

## **CHRISTIAN EDUCATION TEACHER AS FACILITATOR BASED ON CONSTRUCTIVE SANCTIONS: A CASE STUDY AT JUNIOR HIGH SCHOOL 7 PALANGKA RAYA**

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**Abstract :** The purpose of this study is to find out the extent of the experience and perception of Christian Religious Education Education teachers as facilitators in providing constructive sanctions against students at SMP Negeri 7 Palangka Raya. The research method I use through qualitative research with interview techniques. I, first made an observation of a school close to where I lived. Then, interview the subjects of the study. The results of the subject narrative I transcribed then made into factual solids to form the theme of the discussion. My findings show that junior high schools in Palangka Raya have so far implemented constructive indiscipline for a long time. Constructive because as far as I know, not indiscipline is stigmatized as something destructive.

**Keywords:** Christian Religious Education Teacher; Constructive Sanctions; Teacher as Facilitator

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### **INTRODUCTION**

The Education is basically an interaction between educators and students to achieve educational goals that take place in a certain environment. The interaction is a process of mutual influence between educators and students. In this mutual influence, the role of educators is greater, because of their position as adults, more experienced, more mastering of disciplinary values. Experience in the context of Christian Education and its relationship with Christian counseling, Maria Veronica sees this as important when it comes to the egalitarian between counselors and counselors who are in school. Because of the dalma school environment, especially in Central Kalimantan, Christian Education teachers not only teach Christian Education, but also often help in terms of counseling in schools (Veronica & Munte, 2022). Education in schools is essentially the activity of the learning process. In the learning process the teacher plays a major role and is something important, which is contained in a series of actions of the teacher and the students are educated directly there is a reciprocal relationship between the teacher and the student. This is the main condition for the learning process to take place. In that relationship, a teacher always faces a number of students who have their own characteristics which, it can be said that each student has a different identity from one another (Saetban, 2021).

In general, a teacher is a person who teaches students, guides students, fosters students and gives lessons to students. Although, actually, especially in the context of the current curriculum, teachers are synonymous as facilitators. Alfonso Munte, in his research, "Philosophy of Giorgio Agamben-Homo Sacer's on the Independent Curriculum for Learning in Indonesia: Critical Reflection" sees that the curriculum in the context of an independent learning curriculum is important for the liberation of students. Although here Munte sees in the lens of Giorgio Agamben's philosophy of

*Homo Sacer* (Munte, 2022b): In addition, still in the context of a liberating educational subject, Alfonso Munte, "Contemporary Ecopedagogical-Political Dialectics Based on Paulo Freire's Philosophy in Palangka Raya, Indonesia" sees, the contribution of Paulo Freire's philosophy in ecological education politik, especially in the context of Palangka Raya (Munte, 2022a).

I then traced Suryosubroto's view that saw the role of teachers, including as experts, supervisors, community liaisons and as drivers (Suryosubroto, 1997). Thus, the teacher has the responsibility to see everything that happens in the classroom for the process of student development. But it must be realized that the teacher is only one of the various learning resources and media, therefore the teacher should be able to help every student to effectively be able to use various learning opportunities and various media resources learning (Setiyadi, 2020). If so, teachers are an important factor in the success of teaching and learning activities. Students with character will be able to improve the degree and dignity of the nation (J. M. Simanjuntak et al., 2021).

In this study, I examined the teaching carried out by teachers as facilitators for students in providing constructive sanctions against students, which were carefully carried out by teachers of Christian Religious Education Education (hereinafter abbreviated: PAK) in schools. Therefore, it is necessary to know the definition of praxis itself. Praxis comes from the word *bina*, which gets the affix *of pe-an*, so it becomes the word praxis. Praxis is an effort, action, and activity that is carried out efficiently and effectively to obtain better results (B. Simanjuntak & Pasaribu, 1980).

Praxis is often identified with skills according to talents, tendencies or desires and abilities as provisions, henceforth on one's own initiative to add, improve and develop himself, others and his environment towards achieving dignity, quality and optimal human abilities and an independent person (B. Simanjuntak & Pasaribu, 1980).

Sanctions are dependents (actions, punishments, and so on) to force people to keep agreements or obey provisions. While constructive is defined as something that is fostering, improving and building (Susanti et al., 2020).

Based on the definition above, then I see that the praxis of the teacher as a facilitator towards students is able to provide constructive sanctions against students, especially by teachers of Christian Religious Education Education which leads to students consciously, planned, directed, orderly, and is responsible for introducing, growing, teaching, and developing Christian values that are intact and in harmony with God's Word as a provision for the future.

The improvement of Christian Religious Education Education teachers focuses on improving the quality of religious education and improving morals and ethics. Improving the quality of Christian Religious Education Education is inseparable from how a teacher or educator teaches in teaching, especially in providing a punishment or sanction in a professional way, so that its nature can build good character for students. So it has to do with the teacher's code of ethics towards students, in the application of the teacher code of ethics, as a teacher of Christian Religious Education Education should be professionalism in the task of educating, teaching, guiding, directing, training, assessing, evaluating the behavior of these students (Politon, 2022).

By sanctioning students, in 2016 the Supreme Court ruled that teachers could punish students for disciplinary purposes. The Ministry of Education and Culture number 10 of 2017 also emphasized that teachers receive legal protection from threatening parties. But behind that, there is also a commitment in the legislation,

which has a commitment that coincides with the government's efforts to protect students with the Student Protection Law (Politon, 2022).

I am interested in tracing SMP Negeri 7 Palangka Raya which was established in 1993 which is located in Sabaru District because it is one of the junior high schools that applies constructive sanctions against students in schools. This is done, based on a statement from Mrs. Langkis as the Principal in order to achieve a direction or attitude of teacher care for students that is constructive, this is done so that students are more disciplined with the regulations in the school. So the purpose of the study entitled "*Christian Education (PAK) Teachers as Facilitators in Providing Constructive Sanctions on Students: A Case Study at SMP Negeri 7 Palangka Raya* " is to find out how Christian Religious Education Education teachers as facilitators in providing constructive sanctions against students at SMP Negeri 7 Palangka Raya.

## **METHOD**

The research method I use with a qualitative approach through interview techniques. The interview becomes important to see, trace, explore the extent of the subjective views, experiences, perceptions of the teacher of constructive sanctions on students in the school. I chose the school because it was quite close to where I lived and already recognized the character of the school, and their daily life in and out of the classroom. In addition, I searched public schools because there are quite a lot of public schools in Palangka Raya. I see that the character of one school represents another, although each school has its own peculiarities.

I did the interview to see the case studies in the school because it has a character in terms of discipline is quite strict which in my opinion, I find indisciplinary constructivity in the learning process. A case study is a study that includes an assessment aimed at providing a detailed picture of the background, traits and characters that exist of a case, in other words, that the case study focuses on a case intensively and in detail. Research in the method is carried out in depth on a situation or condition in a systematic way starting from making observations, collecting data, analyzing information and reporting results.

My research location is at SMP Negeri 7 Palangka Raya which was established last year in Sabaru District. The subjects of the study were as many as three people. The three research subjects were teachers of Christian Religious Education Education at SMP Negeri 7 Palangka Raya. The school, as far as I can see, is quite far from the crowds, and away from public facilities like the city. However, the distance between public facilities and the school is also not far from the school. It is only taken in the range of 5 to 10 minutes. Therefore, as short as I searched, I saw that there were some students, although they were still in junior high school, some deliberately rarely entered the classroom, some were outside even in the teaching and learning process.

After I conducted the interview, I then transcribed the narratives of the research subjects. Then, create a factual solidification of all narratives by condensing important topics. Next, I then gave the theme of the factual solids results. Then, I chose themes from those narratives and displayed narratives close to my search into manuscripts.

While in the field, I experienced research problems because the school asked for an official research permit. I was overwhelmed when it came to the correspondence. However, despite this, I tried to fulfill the application by submitting a research permit. Thus, I was able to dig up information from some of my research subjects, which were close to my research.

## **RESULTS AND DISCUSSION**

### **Teacher as Facilitator**

Teachers as facilitators as far as I feel, often apply their knowledge and skills to tutorial classes, especially in group discussion sessions. Among the important tasks of the facilitator is to guide the learner throughout the learning process. In addition, the facilitator deals with group dynamics, building a learning process that invites learners to work together. Several writings that speak of *active learning* convey that in regarding the group process, the facilitator is chosen as a timekeeper in order to be right on track and on time and explain the learning material (Lombardi et al., 2021); (Eickholt et al., 2021); (Ren et al., 2022); (Begus & Bonawitz, 2020).

Based on the definition above, then I see the facilitator is a tutor who acts as a guide in the learning process, tasked with making it easier for the group to achieve the learning goals themselves in school.

### **Learning as a Process: Christian Education Context**

Learning is an action, process, result or statement to be good. In this case it indicates the existence of progress, improvement, or growth, the occurrence of evolution over various possibilities, the development or improvement of something. It is further said that two elements in this sense namely praxis can be an action, process, or statement of purpose, and both praxis point to the improvement of something.

Basically, being a teacher of Christian Religious Education Education is not easy. As a teacher of Christian Religious Education Education prepares himself as well as possible to become an educator that students can emulate. By example, Christian Religious Education Education can foster the faith and character of students. On the contrary, Christian Religious Education teachers become an obstacle to the growth of faith and character of students because of the absence of example. Such as when a teacher commits an act of violence against a student resulting in morality and mentality in the student being killed slowly. The purpose of education itself is to assist students in the formation of characteristics that will be the foundation in attitude, strategizing, methods and techniques. So that Christian Religious Education teachers live out the mission of Christian education itself (Stevanus & Sitepu, 2020).

A Christian Religious Education teacher who teaches can help his students to know the Creator (God), not only that, the teacher will help students have a similar character and image with the Lord Jesus. Teaching is not just about skills and providing scientific information to students, but teaching is more than just character building. For example, I searched for the search of Ema Papuana Tekerop et al., regarding skills involving naturalist intelligence close to my research when faced with the morals of the subject being educated naturally (Tekerop et al., 2021). Teachers have the responsibility to see everything that happens in the classroom to help the development process of students (Pangumbahas & Winanto, 2021). Like the proverb "Teacher pees standing, student peeing running" it is a saying that is conveyed how a teacher can make his students have good or bad character (Boiliu, 2016).

Teachers are educators whose main job is to teach, direct, guide, and transfer knowledge, to students. Teachers have a unique and very complex role, in addition to being a teacher teacher as well as a guide who directs and leads students to ideals and to goodness. In the history of education, the teacher is an exemplary figure for students. Thus the teacher has a good strategy or way of teaching. According to Mulyasa,

teachers are educators who become figures, role models and identify students and their environment. That's why it has certain standards of personal qualities that include responsibility, authority, independence, and discipline (Mulyasa, 2015).

A Christian Religious Education Education Teacher is someone who carries out the task of teaching and educating in the field of Christian religious education by relying on high ability and character and refers to the figure of Jesus as the great teacher (Belandina, 2005). A Christian Religious Education Education Teacher is a teacher who gives teachings related to the Christian faith, as well as who believes in Jesus Christ and exemplifies Him as a teacher and is based on Scripture, and a Christian Education teacher knows and lives according to God's word, because the purpose of Christian Religious Education Education is different from other general lessons are: first Leading the disciples step by step to a perfect introduction to Alla h and the Bible; secondly Guiding disciples by using biblical truths for the salvation of life; thirdly Encourage them to practice the basic principles of the Bible, in order to establish a firm Christian characterization; and the fourth Convinced him to admit that those truths and principles show the way to solving moral, social and political problems (Darmawan & Ayub, 2014).

As it is written in Proverbs 22:6 it says that: "Educate the young man according to the path which is patut for him, and even in his old age he does not deviate from the path." From the above understanding, the author concludes that the Christian Education teacher is a teacher who teaches in the field of Christian Education where his teaching is related to the Christian faith, trusts Jesus in his life, exemplifies the attitude of the Lord Jesus, his teaching is based on scripture, and realizes that students are valuable human beings in the eyes of God (Mbeo & Krisdiantoro, 2021).

To become a teacher of Christian Religious Education, first the figure of the Christian Education teacher has a spiritual experience, where he himself needs to know the Lord Jesus, and his mind is touched and illuminated by the Holy Spirit; secondly, a teacher have a true desire to pass the gospel upon his fellow man; thirdly, a Christian Education teacher needs to know how faith and its relationship with others; fourth, a Christian Religious Education teacher demonstrates genuine loyalty to his church; fifth, Christian Education teacher has an honest and high-quality personality (Enklaar & Homrighausen, 2011) .

The requirements to become a teacher of Christian education are: first, to be born again. A person born again here is meant to be someone who already believes in Jesus Christ as a personal Lord and Savior (Gultom & Hasugian, 2007): Kedua, has the character of Christ; third, having a knowledge of the truth. A teacher has knowledge of the truth and everything necessary to be sufficient and proper educational material; fourth, have a feeling of responsibility. This responsibility is a responsibility that can be given to students so that they can also learn to take responsibility for all the truths that have been obtained from the teacher; and fifth, professional Christian Education teachers. A professional teacher is a person who is able to see himself as a trained person, puts the virtues of others first, and obeys work ethics, and is always ready to put himself in meeting the needs of his students first.

A Christian Education teacher must educate students and deliver them to the goal and not contradict the truth of God's word (Politon, 2022). But in addition, a Christian educator should have a high nationalism attitude and a Pancasila spirit. Therefore, Christian Education educator is guided by the basic or code of ethics of existing Christian Religious Education Education teachers. The basics or codes of ethics in

question are as follows: first, Christian Education teachers have obedience and faithfulness to the Lord Jesus Christ; secondly, Christian Education teachers have obedience and otor of God's word; third, Christian Religious Education teachers are devoted to guiding students to become full-fledged Indonesians who obey and fear God and have the spirit of Pancasila; fourth, Christian Education teacher have and carry out honesty professionalism; kelima, teachers of Christian Religious Education Education seek to obtain information about students as material for conducting guidance and praxis; sixth, PAK teachers personally and jointly develop and improve the quality and dignity of their profession; seventh, Christian Education teachers participate in implementing government policies in the field of education; eighth, Christian Religious Education Education can show exemplary and all aspects of life (Sinaga, 2020).

Based on the opinions of the experts above, the author concludes that a Christian Education teacher needs to know Jesus personally, have sufficient knowledge of the Christian faith and have his life touched by the Holy Spirit in order to carry out his duties in accordance with God's will.

### **Constructive Sanctions as Part of Learning**

Sanctions are dependents (actions, punishments, and so on) to force people to keep agreements or obey provisions. Bias sanctions are also said to be a coercive tool to enforce the law. Sanctions are a means of coercion, where sanctions force the enforcement of thelaw or force the heed of legal norms or applicable provisions. Sanctions in law are divided into two, namely criminal sanctions and action sanctions. Criminal sanctions are actually reactive to an act, while action sanctions are more anticipatory towards the perpetrator of the act (Sofia Alwi, 2019).

Each student experiences and undergoes a process of change for a long time, before he or she can live by the general way of life. The student undergoes an educational process in order for his personality to be reasonably formed, reflecting an attitude of honesty, obedience, truthfulness, humility and responsibility. So students need to learn to put their obligations as students first. Adanya rules and regulations and sanctions for students who regulate the behavior of these students (Sofia Alwi, 2019).

Based on the definition above, it can be said that sanctions are actions that are carried out consciously and intentionally by a person or group of people against other organizations as a result of negligence of actions or behaviors that are not in accordance with the prevailing values in their living environment. This is where the importance of applying sanctions to the student, with the intention of providing lessons for the student so that he can acceptyes as something directed at his behavior not his person. However, the behavior of teachers who sanction violence does not reflect their personality competence as a teacher who educates, fosters, and guides his students. Theteacher's personality has indicators, including a steady personality and stable emotions, the teacher sanctions students educationally, not with discriminatory violence. Students who are deemed disorganized are fostered and sanctioned in the form of positive siplin.

Constructive has the meaning associated with construction, which is constructive, repairing, building, and so on. This constructive sanction is able to foster students, and the importance of constructive sanctions is because of the positive value that builds

character and good behavior towards students (Lambert & Lambert, 2012). Various types of constructive sanctions are among schools, namely:

First, being able to think openly (*open mind*) which leads to *kepada* curiosity (*curiosity/kepo*), a constructive trait for students when the teacher is able to provide sanctions that are inseparable from the formation of student behavior or emphasize more to the open attitude of students' thinking. This form of sanction is not aimed at raising the negative, but as an effort to encourage students to be able to become individuals who have discipline and have the awareness to obey school rules (Bahapol & Singal, 2020). Second, *open heart* which leads to compassion, thinking before *bertiis* the main principle for teachers when giving punishment to students, and teachers are also able to understand what the purpose of the punishment given is (Bahapol & Singal, 2020). Third, *open will* that leads to *courage*, when the teacher gives sanctions that are in accordance with the *ap a* that the student violates against the rule, the main thing that the teacher needs to pay attention to is to teach the student to behave. Teaching students is so important, by training them to be willing to admit mistakes, it will have a very good effect on their attitudes and behaviors. Admitting mistakes is a form of openness of these students, so that they can make them students with character, discipline, and noble character (Bahapol & Singal, 2020).

Based on the definition above, it can be concluded that constructive sanctions are sanctions that are fostering, correcting, building, and so on that are carried out by teachers against students in schools to build character and good behavior towards students. In sanctioning, of course, there are many types of sanctions that are applied to foster students.

Sanctions can be given gradually from the lightest to the most severe. These sanctions may include: first, oral or written reprimands for those who commit minor violations of the provisions of a light school; second, the punishment of assigning tasks that are educational in nature, such as making summaries of certain books, translating English writings, memorizing Bible verses, singing Spiritual songs, etc. a; third, report in writing to the parents of the students about the violations that their children have committed; fourth, summoning the person concerned along with his parents so that the person concerned does not repeat the offence committed by A; and fifth, *suspend* the student if the person concerned commits a violation of school rules many times and is severe enough (Bahapol & Singal, 2020).

### **The Effect of Constructive Sanctions on Student Discipline**

The word constructive has the meaning of one that is fostering, repairing, building, and so on. This means that these sanctions have nothing in common with destructive sanctions, instead they solve the problem wisely and can solve the problem well between both parties (teachers and students). Each teacher sanctions students, so that students are able to accept these sanctions so that every conflict can be resolved unnecessarily by doing what is called a punishment in the form of acts of violence against students. Sanksi is needed in increasing discipline and educating students to obey the rules and regulations that apply in the school (Cahyo, 2017).

### **Christian Education Teacher As Facilitator on Constructive Sanctions Terfacing Students at SMP Negeri 7 Palangka Raya**

The praxis of Christian Religious Education teachers as facilitators in providing constructive sanctions against students at SMP Negeri 7 Palangka Raya has so far been

done very well by Christian Religious Education teachers as facilitators at SMP Negeri 7 Palangka Raya. This is evidenced by conducting a live interview with a Christian Religious Education teacher as a facilitator at SMP Negeri 7 Palangka Raya by recording votes on Friday, September 23, 2022. In collecting data through this interview, three subjects were conducted as *key informants* of the researcher, namely Mrs. Halimah, Daniel, and John.

Based on an interview conducted with Ibu Halimah, related to the praxis of Christian Religious Education teachers as facilitators in providing constructive sanctions against students at SMP Negeri 7 Palangka Raya, stated that:

"The praxis carried out by us, as teachers of Christian Religious Education as facilitators in providing constructive sanctions against students at SMP Negeri 7 Palangka Raya so far seems to have been very good and has been applied in schools since the teacher taught, where in terms of praxis the teacher became an example for students and directly also fostered students to become better individuals. Our success in applying constructive sanctions praxis against these students can be seen from the reduced problems of student delinquency in schools, which have so far been rare. So far, there are no obstacles faced in the application of praxis of Christian Religious Education teachers as facilitators in providing constructive sanctions against students at SMP Negeri 7 Palangka Raya, because every student commits a violation, it will immediately be strictly acted upon by the teacher. With the application of praxis of Christian Religious Education teachers as facilitators in providing constructive sanctions against students at SMP Negeri 7 Palangka Raya, it has a great impact on the character of students."

Halimah, interview by the Author, Palangka Raya, Central Kalimantan, Indonesia, October 23, 2022.

Another statement in the interview was also made by Daniel, related to the praxis of Christian Religious Education teachers as facilitators in imposing constructive sanctions against students at SMP Negeri 7 Palangka Raya, stating that:

"The praxis carried out by us, as teachers of Christian Religious Education in providing constructive sanctions against students at SMP Negeri 7 Palangka Raya has been implemented for a long time. This is done because Christian Religious Education teachers are not only teaching but are able to be role models for their students, so that all students are carried out in the form of praxis in providing constructive sanctions. The sanctions are in the form of clear and targeted regulations. For example, discipline in students must be carried out, one of which is applying constructive sanctions, reasonable sanctions and consequences if the rules of order are violated. Another example, for example, if there are frequent delays in students in the first hour of class, then counseling guidance is held with the aim of reducing student delays when entering class hours. So far, the obstacle faced in implementing the praxis of Christian Religious Education teachers as facilitators in providing constructive sanctions against students at SMP Negeri 7 Palangka Raya is when some students cannot carry out in accordance with the sanctions given by the teacher. With the application of praxis of Christian Religious Education teachers as facilitators in providing constructive sanctions against students at SMP Negeri 7 Palangka Raya, it has a very good impact on student behavior."



Daniel, interview by Author, Palangka Raya, Central Kalimantan, Indonesia, October 23, 2022.

Furthermore, the interview conducted against Yohanes, related to the praxis of Christian Religious Education teachers as facilitators in providing constructive sanctions against students at SMP Negeri 7 Palangka Raya, stated that:

"The training carried out by us, as teachers of Christian Religious Education in providing constructive sanctions against students at SMP Negeri 7 Palangka Raya, has so far been implemented by us as teachers in this school. These sanctions are also able to encourage students to adjust to social expectations in the future. Sanctions or consequences are logical, because sanctions that are too cruel also cause guilt and may violate written laws and regulations. With the application of the praxis of Christian Religious Education teachers as facilitators in providing constructive sanctions against students at SMP Negeri 7 Palangka Raya, it has a very good impact on student behavior and character" Yohanes, interview by the Author, Palangka Raya, Central Kalimantan, Indonesia, October 23, 2022.

Based on the results of the interview above, it can be concluded that the praxis carried out by Christian Religious Education teachers in providing constructive sanctions against students at SMP Negeri 7 Palangka Raya has so far been very good and has been applied in schools for a long time, since the teacher taught me, where in terms of praxis The teacher becomes an example for students and directly fosters students to become better individuals. As a teacher, Christian Education always fosters every student so that they do not commit violations in school.

Talking about teachers' contribution to the inevitable sanctions in education, some students have emerged logical responses to these sanctions. I see that based on the teacher's narration of the sanction, some are concerned about the subject of his education, for example, here is the narrative:

"If the sanction is not applied by the teacher then the student will be abusive and will not respect a teacher."

Halimah, interview by the Author, Palangka Raya, Central Kalimantan, Indonesia, October 23, 2022.

The existence of the presumption of tersebut, in my opinion, has multiple meanings for the teacher's concern for his students. There may be students who comply with, or comply with, confirmation, response and/or information from the teacher in question. I was intrigued by the writing delivered by Alfonso Munte, "*Contribution of Obedience According to Hannah Arendt Philosophy towards Terrorist Women in Indonesia*" however, the context was about terrorists and obedience and there was an addition from Hannah Arendt. Munte thinks that it is not always obedience or/and obedience that is important when it comes to everything. Precisely, in Munte's writings, it does harm instead. In my opinion, if the estuary of sanctions is focused solely on student obedience, I am both suspicious and concerned about the results derived from the logical consequences of the sanctions themselves.

Then, regarding the application of praxis of Christian Religious Education teachers as facilitators in providing constructive sanctions against students at SMP Negeri 7 Palangka Raya, it is said by Yohanes in the narrative, that:

"In applying the praxis of Christian Religious Education teachers as facilitators in providing constructive sanctions against students at SMP Negeri 7 Palangka

Raya, until now there are no obstacles, because when I as a Christian Religious Education teacher whatever sanctions I give, inevitably students are able to accept the sanctions I have given them."

Yohanes, interview by Author, Palangka Raya, Central Kalimantan, Indonesia, October 23, 2022

In John's statement above, we can see also Alfonso Munte's statement in the context of terrorists and obedience and there is an addition from Hannah Arendt, bahwa:

*"A person is capable of violence such as genocide, oppression, torture and even depriving people of the human right to live without rethinking or critical thinking about the impact. The violence stems from the submission of individuals to absolute rulers. Subjugation marks mindless obedience to commands. Motivation and awareness of acts of terror became commonplace (Munte & Natalia, 2022)"*

Through the two statements above, it can also be known in terms of the writings submitted by Munte *et al.*, that violence comes from the submission of people to the elite, or the existence of power relations. Subjugation marks mindless obedience to commands. Whether it can also incite violence over the application of constructive sanctions given by teachers to students in schools is done in a way that *"inevitably students are able to"* accept the sanctions already given against them.

The answer, lies in the narrative conveyed by Daniel and Yohanes, that the praxis carried out as a Christian Religious Education teacher in providing constructive sanctions against students at SMP Negeri 7 Palangka Raya is carried out because Christian Religious Education teachers are not only teaching but are able to be role models for their students, so that all students are carried out in the form of praxis in providing constructive sanctions. The sanctions are in the form of clear and targeted regulations.

"For example, discipline in students is carried out, one of which is applying sanctions that are constructive, the sanctions given are reasonable and there are consequences if the rules of order are violated. Sanctions are rules or legislation agreed upon in writing."

Daniel, interview by Author, Palangka Raya, Central Kalimantan, Indonesia, October 23, 2022

"Another example, for example, if there are frequent delays in students in the first hour of class, counseling guidance is held with the aim of reducing student delays when entering class hours. Likewise, with negligence in doing tasks, it will be sanctioned by memorizing prayers or memorization verses in the Bible. So far, the obstacle faced in implementing the praxis of Christian Religious Education teachers as facilitators in providing constructive sanctions against students at SMP Negeri 7 Palangka Raya is when some students cannot carry out in accordance with the sanctions given by the teacher."

Daniel, interview by Author, Palangka Raya, Central Kalimantan, Indonesia, October 23, 2022

Constructive sanctions or constructive sanctions carried out in schools are applied in order to shape the character of students to be better and instill Christian values in them.

For violations committed by students, they are carried out in accordance with developments and are carried out fairly which can encourage students to be aware of the mistakes that students have made, so that they will not repeat them again. Speaking of character, I was interested in seeing Aprianto Wirawan's writing that translates the character of children coming from the family, especially from Christian education itself. (Wirawan, 2021). In addition, Tirta Susila *et al.*, in the context of the pandemic—as a ministry urgency, diakonia became important in the church as part of Christian education itself (Susila & Pradita, 2022).

I tried to see the narrative from John regarding the constructivity of sanctions in education, namely,

"Constructive sanctions or constructive sanctions, if not, can lead to the students' hatred of the sanctioning teacher. The sanctions imposed by teachers on students in these schools are also able to encourage students to adjust to social expectations in the future consciously without coercion"

Yohanes, interview by the Author, Palangka Raya, Central Kalimantan, Indonesia, October 23, 2022.

I see that constructive sanctions would be beneficial based on John's narrative if they were consistent in the school itself. At the very least, the negative stigma about sanctions itself becomes inadequate when dealing with constructive sanctions praxis practices. In particular, in my research area at SMP Negeri 7 Palangka Raya.

## CONCLUSION

Based on the reflection of the views of the research subjects above, I conclude that the training carried out by the Kristen Religious Education teacher as a facilitator in providing constructive sanctions against students at SMP Negeri 7 Palangka Raya has so far been so good and has been applied in schools for a long time, since the teacher (the subject of my research) teaching, where in terms of praxis the teacher becomes an example for students and directly also fosters students to become better persons. As a teacher, Christian Religious Education always fosters every student so that they do not commit violations in school.

A good sanction is a sanction that can make students aware of changing their unfavorable behavior into disciplined and disciplined students, and this is the main achievement of teachers in applying constructive sanctions in schools. Related to the obstacles in the application of praxis of Christian Religious Education teachers as facilitators in providing constructive sanctions against students at SMP Negeri 7 Palangka Raya, until now there are no obstacles, because when Christian Education teachers sanction students will accept the sanctions that have been given.

Constructive sanctions or constructive sanctions carried out in schools are applied in order to shape the character of students to be better and instill Christian values in them. For violations committed by students, they are carried out in accordance with developments and are carried out fairly which can encourage students to be aware of the mistakes that students have made, so that they will not repeat them again.

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