious education in schools and have a powerful influence on building and nurturing children's morals. A strong influence is on their duties and responsibilities in building and nurturing children's morals (Sari, 2023; Ha et al., 2022; Sim et al., 2021).

The role of Christian religious education teachers in building and nurturing Children's Morals can be studied based on Proverb (22:6), educate the young man in suitable way for him to avoid deviation in his future. The education conveyed in Proverb comes in the form of a series of teachings related to a

good lifestyle, such as living with humility, patience, respect for the poor, loyalty to friends, politeness in relationships, and the need for self-respect. This way of life is a moral way of life, which needs to be a way (implemented) or Israelites habit of living or people from anywhere that is implemented too within their lives, families, communities and in the life of nation and state (Stanley & Kay, 2022; Yoo et al., 2022). All attitudes originate from one's awareness and will create a sense of responsibility which can later be determined whether a person has the good or bad character in life (Balaskas et al., 2023; Guimarães et al., 2019; Baan et al., 2022).

Education needs to be experienced by every human being. Every human being need education to be accurate in academic life of every child's life, especially high school students. Moreover, education applies anytime and anywhere. To achieve maximum education, education cannot be done at certain times but must be done repeatedly. This is found in the Book of Deuteronomy 6:6-7. Deuteronomy also known as the Shema presents a theological and contextualization challenge for exegetes today, in in this thing especially about education foundations (6:6-7) (Heo, 2022; Mayanja & Mubangizi, 2021).

Likewise, the efforts of Christian religious teachers to build and nurture children's morals. In children's morality, all actions are considered reasonable, must be done, and actions are related to the ability to distinguish good from bad, this means morality is controlled in behaviour (Hodge, 2022; Mercurio & Gillam, 2023). Immoral behavior is manifested as a result of indifference to social group expectations. It occurs due to someone's ignorance of existing moral rules in their environment. According to Orona et al. (2023), development can be interpreted by entire process of change that exists in a person's potential, new abilities and traits. Moral is sensitivity in feelings, thoughts, and actions, not only actions on principle or sensitivity but also rules on other actions.

As children learn to understand the rules that apply in society, their negative behavior is morally included as unethical behaviour (Heiphetz, 2020; Henderson, 2023). Children's morality should be formed from the age of 0-6 years until adolescence until they can acknowledge themselves that means children are no longer constantly being explained why the actions they are doing are right or wrong but shown how to behave and if they are break certain rules they will be punished. Children represents good deeds without knowing why they are doing them. Children do this to avoid possible punishment or praise from the social environment (Stapleton et al., 2022). In building and nurturing children's morals, especially junior high school students, it is not accessible if Christian religious education teachers and parents do not understand the children's character.

According to Tandana et al. (2022) efforts to improve the moral development of elementary school students through moral and character education because this education can shape the character and essential potential of children in social interaction. The ability of children to listen, and imitate dramatically affects the formation of children's character. Thus, the role of Christian religious teachers is very much needed in shaping and nurturing children's morals. Furthermore, there were many cases that happened as we known, that was about fact by KPAI (Indonesian Child Protection Commission) was released on October 16, 2014 about violence committed by a number of students who occurs in elementary school education. This case was one of the very problems serious because it occurs at the most elementary school level. If this problem is not addressed then something bad will happened (Willard et al., 2020).

The second fact was released on March 2018, namely the case of a student who hit the teacher with a chair because students did not accept being told to play cell phones while learning is taking place. School rules do not allow students bring cell phones to school. The teacher deliberately meets directly with students to talk about and advise students for breaking the rules, but students do not accept when advised. Through these cases it can be seen that students start rebel and break the rules, then students have no respect to the teacher himself.

According to the literature and facts that we know, so in this study will literate the urgency of the effort of Christians religious education teacher to the children morals especially in the Junior High School. The previous research also a priority of the references of this study, like in Christ et al., (2022) said that the role of qualified Christian teachers was very important in improving the quality of

education, especially for students. The Christian religious education was not just to improve knowledge, but to shape the character of students through the role of Christian teachers who have experienced a new birth because only Christian teachers who have been born again can do good deeds because the Holy Spirit enables them (Bindeman, 2022). This study is also different from other previous research because it has iterated the effort for Christian religious education especially from the existing case.

2. METHODS

This study used library research and case study methods that using literature as supporting data to analyze research topics (Ghaffari et al., 2023). This research method uses qualitative and descriptive research method (Sugiyono, 2016). In obtaining data, the authors using descriptive qualitative approach with library research methods. Library method means conducting research on existing literature and analyzing data systematically (Kondaveeti et al., 2021). In principle, this type of research aims to: utilize previously published literature data. Then the procedure taken by the author is starting from the collection of library data in the form of Journal articles related to research objects are also sourced from printed books or in the form of a PDF book relating to the research object. Next data The bibliography was read and selected and records important data to be cited in this paper. The results of these studies are then analyzed and used to answer research problems on efforts to build and nurture Christian religious education teachers' morals.

3. FINDINGS AND DISCUSSION

3.1 *Christian Ethics for Christian Religious Education Teachers to Build and Nurture Children's Morals*

Every teacher of Christian religious education had to have a christian ethics . It was a part of ethics in general, but Christian ethics are different from ethics in general, the difference lies specifically in the word Christian. Christian ethics is a response to God's saving grace and work man from sin. The reference point for Christian ethics is the revealed truth of God's word in the Bible, something that leads to the word of God. It means that something right is not would be contrary to the word of God (Pohl, 2021). No other standard has exceeded the truth of God's word. Love is a hallmark of Christian ethics. One of the obligations

The human being described in the Bible is the law of love, that is, to love God and love others as love yourself. This understanding will change the way a view that initially focuses on oneself becomes focused on the love of God and around. The goal of Christian ethics is to be like Christ, which means life Christ becomes a picture or pattern for human life. Learning about ethics is learning about the right things that should be done, the function of Christian ethics is to bring back to the truth that indeed. Good ethics will change one's perspective on each change that occurs. Ethical living has a very large influence to return in oneness with Christ. Through learning human ethics will find answer to what should be done or what kind of action should be conducted (van der Lee et al., 2021).

Teachers not only help students in the academic field but form, develop, and strengthen the character of students. Teachers are individuals who face-to-face with students in the classroom almost every day, so the teacher and students have quite a lot of interaction and communication. The role of the teacher in making students qualified enough in academics, morals, and spirituality. Ethics will assist Christian teachers in acting and responsible for every action taken because the action was born from a personal decision so the Christian teacher will consider his decision (Buhmann & Fieseler, 2021).

3.2 *The Efforts of Christian Religious Education Teachers to Build and Nurture Children's Morals*

Nowadays, building and nurturing children's morals are needed. Therefore, the need for the role of Christian religious education teachers is substantial since every human being in this world has

experienced a moral crisis. With a bad habit of depicting immorality is the consumption of by majority of Indonesian people without exception of youth, adolescents and junior high schools' students. This is clear evidence that moral decline in Indonesia is terrible. Thus, the efforts of Christian religious education teachers play a significant role in the construction and moral formation of school children.

Moral-based based on book entitled Pillars of Islam for Modern Pluralism states moral condition or human habits in the Bible have a negative or destructive tendency and also in (Preston & Shin, 2022). The Bible says human habits tend to have negative values are the cause and effect of the fall of humans into sin. Since the first-time humans fell into sin until today, sin has spread to dominate and destroy the ark of human whole life. A Christian theologian named Augustine says all humans sin "in Adam," and all human beings, including babies, are guilty and prone to sin. This tendency is in the form of physical lust that controls humans to sin. Humans who fall into sin are in a sad position when they inevitably sin, but they do it freely or of their own accord based on Puspitasari et al., (2021) Broader social environment is the center of children's moral development. The concept of children's moral development describes the norms or values that exist in the social environment will make students have good or bad morals.

As a result, is prominent the efforts and role of a Christian religious education teacher in building and nurturing children's morals in the concept of mental revolution for junior high school students. Deichmann, (2022) describe two factors influence development, such as 1). There are genetic factors or heredity factors that affect children's growth and development. 2) Environmental factors are external factor that can change and shape the development of an individual. Kristianar & Simanjuntak's opinion is apparent, thus internally and externally, the teacher's efforts to build and nurture children's morals are very much needed (Kristianar & Simanjuntak, 2020). There is a moral decline in children due to smartphones, which causes many problems that lead to a decline. One of the reasons is the lack of ability to interact with the social environment. Moreover, the use of smartphones is the most significant cause. Thus, parents and teachers of Christian religious education work together to supervise in building and nurturing junior high school students' morals. What Christian religious education teachers do in building and nurturing junior high school students' morals is to form essential potential, build faith, be able to be responsible, have honesty, discipline, integrity, tolerance, work hard, care about the social world, be open to local culture and able to manage time as in interact with the world. Thus, a mental revolution in character and personality as students who believe in having integrity and tolerance in social interactions living in a multicultural society (Jayadi et al., 2022).

Based on the explanation, a very urgent problem was found at this time is the decline of character in students. The decline of character that occurred in the era This modern era is influenced by various existing factors. Facts reported in the media showed how students commit violence against their friends and behavior who do not appreciate the teacher shows a decline in character in students. Changing the increasingly modern era has a great influence on the character of students. Every day the character of students is influenced by various things around them that are not supported by norms. In addition, one of the causes of character decline is the lack of the teacher's role in forming good character in school. Education is the most effective means of overcoming the problem of decline character.

The government has set twelve years of compulsory education so that education is a strategic way to shape the character of students. Formation student character will be carried out by Christian teachers in Christian education. Education Christianity is education that aims to bring students to Christ so that students able to know his calling as a redeemed creation (Molnar, 2020). A person's point of view or belief that is the basis of doing something is called philosophy. The basis of philosophy in Christian education is the Bible, principles extracted from the truth of God's word. Teachers Christian is a role model for students.

The Christian teacher is God's co-worker on earth to fulfill God's call. As a co-worker with God, the Christian teacher has responsibility to carry out the great commission of the Lord Jesus. The Great Commission (Matt. 28:19-20) is the message that the Lord Jesus conveyed to His disciples and all

believers before Jesus ascended into heaven (Dunaetz, 2019). This is the task of the teacher as a servant to realize God's plan. Christian teachers as agents of change in the field of education for the glory of God so that teachers have a very important role important in the formation of student character.

4. CONCLUSION

The efforts of Christian religious education teachers in building and nurturing children's morals in the concept of mental revolution is a significant needed role to build the quality of the Indonesian young generation. One of the efforts of Christian religious education teachers is the existence of moral education because it is a basic movement for junior high school students, such as building faith, responsibility, honesty, discipline, integrity, tolerance, working hard, and being able to integrate tolerance in social interactions in a multicultural society. Moreover, build junior high school students' morals correctly and adequately essential. Advice for readers and especially for Christian teachers. First, the teacher must realize that teaching is a vocation as a co-worker with God so it is a profession being a Christian teacher is not a way to make a living to meet basic needs relying on one's expertise. However, Christian teachers see the profession as a ministry to bring students to Christ. Second, as co-workers. Our God must see students as Images of God who have different characters so that we can appreciate every difference that exists in students. Third, teachers Christians must realize that service as a teacher is a gift and not everyone gets this opportunity. For the next research hope to explain the analyzing of the each role of Christian religious education teachers by each moral such as to shape the responsibility character like what and so on.

REFERENCES

- Baan, A., Allo, M. D. G., & Patak, A. A. (2022). The cultural attitudes of a funeral ritual discourse in the indigenous Torajan, Indonesia. *Heliyon*, 8(2).
- Balaskas, S., Panagiotarou, A., & Rigou, M. (2023). Impact of Personality Traits on Small Charitable Donations: The Role of Altruism and Attitude towards an Advertisement. *Societies*, 13(6), 144.
- Bindeman, J. (2022). Sex, religion, and infertility: the complications of Gd in the bedroom. In *Psychological and Medical Perspectives on Fertility Care and Sexual Health* (pp. 237–261). Elsevier.
- Buhmann, A., & Fieseler, C. (2021). Towards a deliberative framework for responsible innovation in artificial intelligence. *Technology in Society*, 64, 101475.
- Christ, A. A., Capon-Sieber, V., Grob, U., & Praetorius, A.-K. (2022). Learning processes and their mediating role between teaching quality and student achievement: A systematic review. *Studies in Educational Evaluation*, 75, 101209.
- Deichmann, U. (2022). The idea of constancy in development and evolution—Scientific and philosophical perspectives. *Biosystems*, 221, 104773.
- Dunaetz, D. R. (2019). Evangelism, social media, and the mum effect. *Evangelical Review of Theology*, 43(2), 138–151.
- Ghaffari, M., Aliahmadi, A., Khalkhali, A., Zakery, A., Daim, T. U., & Yalcin, H. (2023). Topic-based technology mapping using patent data analysis: A case study of vehicle tires. *Technological Forecasting and Social Change*, 193, 122576.
- Guimarães, M. H., Pohl, C., Bina, O., & Varanda, M. (2019). Who is doing inter-and transdisciplinary research, and why? An empirical study of motivations, attitudes, skills, and behaviours. *Futures*, 112, 102441.
- Ha, A. S., Jia, J., Ng, F. F. Y., & Ng, J. Y. Y. (2022). Parent's physical literacy enhances children's values towards physical activity: A serial mediation model. *Psychology of Sport and Exercise*, 63, 102297.
- Heiphetz, L. (2020). The development and consequences of moral essentialism. *Advances in Child Development and Behavior*, 59, 165–194.
- Henderson, S. (2023). Creativity and morality in deception. In *Creativity and Morality* (pp. 101–124). Elsevier.

- Heo, J. (2022). *Craig Dykstra's Concept of Christian Practice: A Framework for a Formative Learning Process to Conform to the Image of Christ*. Southwestern Baptist Theological Seminary.
- Hodge, D. R. (2022). Children in foster care and spirituality and religion: Practice guidelines and policy recommendations to optimize service provision. *Children and Youth Services Review, 143*, 106694.
- Jayadi, K., Abduh, A., & Basri, M. (2022). A meta-analysis of multicultural education paradigm in Indonesia. *Heliyon, 8*(1).
- Kondaveeti, H. K., Kumaravelu, N. K., Vanambathina, S. D., Mathe, S. E., & Vappangi, S. (2021). A systematic literature review on prototyping with Arduino: Applications, challenges, advantages, and limitations. *Computer Science Review, 40*, 100364.
- Kristianar, I. F., & Simanjuntak, E. (2020). *Engaged Teachers Scale for Sp Needs Teachers in Indonesia: Approach*.
- Kristyana, K., Wahyuni, S., Pieter, R., Purba, V., Sitepu, M. K. D., Simatupang, R., & Ariawan, S. (2021). Reorganizing Christian Education After the Pandemic in Indonesia: A Need for Learning Management. *IJECA (International Journal of Education and Curriculum Application), 4*(2), 58–63.
- Lumangkun, W. W., & Moku, V. R. (2022). Desiderius Erasmus and Christian Education. *JETL: Journal of Education. Teaching, and Learning, 7*, 96–103.
- Mayanja, E. N. B., & Mubangizi, O. (2021). 4 Ubuntu for responsible cohabitation in Africa's Great Lakes Region. *Moral Pedagogies for Africa: From Ethnic Enmity to Responsible Cohabitation, 80*.
- Mercurio, M. R., & Gillam, L. (2023). Ethics at the end of life in the newborn intensive care unit: Conversations and decisions. *Seminars in Fetal and Neonatal Medicine, 101438*.
- Molnar, K. A. (2020). Caring for foster youth in Christian higher education: Called from among the reeds. *Christian Higher Education, 19*(5), 336–351.
- Orona, G. A., Eccles, J. S., Zitzmann, S., Fischer, C., & Arum, R. (2023). Cognitive development in undergraduate emerging adults: How course-taking breadth supports skill formation. *Contemporary Educational Psychology, 74*, 102206.
- Pohl, L. (2021). Ruins as pieces of the real: Images of a post-apocalyptic present. *Geoforum, 127*, 198–208.
- Preston, J. L., & Shin, F. (2022). Opposing effects of spirituality and religious fundamentalism on environmental attitudes. *Journal of Environmental Psychology, 80*, 101772.
- Puspitasari, D., Widodo, H. P., Widyaningrum, L., Allamnakhrah, A., & Lestariyana, R. P. D. (2021). How do primary school English textbooks teach moral values? A critical discourse analysis. *Studies in Educational Evaluation, 70*, 101044.
- Sari, A. F. (2023). The Role of Parents in Building Spiritual, Moral, and Intellectual Mentality in Children. *Journal of Childhood Development, 3*(1), 84–91.
- Sim, S. S., Bourke-Taylor, H., Fossey, E., & Yu, M. (2021). The everyday occupations of East Asian mothers who have children with disabilities: A scoping review. *Research in Developmental Disabilities, 110*, 103849.
- Stanley, M. L., & Kay, A. C. (2022). Belief in divine moral authority satisfies the psychological need for structure and increases in the face of perceived injustice. *Journal of Experimental Social Psychology, 101*, 104302.
- Stapleton, K., Fägersten, K. B., Stephens, R., & Loveday, C. (2022). The power of swearing: What we know and what we don't. *Lingua, 277*, 103406.
- Sugiyono, P. (2016). *Quantitative research methodology, qualitative and R&D*. Bandung: PT Alfabeta.
- Tandana, E. A., Yowa, E. K., & Manik, N. D. Y. (2022). Character education in forming student behavior: A viewpoint of christian religious education learning. *Didache: Jurnal Teologi Dan Pendidikan Kristen, 3*(2), 161–176.
- van der Lee, C., Gatt, A., van Miltenburg, E., & Krahmer, E. (2021). Human evaluation of automatically generated text: Current trends and best practice guidelines. *Computer Speech & Language, 67*, 101151.
- Willard, A. K., Baimel, A., Turpin, H., Jong, J., & Whitehouse, H. (2020). Rewarding the good and punishing the bad: The role of karma and afterlife beliefs in shaping moral norms. *Evolution and*

Human Behavior, 41(5), 385–396.

Yoo, J., Choe, Y., & Lee, G. (2022). Exploring pilgrimage value by ZMET: The mind of Christian pilgrims. *Annals of Tourism Research*, 96, 103466.