

The role of Christian religious education teacher in preventing and resolving student conflicts

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Article History

Submitted:

January, 20, 2021

Revised:

February, 13, 2021

Accepted:

March, 03, 2021

Keywords:

Christian education;
preventing conflict;
resolving conflict;
student conflict

DOI: [https://doi.org/
10.30995/kur.v7i1.245](https://doi.org/10.30995/kur.v7i1.245)

Abstract: A school is a place for students to meet and learn, as well as to improve and refine their behavior to be excellent in cognitive, affective, and psychomotor. To realize this, students try to highlight all their abilities. However, slight friction appeared, which impacted individual and even group conflicts. The abuse attitude is performed in disrespectful action, mocking, unrespectful debating. They are happened both inside and outside the school. This study describes the importance of Christian Religious Education Teachers' (PAK) Role in preventing and resolving conflicts. The method used in this research was the descriptive qualitative research method. Data were collected through observation, interview, literature study. After that, they are analyzed in-depth and described descriptively. The result shows that Christian Religious Education Teachers' role as communicators is an effective way to resolve student conflict.

I. Introduction

Teenage life is always interesting to be discussed. Adolescents experience a transition period from childhood to adulthood, namely between the ages of 12 and 13, to the age of 20s. The changes that occur are drastic in development, including physical, cognitive, personality and physical development, and social behavior.¹ Along with the progress of the adolescent development process, various problems occur. According to Elizabeth B. Hurlock, four changes appear in adolescents. First, the height of emotions. Second, changes in body, interests, and roles that are expected by social groups to play. Third, changing interests and behavior patterns. Fourth, some teenagers are ambivalent about any changes.² The adolescent age refers to the age of students in high school. According to Permendikbud (Ministerial Regulation) No. 44 of 2019 Item (a). Requirements for new student candidate class 10 at the maximum age of 21 (twenty-one) years on July 1 of the current year.

As a result of the changes experienced by adolescents, social problems that often occur in the youth environment, from cities to remote villages, arise. One of them is a dispute or conflict, namely personal and group conflicts. Conflict is a fight, war, or struggle, which is a physical confrontation between several parties.³ The conflicts that occur do not recognize age and place from cities to remote villages and do not recognize age. Even conflict has

¹ S Gunarsa, *Psikologi Perkembangan Anak Dan Dewasa* (Jakarta: BPK Gunung Mulia, 2006), 196.

² Elizabeth Hurlock, *Psikologi Perkembangan Suatu Pendekatan Sepanjang Rentang Kehidupan* (Jakarta: Penerbit Erlangga, 1997), 207.

³ Dean G dan Jeffrey Z. Rubin Pruitt, *Teori Konflik Sosial* (Yogyakarta: Pustaka Pelajar, 2009), 9.

penetrated our youth's lifestyle and has become a severe problem for the world of education, especially among high school / vocational high school students.

Student conflict, such as mocking, joking, disrespect, not accepting opinions, has become a severe problem for the world of education, especially among senior high school students. Mocking, joking, rudeness, not obtaining opinions are some of the causes of conflict in schools, including at SMA Negeri 2 Taniwel, East Taniwel District, SBB Regency, Maluku Province. Therefore, all school elements to prevent and resolve student conflicts, especially the Guidance Counseling (BK) teacher, are needed. However, in reality, schools do not yet have Counseling Guidance teachers, so this responsibility is given to Christian Religious Education (PAK) teachers.

In resolving student conflicts, the role of PAK teachers is needed as teachers as well as assisting students in finding the correct self-concept according to Christian teachings, namely rooting and growing in the light of Jesus 'love and imitating Jesus' attitude. With the correct self-concept, it is hoped that students will have an awareness of their weaknesses and strengths. The concept makes students accept and respect themselves and others. This process can take place utilizing a personal or communal approach. To re-create relationships that are colored with openness, appreciation, and acceptance among students are needed. The communication process to help students avoid deviant behavior (conflict) must be reformulated firmly in school discipline and intensely build communication with parents.

Based on the records of the deputy principal or student vice-principal, this conflict case took place almost every year. In 2019, there were eight conflicts between students, including five personal conflicts and 3 group conflicts.⁴ This group conflict usually involves students who come from one village with the trigger of emotional conflict. Personal conflict triggers mutual teasing, joking, not accepting opinions.

Previous research on this paper is the research conducted by Talizaro Tafonao regarding *The Teacher's Role In Teaching And Disciplining Students In The Digital Era*.⁵ In the discussion of Tafonao, deviant behaviors that often occur among millennial students, such as conflicts, brawls or fights between students, etc., are the result of the lack of control of families, schools, and communities over children from using technology (gadgets). Therefore, the research results are input for teachers or educators in dealing with any deviant behavior among millennial students. However, this study is no longer on a personal or individual basis but rather on the activities of an educator in dealing with every behavior of millennial students.

Bimo Setyo Utomo, in his research, emphasized that in the world of education, PAK teachers should change teaching patterns that only prioritize the cognitive (knowledge) side of students but neglect affection (attitude formation) and psychomotor (skills). Furthermore, Utomo states that it impacts deviant student behavior in the family, community, and church.⁶ The implication of this paper is different from previous writings, which want to accentuate the

⁴ S. M (Vice of Headmaster as well as PAK Teacher), *Interview*, 29-08-2020.

⁵ Talizaro Tafonao, *The Teacher's Role In Teaching And Disciplining Students In The Digital Era*, *Australasian Journal of Educational Technology*, 2019.

⁶ Bimo Setyo Utomo, "Revolusi Guru Pendidikan Agama Kristen Dalam Mentransformasi Kehidupan Siswa," *DUNAMIS: Jurnal Penelitian Teologi dan Pendidikan Kristiani* (2017).

role of PAK teachers as educators and evangelists who can solve various problems faced by students, including preventing conflicts, as well as communicators and guides in resolving disputes. As a PAK teacher, an educator must imitate the figure of Jesus, the Great Teacher, who cares about the various needs of his listeners, serves with his heart, and can accept the existence of other people. Likewise, PAK teachers must care about all the problems students face, not only about knowledge (transferring knowledge and culture) but the formation of good attitudes as a result of PAK must be manifested in real action amid society. The reason is that professional PAK teachers are not only those who can make their students smart cognitively but, more than that, they can improve attitudes and speech and accept the weaknesses and strengths of students to be managed into something useful.

II. Research Method

This research used a descriptive qualitative method. The approach applied was following the characteristics of the natural setting. The researcher deals directly with the participants to obtain data.⁷ Data were collected through participatory observation, interviews, and literature studies. The participatory observation was conducted by observing the conflict problems occur. To find out about conflict events, the authors conducted interviews with 11 participants: one school principal, one vice principal of student affairs, two PAK Teachers, and seven students. The location of this research was State SMA (Senior High School) 2 Taniwel, East Taniwel District, West Seram Regency, Maluku Province. The first step taken in this study was to analyze the conflict cases that occurred in SMA Negeri 2 Taniwel and review them with some literature. Then, it was conducted to get a picture of the real problem. The next step is to describe the role of Christian Religious Education teachers as communicators in preventing and resolving student conflicts.

III. Result And Discussion

Conflict Analysis

The causes or factors of conflict include: First, individual differences. Differences in opinion and feelings may result in clashes between them, especially differences in opinion and feelings. Second, cultural differences. The differences in each person's personality depend on the cultural patterns that form their formation and development background. It will affect a person's character in that culture. Third: Differences of interests. The difference in claims between individuals and groups is another source of conflict. It could be economic interest, political interest, and so on. Fourth: Social change. Social changes impact the values that exist in a society, leading to the emergence of groups with different views.⁸

According to Soerjono Soekanto, conflict resolution can be conducted by coercion, but it is less effective. The solution using this way forcing and pressing other parties to surrender. Coercion is a way in which one party is in a weak state when compared to the opponent. This method is often ineffective because one party has to yield and surrender forcibly as a result of the conditions that occur; Compromise is a way in which the parties involved reducing their

⁷ John W. Creswell, *Research Design (Pendekatan Metode Kualitatif, Kuantitatif, Dan Campuran)* (Yogyakarta: Pustaka Pelajar, 2012), 247.

⁸ Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: Raja Grafindo Persada, 2006), 91-92.

demands on each other to achieve a resolution to existing disputes; Arbitration is a way to reach an agreement between the two parties. The third party listens to both parties' complaints and serves as a "judge" seeking binding solutions; Mediation using an invited mediator to mediate a dispute. Mediators can help gather facts, establish broken communication, clarify problems, and pave the way for integrated problem solving; Conciliation attempts to bring together the desires of the disputing parties to achieve a mutual agreement. The PAK teachers, in this condition, is present as an enforcer to help and listen and find solutions for the peace process among conflicted students.

The impact is possible to have a very significant effect or cause that makes something happen. It is what makes something happen, either positive or negative. The effect of the conflict between these students is getting less friendship and fostering a sense of revenge on each party so that life at school becomes unharmonious. Therefore, any dispute in the community or the school environment must be resolved quickly, not spread. Student conflict at SMA Negeri 2 Taniwel is caused by differences between individuals related to differences in students thinking, feeling, and acting. They are manifested in the form of mutual mocking, joking, disrespecting, and not accepting opinions.

It can be seen from the informant's explanation, who stated that the conflict occurred because other individuals or groups did not accept friends' behavior. As an experience, some friends like to mock and joke excessively.⁹ For example, when doing assignments for the group, often I did not particularly appreciate doing it because after school, in the afternoon, I had to walk back to a friend's house from a different village because I did not have a vehicle such as a bicycle or a motorbike. Sometimes, by study group friends, I am judged to be a lazy child¹⁰. Other informants explained that there was someone arrogant so that in making friends, he likes to pick and choose friends.¹¹ Some friends pretend to be overpowering because of their big physique.¹² Some students like to seek attention from teachers and friends due to frequent reports and scolding, even being hit by the teacher.¹³ Another informant explained that conflicts between students often occur in this school, and the trigger is only trivial, namely mocking and joking. However, as a teacher (PAK teacher), it has been resolved by calling the conflicted individual and advised them. After that, it is reconciled. Nevertheless, after returning home (leaving the school environment), they committed to fighting again and sometimes involving other students from one village.¹⁴ Based on the information provided by the informants above, the authors analyze that the factors that cause conflict committed by students at SMA Negeri 2 Taniwel are individual conflicts that impact collectives.

Personal conflict is carried out by students who do not have long-term goals or do not last long because they do not involve the community. The conflict of students is not bound in one organization, and this goes naturally. They will hang out and chat with each other and

⁹I. M (Student grade XII), Interview, 30-08-2020.

¹⁰G. L (Student grade XI), Interview, 30-08-2020.

¹¹J. K (Student grade X), Interview, 30-08-2020.

¹²Z. L (Student grade XI), Interview, 30-08-2020.

¹³Z. S (Student grade XII), Interview, 30-08-2020.

¹⁴Miss I. L (PAK Teacher), Interview, 29-08-2020.

forget if they ever had a conflict. The conflict between SMA Negeri 2 Taniwel students also occurs because of the unavailability of school infrastructure and school conditions. The condition allows students to act out of control. Because the school does not have a permanent fence, the school's back is a stretch of dense sago palms and community gardens. This condition enables students to skip to the forest during the learning process. To solve this problem, the informant stated that the PAK teacher usually calls them at the office and resolves it well.¹⁵ Usually, the PAK teacher asks us to share the chronology of the problem. After that, we are given advice, and our parents are called to the school.¹⁶

Schools and families are the leading institutions to form and help prepare strong children's behavior to grow in Jesus Christ to achieve a complete personality. The school and families should help students be God's image and have love and obedience to God, intelligent, skilled, ethical, responsible for a better-developed nation and state. According to Tarumaseley, a family is a place where children learn to know, live and practice the values of the Christian life.¹⁷

The Role of Christian Education Teacher in Preventing and Resolving Student Conflicts

Roles are actions that are performed in an event. RI Law Number 14 of 2005 concerning Teachers and Lecturers explains that teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education through formal education, primary education, and secondary education.¹⁸ Even the Christian Education (PAK) teachers are specifically educators who teach about the Christian faith to foster and advance students' spiritual lives and be servants in the church of Christ, which must be upheld. PAK teachers have requirements; first: living knowledge of the subject being taught; Second; the ability to arouse interest, even delight others with the issue; third: the willingness to be forgotten, as long as the results of his teaching remain embedded in the life of the person he teaches; fourth: the spirit of self-sacrifice, as a seed that is willing to die, so that it can produce Christian re-birth.¹⁹ In terms of the needs of PAK students, PAK teachers are called to play several individual and social roles. The teacher's job is limited to teaching, explaining the teaching materials, and training and guiding students.

According to B. S. Sidjabat, the role of PAK teachers includes educators, teachers and learners, trainers, facilitators, motivators, leaders, communicators, socialization agents, mentors, evangelists, priests, and prophets, theologians.²⁰ According to the author's opinion, to prevent student conflict, the role of PAK teachers as educators and evangelists is needed. As an educator and preacher of the gospel, the essence of the PAK contains the gospel or good news about the Triune God who saves sinners through Jesus Christ. The gospel centers

¹⁵ Y. M (Student grade XI), Interview, 30-08-2020.

¹⁶ M. M (Student grade XII), Interview, 30-08-2020.

¹⁷ Elsaline Tarumaseley, *Pendidikan Agama Kristen: Teori, Aplikasi Dan Metode* (Yogyakarta: Grafika Indah, 2012), 56.

¹⁸ Government of Indonesia, "Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers" *Produk Hukum* (2005).

¹⁹ E. G. Homrighausen and I. H. Enklaar, *Pendidikan Agama Kristen* (Jakarta: BPK Gunung Mulia, 1996), 165–166.

²⁰ S.B. Sidjabat, *Mengajar Secara Profesional; Mewujudkan Visi Guru Profesional* (Bandung: Yayasan Kalam Kudus, 2009), 101–129.

on the task of Christ, who died on the cross to atone for our sins (1Cor. 15: 3-4). In this way, they are enabled by God to no longer getting used to living in sin and evil because, in them, there is a "divine seed" (1Jo. 3:9). Therefore, if you fail and commit sins, honestly and regretfully confess them before God, who is faithful to give forgiveness. To make this happen, the Christian Religious Education Teacher is tasked with equipping students with various needs to grow strong and mature. Also, guiding students to move from one stage of life to the next, including helping students understand the point of view of others), out of darkness into the light, and free from ignorance and transition to intelligent and wise life.²¹ In this regard, if PAK teachers act as educators, they do not see their duties as merely teaching Christianity itself as religious knowledge and energy. Thus the overall dimensions of student personality should be fostered by the teacher to grow into adulthood. Therefore, PAK teachers as educators must imitate Jesus Christ, the Great teacher. It means that he must grow in faith because his job includes guiding people to experience spiritual maturity.

In resolving student conflicts, PAK teachers' role is a communicator who can show his figure as a guide and evangelist. (1) Communicators, in charge of providing an assessment of the learning progress of students. Wisely, he conveyed criticism and information appropriately and honestly. As a communicator, the teacher plays a function as a mediator (intermediary) between students and subject matter or students and students. If a conflict arises between students, the teacher plays its role as a mediator. Jesus Christ emphasized that blessed are those who bring or manifest peace because they are called children of God (Matt. 5: 9). Thus, teachers must also try to guide students to give themselves to God and experience reconciliation with God, himself, and others (2Co. 5:18-19). Therefore, PAK teachers must always be with their students to directly know spiritually, intellectually, morally, and physically. (2) Supervisor; As a supervisor for the PAK teacher, he listens to students' concerns and problems and then tries to solve them in light of God's word and the Holy Spirit's help. PAK teachers must first diagnose students' issues to know the thoughts, feelings, attitudes, and even behaviors that must be corrected. In the counseling process, wrong ideas must be appropriately corrected and correctly according to the Word of God to restore, educate and improve attitudes and behavior. The teacher and students carry out guidance through a private or small group approach and a particular schoolroom. Patience is needed in counseling so that teachers do not fall into mistakes made by students (Gal. 6:1-2), especially with the ultimate goal of counseling to restore students to return to the right path.

Information obtained from the principal stated that the student conflict case that took place was directly handled by the PAK teacher (the school did not yet have a Counseling Guidance teacher) and was served and invited to make peace.²² Other information obtained from PAK teachers is that to resolve this conflict, we have to embrace them because, in reality, they make peace in front of the teacher. Still, when they come home from school, fight again, and students who feel come from one village help, let alone go home; they

²¹ *Education as 'the development and training of one's mind, character, skills, as by instruction, study, or example'*. This means that education is the development and formation of a person's mind, character and skills. Merriam-Webster Dictionary, "Merriam-Webster Dictionary," *Merriam-Webster Dictionary*.

²² M. L (Head Master), Interview, 29-08-2020.

usually pass a stretch of dense sago palms and gardens belonging to the community. Therefore, even though every time we teach as teachers, we always provide advice and understand how to make students pleasing to God, namely respecting and loving others and the nature of His creation.²³ Other informants conveyed this problem to parents through summons, but it was not responded to well, as parents are busier with their main jobs as farmers and fishers.²⁴ If students see the PAK teacher as friends, have a nurturing spirit, are warm, not rigid or flexible, and emotionally mature, they will feel motivated to control themselves in reprimanding.²⁵ Suppose students only see their teacher as an ordinary human being who grows towards maturity emotionally, and the growth of faith, morals, and teacher's attitude is inconsistent. In that case, the teacher is only a complementary figure of the learning process and not the leading figure and an example of forming the student's identity. The Bible reveals that Rasul Paulus also advised Titus to be an example among young people (Tit. 2: 6-7). Paul also ordered Timothy to be an example for all people (1Tim. 4:12).

Conflicts between students, teachers need to pay attention and time to realize peace, even teachers must pray to the Lord Jesus to resolve the dispute. Teaching for reconciliation is his commitment. Jesus Christ affirms that blessed are those who bring or bring about peace because they are called children of God (Matt. 5: 9). Thus, through all teaching and learning activities, teachers must also strive to guide students to be devoted to God and experience reconciliation with God, with themselves, and with others (2Cor. 5: 18-19). So, PAK teachers' words, attitudes, and actions are always required to support these goals.

The solution to student conflicts carried out by PAK teachers is peace in relationships colored by openness, appreciation, and acceptance from the heart to change someone's life.²⁶ It means that teaching that impacts is not from head to head but from the heart to heart, making students have cognitive abilities, affection, and psychomotor—at the same time, nurturing and developing in the student's self and soul the understanding and feeling of respect for the person, neighbor and nature of God's creation which will lead him to experience a meaningful life with God.

IV. Conclusion

The school does not adequately handle the problem of student conflict. It can be seen that the family (parents), the community, and the church are ignorant, and the school is used as the sole agent to educate children. However, the role of PAK teachers as communicators can help solve any problems faced by students. Indeed, cohesiveness in educating children should be the primary and common goal of all elements by building intense relationships and communication to prevent that conflict. The key to resolving conflicts that a PAK teacher needs to do is to make peace with the conflict. Then, the teacher tries to respond to it by finding a solution as the end of the conflict that occurs in students. Professional PAK teachers can solve various problems faced by students, including preventing conflicts through their role as educators and evangelists. So that students in conflict feel appreciated, cared for, and

²³M. P (PAK Teacher), Interview, 29-08-2020.

²⁴Miss I. L (PAK Teacher), Interview, 29-08-2020.

²⁵J. W. Hill, "The Teaching Ministry of the Church," *Journal of Christian Education* (1963).

²⁶Howard G. Hendrick, *Mengajar Untuk Mengubah Hidup* (Jakarta: Yayasan Gloria, 2011), 106.

embraced again to become a whole group as before with openness, appreciation, and acceptance from the heart to change students' lives to be more like salt and light in the school environment, society, nor the church.

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