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The Teacher's Code of Ethics as a Foundation for Behavior in the Implementation of Christian Religious Education Learning in Schools

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Abstract

The teacher plays a strategic role in the educational process because the teacher contributes to the formation of student personalities. However, in the implementation of education, including Christian religious education in schools, educational problems related to teacher ethics were founded, therefore this code of ethics is needed as a guideline to regulate the actions and behavior of every educator. This research aims to explain the importance of a teacher's code of ethics as a basis for behavior to maintain teacher professionalism in implementing Christian religious education in schools. In this research, a qualitative research method was used with literature study as a tool to collect data and then present it descriptively. From this research, it can be concluded that the application of a teacher's code of ethics as a basis for behavior plays a central role in forming a learning environment with integrity and responsibility. Teachers who make the Code of Ethics a basis for behavior not only protect themselves from unethical or unprofessional actions but also maintain the trust of students, parents, and the community in educational institutions.

Keywords: *Teacher code of ethics, behavioral foundation, learning, Christian education, Schooll*

INTRODUCTION

As the spearhead of education, teachers play a strategic role in the educational process, where they have an important task in fostering students to become adults, independent, and have good (Yenti & Darmiyanti, 2023). In the Teacher and Lecturer Law No. 14 of 2005, it is explained that teachers are professionals who take the main role and responsibility as teachers, mentors, or coaches, and are also tasked with giving direction and guidance, providing training and assessments, and providing formal evaluations of student performance (Yenti & Darmiyanti, 2023, p. 2909). In addition, teachers also have an important role in making students have good personalities, and be able to make designs that ultimately have an impact on the progress of human resources, creating prosperity in the social environment, and the climax is the progress of the nation and state (Napa & Triposa, 2023, p. 26). An educator or teacher who has professionalism usually has a code of ethics that guides him in carrying out his duties while being an educator (Prihanto et al., 2022, p. 127).

Codes of ethics can be defined as the foundations and norms that contain moral values (Octavia, 2020, p. 53). Which are stated in the Teacher and Lecturer Law No. 14 of 2005. The purpose of this code of ethics is to serve as a guideline for regulating the actions and behavior of every educator during their service as educators and also to ensure that each teacher acts professionally, honestly, fairly, and responsibly in carrying out their duties as educators (Windarto, 2021, p. 19). With this code of ethics, it is hoped that a comfortable, safe, and also creative learning environment for students will be created, as well as maintaining public trust in the teaching profession. This applies to all professional educators, both formal and non-formal education teachers including Christian religious education teachers (Sulistiyowati, 2013). Because Christian Religious Education teachers are an integral

part of the education system and therefore, their position cannot be ignored (Lumban Gaol & Nababan, 2019).

Christian religious education is one of the many important lessons in schools in terms of shaping the personality of students who have good morals and obey the teachings of Christianity. However, in the implementation of Christian education in schools there are unavoidable educational problems, these problems often occur within the scope of spiritual competence and teacher ethics and ultimately affect the success of the Christian education process in schools (Ratnasari et al., 2022, p. 102). For example, there are cases where teacher behavior is not following the established code of ethics. Among them are the case of an ASN teacher who borrowed student savings money in Garut in July 2023 (Pujangga, 2023), there is also a viral video of a teacher in Purwokerto, Central Java, slapping his students in April 2018 (Ramadhani, 2018), a teacher at an elementary school in Bulukumba Regency, South Sulawesi, becoming an immoral perpetrator against his students in December 2023 (Agustina, 2023), a PAK teacher in North Tapanuli, molesting his students in a classroom in 2022 (Lubis, 2022), Teacher of SMAN 52 Jakarta who was proven to be discriminatory against non-Muslim religious students in 2022 (P. A. Yuliani, 2022), Violation of student privacy in the case of a teacher in Bogor who tortured a menstruating student in 2022 (Adri, 2022), Another example of a case is two Christian teachers at a Protestant school in Indramayu who are considered to have Christianized Muslim students, Starting from the Protestant school's "Sunday Ceria" program which was also attended by some Muslim students in 2003 (Mubarok, 2015, p. 592). Cases like these have caused negative impacts on students and the school environment as a whole, therefore, it is important for teachers to understand and adhere to the teacher code of ethics, especially in implementing Christian religious education in schools. By adhering to the teacher code of ethics, a teacher can provide quality Christian religious instruction and educate students well.

This study aims to explain the importance of the teacher code of ethics as a basis for behavior to maintain teacher professionalism in the implementation of Christian religious education in schools so that in the end it can help create a conducive learning atmosphere and produce students who are good morals and obey the teachings of Christianity. This research is different because it highlights how the code of ethics can be a foundation for a teacher in terms of behavior when the teaching and learning process takes place in schools, this research is also useful in helping teachers to open insight, and knowledge, and build awareness of the importance of teacher codes of ethics which are often ignored in the implementation of learning, it is also hoped that indirectly this research can suppress the occurrence of related cases with the implementation of the teacher code of ethics. This research is also a step of development and renewal related to the topic of the Teacher Code of Ethics by several previous studies.

METHOD

In this study, the authors used qualitative research methods with literature studies as a tool for collecting and analyzing data. The literature study method is a method or method of research that is carried out by collecting and analyzing data from written sources that are related to the

topic or problem under study (Zaluchu, 2020). Literature study research involves examining and analyzing materials in libraries, scientific publications, journals, books, reports, articles, and other sources of information related to the research topic being carried out in this case regarding the teacher's code of ethics as a basis for behavior in the implementation of Christian religious education in schools (Komara et al., 2022, pp. 56–57). The data that has been collected will be described descriptively way, following the conceptual framework proposed by the author (W. Yuliani, 2020), to increase awareness of how the teacher code of ethics is useful as a basis for teacher behavior in the implementation of Christian Education learning in schools.

RESULTS AND DISCUSSION

The Nature of Christian Religious Education Teachers

Christian Religious Education Teachers are individuals who can teach about Christian Beliefs (FAITH) based on the word of God, and provide interpretations that can be easily understood by the students they teach without adding or subtracting the truth that is already contained in these teachings (Lase & Hulu, 2020, p. 19). A person who gives himself to become a Christian Religious Education teaching staff is someone who receives a call from God (Ephesians 4: 11) to educate students to reach the perfection of Christ (Prihanto et al., 2022, p. 158). Even though the teacher is still a human being who may make mistakes, he is expected to have standards of ethical and moral behavior that are several levels better than other teachers because Christian Religious Education teachers are considered good role models and can control their behavior in the environment.

The nature of a Christian Religious Education (PAK) teacher must always be based on the principles and teachings in the Bible. Some of the key aspects that should exist and be the nature of a PAK teacher based on the Bible include:

1. The nature of leadership in serving. Jesus emphasized ministry leadership in his ministry, teaching His disciples to serve others sincerely. A PAK teacher should demonstrate this principle by serving students, peers, and the community with humility and love. This can be supported by verses such as Mark 10:45 where Jesus says, "For also the Son of Man came not to be served, but to serve, and to give his life as a ransom for many."
2. Full of Wisdom and Understanding. Proverbs 16:23 states, "A wise mouth makes an interesting teaching and adds to the attractiveness of his lips." A PAK teacher should strive not only to impart knowledge but also wisdom and understanding, helping students understand the deeper meaning of Christian teachings and apply them in their lives.
3. Christlike Character. PAK teachers should strive to emulate Christlike character in their words and actions, setting an example for their students. This is in line with verses like Ephesians 5:1-2 which says, "Be followers of God as beloved children and live in love, just as Christ loved us and gave Himself for us as a fragrant offering and sacrifice to God."

4. Guiding Spiritual Growth. Just as Jesus guides the spiritual growth of His disciples, PAK teachers should prioritize the spiritual development of their students. This involves not only teaching Bible truths but also guiding disciples in their relationship with God. Colossians 1:28–29 emphasizes this aspect, stating, "We proclaim Him, exhorting and teaching everyone with all wisdom, that we may present every man to God in a perfect state in Christ."
5. Embrace Diversity and Inclusivity. Jesus welcomes everyone regardless of their background or status, and PAK teachers should also create an inclusive and welcoming environment for all students. Galatians 3:28 emphasizes this principle, stating, "There is no more Jew or Greek, slave or free, male or female, for you are all one in Christ Jesus."

Basing the nature of a PAK teacher on these biblical principles, it can be argued that indeed PAK teachers are called to demonstrate good values, standards of conduct, ethics, and morals in their role as educators in the Christian faith.

Teacher's Deviance

There are several problems with teacher behavior related to the code of ethics that occur in the field, including the first that acts of discrimination by teachers by discriminating against students based on social, religious, racial, or gender backgrounds can be considered as violating the code of ethics. Discrimination can take the form of unfair treatment in grading or treating students differently. For example, the case of teachers in East Java who discriminated against students, because the student was sick and did not do homework, coupled with the principal's decision to sign an agreement to expel the student from school (Solehen, 2023) is also evidence that teachers are less able to establish good communication with parents and understand their needs and desires in supporting their children's education.

Complaints related to discrimination cases in schools are also rife, for example, F-PDIP asks the DKI Provincial Government to sanction teachers and principals for receiving complaints of 10 cases of discrimination in schools in 2022, There are also reported cases including forcing female students to wear headscarves, requiring non-Muslim female students to wear headscarves every Friday, teachers prohibiting students from choosing student council presidents of different religions, Hindu and Buddhist students are forced to attend Protestant Christian lessons, to force non-Muslim students to participate in Islamic religious activities (Ayu, 2022) Furthermore, there is also the issue of violation of student privacy, namely teachers who do not maintain the confidentiality of student's personal information, such as grades, health records, or family problems can be considered violating the code of ethics. Teachers must maintain the confidentiality of student information and only provide such information to the appropriate authorities.

Not infrequently some teachers teach Christianity forcibly. Teachers who force students to follow the teachings of Christianity and do not respect differences in beliefs can be considered a violation of the code of ethics. Teachers should respect students' differences in religion and beliefs and provide instruction that does not impose Christian religious beliefs on students of different beliefs. An example of the case of two Christian teachers at a

Protestant school in Indramayu who is considered to have Christianized Muslim students, began with the "Sunday Ceria" program of Protestant schools which was also attended by some Muslim students in 2003 (Mubarok, 2015, p. 592). Some teachers are also less professional in carrying out their duties. Teachers who do not prepare teaching materials, do not meet schedules, or do not pay enough attention to students can be considered violating the code of ethics. Teachers must prepare themselves professionally in carrying out teaching tasks and pay attention to the needs of students.

In addition to the above, some teachers take actions that harm students. Teachers who commit acts that harm students physically, psychologically, or emotionally may be considered to be violating the code of ethics. Teachers must take care of the safety and well-being of students and treat students in a kind and respectful manner. For example, the case of a Catholic monk who is an educator at a vocational school in East Flores ordered some students to dip their hands in hot water, part of a form of formation in August 2023 (Floresa, 2023).

The cases provide a strong foundation to encourage teachers to raise awareness of the importance of understanding and complying with the code of ethics that has been applied as a basis for behavior. The teacher code of ethics as a basis for behavior in the implementation of education, especially Christian Education in schools, can help improve teacher professionalism as well as create a conducive learning atmosphere and produce students who have good morals and obey the principles and norms of Christian teachings.

The Foundation of Teacher Behavior

In general, human behavior is an action or attitude carried out by humans that comes from the influence of certain aspects such as culture, behavior (attitudes), feelings (emotions), ethics, values, power, social norms, persuasion, and control of personal behavior and genetic factors (Makmun, 2010; Sadhana, 2013, p. 205). Based on the type, human behavior can be grouped into several categories such as normal behavior, acceptable behavior, unusual behavior, and deviant behavior. As a professional teacher, he must demonstrate exemplary behavior in carrying out educational tasks. This can be seen when a teacher designs learning preparations, chooses the right methods and media, and regulates patterns of reciprocity and communication between educators and students, as well as between students and each other during the learning process takes place (Sadhana, 2013, p. 201).

Professional teachers, the obligations and behavior of educators towards students are also regulated and stated in the decision of the Indonesian Teachers' Association at the XXI Congress Number: VI/Kongres/XXI/PGRI/2013 in the second article which contains a discussion of the Indonesian teacher's code of ethics (Wandi & Nurhafizah, 2019, p. 38) states that a professional teacher must carry out his duties as an educator, teacher, mentor, trainer, and evaluator with specified standards. Apart from that, an educator needs to provide appropriate learning services according to the characteristics and psychological development of students. Teachers also have to build learning conditions with fun, creative, active, and effective characteristics. Teachers need to uphold the dignity of students and provide objective and fair treatment. Then, the teacher must also maintain the safety and health of

students and maintain the personal secrets of students. Teachers must establish professional relationships with students to create a good learning environment. These things become the basis of the teacher's behavior.

In the context of Christian theological ethics, we see that the whole view rests on the same foundation. Christian theological ethics views God's will as the source of the highest norm revealed through His Word in the Bible to be reflected in a teacher's behavior and teaching. Terminologically, a teacher is considered one of the workers in providing learning to students in the classroom with various subjects. However, Christian Education teachers are specifically seen as messengers of the teachings of Jesus Christ to their students, with the Bible as the main guideline (Betu & Arifianto, 2022, pp. 61–70). Jesus Himself is referred to as a Guru or Rabbi, whose teaching is reflected in His teaching activities. Jesus' teaching is not only words but also exemplary actions that guide His listeners to build true Christian values in their lives (Hana & Arifianto, 2023, pp. 84–101) because the teaching Jesus taught will be more useful for maintaining behavior, character, and ethics. As a messiah and teaching teacher, Jesus set an example and principles that laid the foundation for the formation of character and ethics consistent with Christian teachings.

A Christian Religious Education teacher must integrate Christian values in every aspect of their teaching. They not only teach theological concepts but also strive to apply those teachings in everyday life. Called to be an example, a Christian Education teacher must demonstrate love, integrity, and sincerity through behavior based on the understanding that they have a great moral and spiritual responsibility in guiding and shaping their students and therefore, they need guidance and strength from God. By understanding and applying Christian theological ethics as well as combining them with an understanding of the teacher code of ethics in their profession, a Christian Religious Education teacher can have the right behavioral foundation that helps shape character, faith, and ethics that following Christian teachings in their students, and have a positive impact on the educational environment and society as a whole.

Teacher Code of Ethics

Is a word from the Greek language, Ethics, namely "ethos" which means morals, customs, ways of thinking, attitudes, and character (Sakti, 2016, p. 102). Ethics contains values that form the basis or foundation for human behavior. The teacher's code of ethics is a code of conduct that regulates the duties and responsibilities of teachers in the world of education in Indonesia (Windarto, 2021, p. 18). As stated in Article 43 of the Teacher and Lecturer Law, the teacher professional organization is responsible for designing ethical rules to enhance and protect the honor and dignity of teachers in carrying out their professional duties. In addition, the code of ethics also requires students to act in a certain way in carrying out their responsibilities as educators. This is in line with Article 28 of Law Number 8 of 1974 which states that civil servants must follow general norms and principles that guide them in carrying out their work and in their daily (Yenti & Darmiyanti, 2023, p. 291). The more the teacher follows these ethical rules, the higher the professionalism when he performs

his duties. The teacher's ethical rules are closely related to the ethical values and norms of life that are upheld by the teacher.

Teachers have demands to comply with a predetermined code of ethics with the following objectives (Yenti & Darmiyanti, 2023, p. 2912):

1. So that the teacher has guidelines for behavior every day.
2. So that teachers can reflect on themselves. Is his behavior appropriate to his position as a teacher?
3. To ensure that their actions do not harm their professional position as educators, teachers need to monitor and pay attention to their actions. If the behavior that has been carried out so far does not comply with the standards that have been set, he can immediately change.
4. Besides that, students as well as the public in general can imitate him.

Teacher professional organizations or associations create a code of ethics to guide teachers in carrying out their professional duties. One example of a teacher's code of ethics is the Indonesian Teacher's Code of Ethics (KEGI) made by PGRI. KEGI was created through the PGRI Central Conference Number V/ Konpus II/XIX/2006 which was held on March 25, 2006, in Jakarta, and then ratified at the XX PGRI Congress No.07/Kongres/XX/PGRI/2008 which was held in Palembang on the 3rd July 2008 (Zacky, 2016). As a single code of ethics, KEGI serves as a guide for every individual who carries out the profession as a teacher. The Indonesian Teacher Ethics Code (KEGI) made by PGRI can also be used as a reference for drafting a Code of Ethics for members of teacher professional organizations/associations other than PGRI (Zacky, 2016).

Attended by all branch representatives and regional administrators from all over Indonesia, the congress has established a code of ethics for teachers. Then, during the 1989 PGRI congress which was also held in Jakarta, this code of ethics was refined by emphasizing several important points (Yenti & Darmiyanti, 2023), namely:

1. The main goal of the teacher is to help students become someone who has the soul of Pancasila.
2. Professional honesty is a trait that must be attached and seen by a teacher.
3. A teacher must wholeheartedly collect information relating to students for coaching and guidance.
4. The school environment must create an atmosphere that can encourage the success of the learning and teaching process.
5. Educators/teachers must build positive relationships with students, parents, and the surrounding environment to increase participation and a sense of shared responsibility for education.
6. Teachers must advance the quality and dignity of their profession individually and collectively.
7. A teacher needs to maintain social solidarity, family integrity, and professional relationships.

8. With joint efforts and dedication, teachers play a role in maintaining and improving the quality of the PGRI organization.
9. And finally, all government policies related to education must be implemented by teachers.

Learning Implementation Process

Implementation of learning involves the preparation of specific steps to achieve the desired goals (Sudjana, 2010, p. 136). In Majid's view (Majid, 2017, p. 129) the implementation of learning refers to the teaching-learning process which is the core of learning activities and is carried out according to plans that have been made previously. Meanwhile, according to Bahri and Aswan Zain (Djamarah & Zain, 2006, p. 28), activities that have educational value, where the reciprocal relationship between teachers and students is directed to achieve predetermined goals are called the implementation of learning.

It can be concluded that a teaching and learning process that plays an important role in achieving student learning success is how learning is carried out or processed. This process involves interaction and communication in educative situations, which occur in two directions between students and students, to achieve learning goals. Two components that are interrelated and cannot be separated in the implementation of learning are the teacher and students because a joint effort is needed between the teacher and students in the implementation of learning to share and process information so that the knowledge provided can be useful in the lives of students and become the basis for continuous learning. Implementation of effective learning can shape intellectual abilities, critical thinking, and creativity, as well as change a person's behavior or personality based on certain experiences or practices.

The Essence of Christian Religious Education

Christian Religious Education has the goal of introducing Christ to students so that they can experience spiritual growth and have an intimate relationship with Christ. In addition, they are also taught to be able to share Christ's teachings with others. Christian religious education is different from other types of education because it has a theocentric orientation, which is God-centered, comes from Him, involves Him, and is solely for His glory (John 6:44). According to Augustine, PAK is a type of education that has the goal of teaching a person to recognize God and live joyfully in Him. The main focus of PAK learning is God's actions from the beginning, including creation and the work of salvation given through Christ (Kristianto, 2008, p. 2).

Those who study PAK learn to see God, live by the grace that has been given, and experience happiness in everyday life. The wondrous acts of God from beginning to end are the main theme of this lesson. A person can recognize himself, the environment around him, and his fellow human beings only if he knows God. According to John Calvin, Christian religious education is defined as studying the Bible with the guidance of the Holy Spirit which aims to educate the children of the church, so that they can be involved in church

worship and understand it. Through Christian religious education, an individual is guided in devotion to God in every aspect of daily life, as an expression of gratitude for God's election is also equipped to be a witness for Christ (Kristianto, 2008, pp. 2–3). According to EG Homrighausen, Christian religious education is the task of the church which guides its students to have fellowship with Christ both young and old, acknowledging it and glorifying His name at all times and places (Homrighausen & Enklaar, 1974, pp. 19–21). Yudo Wibowo stated that this was an activity whose main objective was to develop the potential of students, from children to adults, by teaching obedience and devotion to God based on Bible teachings. This goal can be realized in everyday life, both within the family, church, school, and the community (Timo, 2022).

Never separated from the teaching and learning process, that is Christian Religious Education. The learning process focuses on the Bible as a source of teaching material, with the focus being given to Christ as the main goal of the study, with the help and guidance of the Holy Spirit. Bringing students to spiritual maturity according to their age development is the goal of Christian religious education. The core elements that explain the essence of Christian religious education (Nuhamara, 2007, pp. 25–26): Religious and Religious Education (Christian religious education) is an educational effort that is realized, carried out systematically, and continuously. This does not mean that education is only limited to formal education either at school or in the church, but also education that is carried out with a deliberate socialization approach. Christian religious education is a specific type of education, which focuses on the human religious dimension. This means that the effort is devoted to how the search for the transcendent is developed. Christian religious education refers to the fellowship of the Christian faith. Christian religious education participates in the political nature of education in general. This means that in Religious and Religious Education (Christian religious education), there is not only interference in a person's spiritual aspects but also influences the way and attitudes of individuals when living life in the social context of society.

Through the opinion above, Christian Religious Education can be defined as teaching the basic truths of the Christian faith, and knowledge (the Bible) to maintain spiritual life. In addition, Christian religious education is also responsible for forming morals, and because of that war of educators is needed to realize students are moral and fear God. In Proverbs 22:6 it is stated that we are commanded to educate the younger generation according to the path that is suitable for them so that when they grow up, they will not deviate. Sidjabat (Sidjabat, 2009, p. 11) says that the role of Christian religious education teachers as educators pay attention to the formation of the character and morals of students. Not only focusing on individual moral development, Religious and Religious Education (Christian religious education) also involves developing social morals and morals towards the environment. Therefore a Christian religious education teacher is required to have a character that reflects the values of Christ. For example, they must follow the example of Jesus Christ in their daily life. Therefore, a Christian religious education teacher is considered a role model for his students in achieving

perfection of character and morality. In this case, Christian religious education teachers are expected to set a good example for their students during the educational process.

Application of the Teacher's Code of Ethics as a Foundation for Behavior in the Implementation of Christian Religious Education Learning in Schools

The code of ethics plays an important role in education because it has a major influence on the implementation of teaching and learning activities in schools. The vocation of Christian religious education teachers is to make all nations disciples of God by educating, teaching, bringing change, and encouraging children to have attitudes and characters similar to those of Jesus. Therefore, being a teacher who has the responsibility to educate and teach children to have a positive and Christ-like attitude is a very important command or mandate and must be the basis of a teacher's understanding in carrying out his profession as an educator.

The Teacher's Code of Ethics can be the basis for a teacher in carrying out his professional duties. By adhering to the Teacher's Code of Ethics, a teacher will understand acceptable principles in everyday life, including in carrying out Christian Religious Education learning. This will support teachers in fulfilling their professional responsibilities and living their lives as good members of society. In implementing Christian Religious Education learning, a teacher must have behavior that reflects Christian religious values that are taught to students. A teacher must be able to be an example for students in terms of honesty, sincerity, humility, compassion, and so on. In this case, the Teacher's Code of Ethics can help teachers carry out their duties better so that students can more easily absorb the Christian religious values being taught.

In practice, the application of the Teacher's Code of Ethics can be done by paying attention to important aspects of learning Christian Religious Education. A teacher must pay attention to the learning material provided, the method of delivering the material, interactions with students, and the assessment given. In this case, a teacher must be able to adapt to the needs of students and provide learning according to the level of understanding of students. In addition, a teacher must also pay attention to the behavior and actions he does outside the classroom. A teacher must maintain the image and dignity of the profession as a teacher, by paying attention to ethics in everyday interactions. A teacher must pay attention to how to speak, dress, and actions taken in front of students and the community.

Some examples of the application of the Teacher's Code of Ethics as a basis for behavior in the implementation of Christian Religious Education learning in schools, include:

1. Maintain professionalism in teaching: A teacher must understand and master the material being taught and prepare before entering the classroom. In addition, teachers must also show a professional attitude in teaching, such as being disciplined in carrying out their duties and not neglecting their responsibilities as educators.
2. Maintain good relationships with students: A teacher must build good relationships with students, by respecting and appreciating the differences and uniqueness of each

student. The teacher must also show empathy and care about the problems or difficulties faced by students.

3. Do not discriminate against students: Teachers must treat all students fairly regardless of background, gender, religion, or race. Teachers must uphold the values of justice and equality in the educational environment.
4. Maintaining the confidentiality of student information: A teacher must maintain the confidentiality of student information, including grades, achievements, and personal problems faced by students. Teachers may not disseminate this information without the permission of students or parents/guardians of students.
5. Maintaining communication ethics: A teacher must demonstrate good communication ethics with students, colleagues, and parents/guardians of students. Teachers must be polite, and honest, and respect the views of others in communication.
6. Apply the principles of Openness and Civility: Teachers provide clear and accurate explanations of Christian teachings without imposing personal beliefs on students. They treat students with courtesy and respect for the diversity of beliefs in the classroom.

RESEARCH DEVELOPMENT RECOMMENDATIONS

This research can help promote professional ethics among Christian Religious Education teachers. By understanding the teacher's code of ethics and using it as a guide in their practice, teachers can demonstrate integrity, honesty, and responsibility in carrying out their duties. This can build trust between teachers, students, parents, and the school. In addition, this research can also help maintain and strengthen Christian values in religious learning in schools. By referring to the code of ethics relevant to Christian Religious Education, teachers can integrate Christian principles into teaching methods and interactions with students. This can help students understand and internalize Christian values in everyday life. In terms of improving the quality of learning this research helps understand and implement a code of ethics well, teachers can provide more effective teaching, inspire students, and create a safe and supportive learning environment. This research can still be developed by developing a training program specifically aimed at Christian Religious Education teachers. This program may include an understanding of ethical codes, practical application in learning, management of complex ethical situations, and challenges in their application.

CONCLUSION

In the context of implementing Christian Education learning in schools, the implementation of the Teacher Code of Ethics as a basis for behavior turns out to play a central role in shaping a learning environment with integrity and responsibility. Teachers who follow this Code of Ethics not only protect themselves from unethical or unprofessional actions, but also maintain the trust of students, parents, and the community in educational institutions, as well as prevent cases related to teacher ethics. Researchers have identified that engaging the principles of teacher codes of conduct relevant to the context of Christian religious learning

contributes significantly to producing teacher behavior that is more appropriate and responsive to the values upheld in Christianity. By prioritizing values such as honesty, loyalty, and respect, teachers can build strong bonds with students and set a positive example in the development of spiritual and moral character. Along with that, the implementation of the Teacher Code of Ethics also provides a solid foundation to improve the quality of learning, strengthen relationships between education stakeholders, and maintain the school's reputation as an institution committed to integrity and professionalism. Therefore, in every step of learning, teachers are empowered by this Code of Ethics to ensure that Christian religious education not only imparts knowledge but also forms strong and ethical character for future generations.

BIODATA



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