

The Role of PAK Teachers in Instilling Christian Values to Form the Discipline of Junior High School Grade VII Students

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Abstract

This research is motivated by the suboptimal discipline attitude of some Grade VII students at SMP Negeri 1 Marikit, which can be seen from the habit of being late to school, late in collecting assignments, not paying attention to teachers' explanations, and impolite behavior towards friends and teachers. This condition emphasizes the importance of the role of Christian Religious Education Teachers (PAK) in instilling Christian values as the basis for forming student discipline attitudes. This study aims to: (1) find out the Christian values instilled to form the discipline attitude of Class VII students, and (2) describe the role of PAK teachers in instilling these Christian values in SMP Negeri 1 Marikit, Katingan Regency. This study uses a qualitative method with a qualitative descriptive research type. Data was collected through interviews, observations, and documentation of eight informants, namely the Principal, PAK Teacher, and six Grade VII students, then analyzed through the stages of data reduction, data presentation, and conclusion drawing and data verification. The results of the study showed that there were six Christian values that were instilled, namely love, honesty, kindness, loyalty, self-mastery, and responsibility, which were manifested through a personal approach, the example of Bible figures, and spiritual habituation. The role of PAK teachers is reflected through six main roles, namely as educators, teachers, supervisors, role models, motivators, and facilitators, which are carried out in an integrated manner through exemplary strategies, habituation, value integration, and reinforcement. However, the effectiveness of instilling these values is still influenced by external factors, such as the use of gadgets and the need for parental support at home, so that continuous synergy is needed between schools and parents in shaping student discipline attitudes.

Keywords

Christian Values, PAK Teachers, Student Discipline



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INTRODUCTION

The Law on the National Education System that Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, the community, the nation and the state. In line with the mandate of the National Education System Law, education is directed to develop the full

potential of students, including spiritual strength, self-control, and noble morals. Therefore, the formation of student discipline attitudes through the role of teachers in implementing Christian values is an integral part of efforts to realize the goals of national education and support student success in the learning process and social life.

According to the National Education System Law, it aims to develop the potential of students as a whole, including spiritual aspects, personality, intelligence, and noble morals. In line with that, the implementation of Christian Religious Education plays a role in shaping the character of discipline as part of achieving national education goals and supporting students' success in learning and social life.

In the context of the teacher's role, applying Christian values in forming a disciplined attitude, students not only emphasize the cognitive aspect, but also the formation of real attitudes, the growth of faith, and the development of life skills that are biblical and Christcentric (Sudono et al, 2022). According to Sidjabat, teachers play a role, as teachers, conveying Bible knowledge and teachings to students so that they understand the truth of God's words and are able to apply them in their daily lives. As educators and character coaches, uru shapes students' attitudes and character through continuous coaching, including instilling the values of discipline, honesty, and responsibility. As an example, teachers become a real example for students in attitude and behavior, so that Christian values can be learned not only through theory, but also through observation of the teacher's life. As a spiritual guide, teachers help students grow spiritually by guiding them to understand God's words, pray, and live according to the teachings of Christ. As a servant, teachers carry out their duties as a form of service to God and others, with an attitude of love, patience, and responsibility (Sidjabat, (2019). In this regard, applying Christian values is the real implementation of Christian teachings and values in the learning process so that it does not only stop at theory, but is reflected in the attitude and character of students. In this context, teachers design, implement, and evaluate learning based on the Bible and the teachings of Jesus Christ (Lay et al, 2024).

The purpose of implementing Christian values in education in schools is to form student discipline attitudes. Attitude means a behavioral or personality trait that has many meanings, namely traits or qualities that continue to be used as a trait to identify someone or someone who is reviewed from an ethical and moral perspective (Tan, 2021). According to Lay, student discipline attitudes are student behaviors that show obedience to rules, norms, and stipulations that apply in the school (Mahmudi, 2022). In addition, according to Maryam, a disciplined attitude is a steady and inherent trait in a person that is reflected in an attitude of self-control over applicable rules and norms. This behavior makes a person consciously and consistently act in an orderly manner, obey the rules, be on time, and behave according to the provisions without having to be forced or supervised (Maryam, 2023). Based on this description, it can be said that the role of teachers in applying Christian values in shaping student discipline attitudes at school is to form student discipline attitudes, namely attitudes and behaviors that obey applicable rules and norms. Disciplined behavior is an inherent trait in a person that is reflected through self-control, order, and consistency in acting according to moral values without having to be forced or supervised.

Initial observations obtained by researchers at SMP Negeri 1 Marikit, Katingan Regency, found that the discipline attitude of some grade VII students is still not developed optimally. This can be seen from the existence of students who often come to school late, do not do assignments on time, do not pay attention to the teacher's explanations, and show impolite

behavior in communicating with friends and teachers. In addition, there are also students who are less active in group activities and have not shown responsibility for the tasks given.

In line with that, through initial interviews with teachers, Christian Religious Education strengthened these findings. The teacher stated that there were still students who did not show a disciplined attitude, such as procrastinating on assignments, not doing homework, and not respecting the rules that apply at school. The teacher also conveyed that there are challenges in guiding students, which require more approach and attention in the learning process. This condition shows that the application of Christian values in shaping students' discipline attitudes still faces various obstacles in the field.

Previous research shows that the role of teachers, especially in providing role models and character development, has a great influence on the formation of student discipline. Dewi's research on the role of the personality of Christian education teachers in shaping students' character and discipline confirms that teacher role models are an important factor in instilling disciplinary values in students. However, the research also shows that character formation does not only depend on the teacher's personality, but also on how these values are systematically applied in the learning process (Maryam, 2023).

If the suboptimal condition of the application of Christian values in forming student discipline attitudes is left unchecked, then the formation of student discipline attitudes has the potential to not develop optimally. Students may only show disciplined behavior when supervised, but are not able to internalize these values as part of self-awareness. Therefore, a more planned and sustainable effort is needed from teachers in implementing Christian values through the role of teachers in implementing Christian values in shaping student discipline attitudes. Based on this background, the researcher is interested in conducting a research that focuses on how the Role of PAK Teachers in Instilling Christian Values to Form the Discipline Attitude of Grade VII Students at SMP Negeri 1 Marikit, Katingan Regency.

METHODS

The research method used in writing this research is descriptive qualitative. Descriptive qualitative research aims to describe and explain in depth various phenomena or events that occur in the present, both related to one variable and the relationship, comparison, or relationship between variables. Descriptive research aims to present a systematic, factual, and accurate picture of the facts and characteristics of certain objects, populations, or regions. Therefore, the use of this type of descriptive qualitative research in this study is intended so that the author can reveal and clearly describe the reality and phenomena contained in the research location in accordance with the focus of the problem being researched. According to the title of the research *The Role of PAK Teachers in Instilling Christian Values to Form Discipline Attitudes of Grade VII Students at SMP Negeri 1 Marikit, Katingan Regency*. The research place was carried out at SMP Negeri 1 Marikit, Katingan Regency, Central Kalimantan Province, specifically in grade VII.

RESULTS AND DISCUSSION

Discussion of Christian Values Instilled to Form Discipline Attitudes of Grade VII Students

The Value of Love

The results of the interviews showed that PAK teachers instilled the value of love through an empathetic personal approach, gentle reprimands outside the

classroom, and heart-to-heart counseling, as justified by the Principal and felt directly by Student 1 and Student 3. These findings are in line with a theoretical study that states that the value of love is applied not through harsh punishment, but through an empathetic approach and attention to the student's condition, with concrete examples in the form of constructive reprimands and the provision of opportunities to correct mistakes. This similarity reinforces the idea that love in Christian education is rooted in acceptance without discrimination. The difference lies in the context of application: if the theory describes the value of love normatively and generally applies in the classroom, field findings actually show that the value of love is most effective when placed in a personal context outside of the classroom forum, so that students do not feel humiliated in front of their peers. This kind of contextual peculiarity has not been explicitly described in the general theory of the value of love, so it is a new contribution from the field data of this study.

The Value of Honesty

Interview data showed that honesty is instilled through a non-judgmental coaching atmosphere, so that students such as Student 4, Student 5, and Student 6 dare to openly admit that they are still often late and not fully disciplined. In line with the study of theory, honesty is understood as the harmony between heart, speech, and deeds, and the teacher plays a role in creating a safe atmosphere so that students dare to speak the truth without fear of being judged. The similarities between findings and theories are evident in the aspect of an approach that does not over-punish. However, there is a difference in emphasis: in theory, honesty is more prominent in the academic context, for example not cheating during exams, while field findings reveal honesty in the form of self-acknowledgment of disciplinary violations (being late, leaving class without permission), which is a reflective-personal dimension of honesty that is not specifically discussed in the theory.

Virtue Value

The value of kindness can be seen from the habits of shared worship and student initiatives such as Student 3 who form small study groups and remind friends who have not collected assignments. This finding is in accordance with a theoretical study that affirms that kindness is manifested through the habit of doing good consistently and caring for others. The similarity lies in the understanding that kindness is not just an abstract concept, but is manifested in real daily actions. The difference is that the theory describes kindness through various structured examples initiated by teachers (class pickets, shared rules), while field data show that kindness in some students has developed into the student's own independent initiative, not merely the result of the teacher's instruction, thus showing a higher level of internalization of values than the theory in general.

The Value of Loyalty

Loyalty is instilled through the example of biblical figures, especially Daniel and Joseph, which are used as concrete references by Student 1, Student 2, and Student 3 in interpreting the consistency of discipline attitudes. This is in line with theoretical

studies that place integrative strategies in the form of linking biblical stories, such as Daniel's prayer discipline, with the real lives of students in learning and obeying school rules. The apparent similarity is the use of the narrative of faith figures as a means of instilling loyalty values. The difference is that the theory only exemplifies the story of Daniel as a single illustration, while field findings enrich the data by presenting the figure of Joseph as an additional reference that students choose independently, showing that students' interpretations of the value of loyalty are more varied than those depicted in the theoretical study.

The Value of Self-Mastery

Self-mastery is instilled as the ability to control the temptation of gadgets and laziness, reinforced through the memorization of verses, as expressed by Student 1, Student 2, and Student 3. The study of theory explains self-mastery as the fruit of the Spirit (Galatians 5:23) which reflects an orderly and obedient life to God, as well as the ability to refrain from things that are known to be wrong. The similarities appear in the spiritual foundation that is equally a reference, namely Bible verses as a reinforcement of self-mastery. A rather striking difference lies in the focus of the challenge: the theory discusses self-mastery in general, including the control of emotions, words, and actions, while field data actually shows that the most real and specific challenge for Grade VII students in the current era is the temptation of gadgets and online games (online games), a form of digital challenge that is more contextual and actual than the general scope in the theory.

Value of Responsibility

Responsibility is interpreted by students as a form of obedience to God which is reflected in compliance with school rules and punctuality, as conveyed by Student 1, Student 2, and Student 3, and confirmed by the Principal through the improvement of students' spiritual order. These findings are consistent with the theoretical study that states responsibility as the awareness of carrying out obligations and the willingness to accept consequences. The similarity is clear in the emphasis on the aspect of obedience to the rules as the main indicator of responsibility. The difference is that the theory describes responsibility through various more diverse examples (completing tasks, maintaining cleanliness, being active in learning), while the field findings focus responsibility on the two most dominant indicators, namely punctuality and spiritual order, which are the most obvious markers of the success of instilling Christian values in this research field.

The Most Prominent Christian Values in Shaping Students' Disciplined Attitudes

Based on the overall discussion of the six Christian values above, the value of responsibility can be seen as the most prominent value in shaping the discipline attitude of Class VII students at SMP Negeri 1 Marikit. This prominence is affirmed by field findings that consistently associate responsibility with the two most tangible and measurable indicators of discipline, namely the timeliness of task completion and spiritual order in the form of students' self-awareness to pray before studying without having to be told, as confirmed directly by the Principal and supported by the

statements of Student 1, Student 2, and Student 3. This is in line with the view of Rochmah (2016) who interprets responsibility as the awareness of carrying out obligations and the willingness to accept the consequences of the actions taken. Furthermore, responsibility can be understood as the estuary of internalizing the other five Christian values, namely love, honesty, kindness, loyalty, and self-mastery, because in the end all these values boil down to the willingness of students to act obediently and consistently in daily life at school.

Conclusion of Christian Values and the Formation of Student Discipline Attitudes. Based on the discussion of the six Christian values above, it can be concluded that the cultivation of Christian values is a way to form student discipline attitudes. Discipline in this study is not understood solely as an outward obedience to discipline, but as an attitude that grows from the values that students live, namely punctuality, obedience to school rules, seriousness in doing assignments, and spiritual order in the form of prayer before studying. This view is in line with the latest literature review. Christiani and Martha (2021) emphasized that the discipline that God wants is a discipline that is full of love and leads to obedience to Christian life. Samben and Christian (2021) explained that the love of Christian teachers is not only seen in praise and appreciation, but also in reprimands to students who make mistakes, so that the cultivation of discipline attitudes is a form of teacher love for students. Nuban, Triposa, and Arifianto (2021) concluded that the cultivation of Christian values is the starting point for the role of teachers in instilling learning discipline in schools.

The field findings corroborate this view. The value of love is seen in gentle reprimands and heart-to-heart counseling that make students comfortable to open up. The value of honesty is seen in the courage of students to admit their tardiness, while the value of kindness is seen in the initiative of students to remind friends who have not collected assignments. The value of loyalty and self-mastery is seen in the students' reference to the example of Daniel and Yusuf and efforts to resist the temptation of gadgets, and the value of responsibility is seen in the punctuality and habit of praying before studying without being told. Thus, the discipline of Class VII students at SMP Negeri 1 Marikit is the fruit of the six values that support each other, with responsibility as the estuary. However, disciplinary achievement is not evenly distributed: students supported by the home environment (Student 1, Student 2, and Student 3) show more consistent discipline, while other students are still late and not fully orderly, so discipline coaching needs to be carried out on an ongoing basis.

Its biblical basis affirms the relationship between value and discipline. John 14:15 states that love for Christ is manifested by obedience to His commandments, so that obedience, including obedience to good rules, is rooted in love. Galatians 5:22-23 places self-control as the fruit of the Spirit, and 2 Timothy 1:7 states that God gives a spirit that awakens strength, love, and order, so that discipline is understood not as the result of human effort alone, but as the fruit of the Spirit in the believer. James 1:22 reminds believers to be doers of the word and not just hearers, in line with students who do not stop at memorizing verses, but manifest them in prayer habits and

punctuality. The position of responsibility as the source of value is affirmed by Romans 14:12 that everyone will give an account of himself to God, as well as Matthew 25:21 which values faithfulness in small matters. Thus, from a Christian perspective, discipline is a form of love, self-mastery, and responsibility before God that is expressed in the daily life of students.

Discussion of the Role of PAK Teachers in Instilling Christian Values to Form Student Discipline Attitudes

Teachers as Educators

The data shows that the role of PAK teachers as educators is not limited to the delivery of religious materials, but includes comprehensive assistance to students who experience learning and social problems, especially during the transition period from elementary to junior high school as emphasized by the Principal. This is in line with the theoretical study that states that the role of educators includes the formation of students' character and morals, not only cognitive understanding, but also affective and spiritual. The similarity lies in the emphasis that educating is broader than teaching. The difference is that the theory does not specifically discuss the context of the transition to the level of education, while the field findings actually highlight the phenomenon of cultural shock of students when entering junior high school as a typical context that strengthens the urgency of the role of educators in this study.

Teacher as Teacher

As teachers, PAK teachers package Bible material in a variety of ways and relate it to discipline, supported by a joint morning prayer program facilitated by the school. The theoretical study emphasizes that the role of teachers requires mastery of teaching materials and learning methods so that students understand the content of the Bible and relate it to daily life. Similarities are seen in the use of contextual approaches in teaching faith materials. The difference is that theory emphasizes mastery of methods in general, while field findings show concrete forms of school policy support, namely scheduled morning prayer activities, as external supporting factors that strengthen the role of teachers, an institutional dimension that is not discussed in depth in theory.

Teacher as a Mentor

The role of the supervisor is evident from the personal approach of the PAK teacher to students who break the rules, in line with the theoretical study that states that the supervisor is willing to listen to the students' concerns and seek solutions together in the light of God's word. The similarities are evident in the dialogical method used. An important difference is found in the results: the theory tends to describe the guidance as a process that successfully shapes students' consciousness, while the field findings in Student 4 show that the results of the guidance are not always consistent, as students can return to old habits at the next meeting. These findings show that the effectiveness of the role of the supervisor in the field is varied and requires continuous reinforcement, a realistic nuance that complements the ideal picture in the study of theory.

Teachers as Role Models

The consistency of PAK teachers in their timely and neat attendance is a tangible form of exemplary strategies that are most appreciated by students, as conveyed by Student 1 and Student 2. This finding is very much in line with the theoretical study that states that exemplary means that teachers become real examples in attitudes, behaviors, and personalities, because teachers' actions are more influential than their words. There is no significant difference between theory and field findings in this aspect, because they both affirm the same thing, namely exemplary as the most effective method in character education. This strong compatibility confirms that exemplary strategies are the main meeting point between theoretical concepts and practical realities in the field.

Teachers as Motivators

As a motivator, PAK teachers apply reinforcement strategies in the form of praise and invitations to self-reflection, not physical punishment, as felt by Student 3 and justified by the Principal. The theoretical study explains the reinforcement strategy as a positive response from teachers to students' good behavior, in the form of verbal, symbolic, and spiritual reinforcement. The similarities are clear in the rejection of physical punishment and the emphasis on psycho-spiritual reinforcement. The difference is that the theory describes three forms of reinforcement in a structured manner, while the field findings highlight the form of self-reflection and heart-to-heart counseling as the strategies that are most felt to be effective by students, enriching the form of verbal reinforcement that has been described in the theory.

Teachers as Facilitators

The role of the facilitator is carried out through the full support of the school and coordination with homeroom teachers and other teachers in equalizing disciplinary rules. This is in accordance with the theoretical study that states that facilitators provide an environment, media, and learning experiences that support student development. The similarity is seen in the role of schools as providers of space and support. The difference is that the theory highlights facilitation in the context of classroom learning, while the field findings highlight cross-teacher coordination as a form of institutional facilitation, as well as reveal the expectations of students, as conveyed by Student 6, that PAK learning is packaged more variedly with games or videos, an evaluative input that does not appear in the theoretical study but becomes an important finding for the development of the role of facilitators in the future.

Habituation Strategies and External Challenges

The habituation strategy in the form of prayer before learning and the preparation of assignment schedules has been proven to be internalized by some students, in line with the theoretical study that states habituation as an experience that students gain to be applied regularly. The similarity appears in the form of spiritual habituation that is consistent with the theoretical concept. However, an important difference was found that expanded the scope of the theory, namely the revelation of external challenges in the form of the influence of gadgets, social media, and the lack of parental support at home, as emphasized by PAK teachers and school principals,

and experienced directly by Student 5. Theoretical studies generally focus on strategies and methods of instilling value from the teacher's side, but have not discussed much external inhibiting factors beyond the teacher's control. This finding is one of the important novelties of this research result, as well as strengthening the view that the success of character education cannot be separated from the synergy between school, family, and environment.

The Most Prominent Role of PAK Teachers in Instilling Christian Values

Of the seven roles and strategies of PAK teachers that have been discussed, the role of role model is the most prominent role in instilling Christian values to form students' discipline attitudes. Field findings show that the consistency of PAK teachers in punctual attendance and neatness of dress is the most appreciated and easiest strategy for students to emulate, as conveyed directly by Student 1 and Student 2, and reinforced by the results of observations that record this consistency repeatedly. The prominence of this role is also seen from the high compatibility between field findings and theoretical studies, as stated by Inten Temu Maratus Sholekah (2023) that exemplary means that teachers become real examples in attitudes, behaviors, and personalities, because teachers' actions are more influential than their words. In contrast to other roles that still leave a number of differences or contextual peculiarities to theory, the role as an example shows the strongest meeting point between theoretical concepts and practical realities in the field, so it can be concluded that the personal example of PAK teachers is the main foundation that underlies the effectiveness of other roles, namely as educators, teachers, supervisors, motivators, and facilitators, in shaping the discipline attitudes of Grade VII students.

Conclusion of the Role of PAK Teachers and the Formation of Student Discipline Attitudes. The discussion of the role of PAK Teachers shows that student discipline attitudes are formed through a combination of various roles, not by just one role. Selawaisa (2023) in his research at SMA Negeri 3 Palangka Raya found that Christian Religious Education teachers form learning discipline attitudes through their roles as teachers, educators, motivators, role models, guides, and advisors, as well as facing obstacles that come from internal factors of students and external factors in the form of family and school environments. These findings are in line with the results of this study, namely that PAK teachers carry out the role of educators, teachers, supervisors, role models, motivators, and facilitators, while the main obstacles come from the influence of gadgets and the lack of parental support at home. Selawaisa also noted the efforts to schedule worship officers and give awards, which are in line with the preparation of task schedules and the giving of praise by PAK teachers at SMP Negeri 1 Marikit.

Adhielvra and Susanti (2020) emphasized that student discipline is God's command and a form of God's love expressed through teachers, so Christian teachers need to be true role models, be firm, and consistent in using their authority. This is reflected in PAK teachers who enforce the rules through gentle reprimands, praise, and invitations to self-reflection without physical punishment, and are consistent in

being present on time and dressed neatly. Nuban et al. (2021) also place teachers as mentors and role models for students to become role models, in line with the findings of this study that role models are the most prominent roles. Meanwhile, Christiani and Martha (2021) view Christian teachers as servants and shepherds who are living examples in leading students back to God's truth. However, the results of the study show that discipline is not evenly distributed, because Student 4 can still return to old habits after being guided, so the roles of teachers need to be strengthened in an ongoing manner and accompanied by synergy between school, family, and church.

The biblical basis for these roles can be found in several passages of the Bible. As an example, Master Master Master is in line with 1 Corinthians 11:1 and Philippians 4:9, when Paul invites the congregation to follow him as he follows Christ and does what they have seen in him, so that discipline is taught by example by life. As a guide, the teacher imitates the Lord who in Psalm 32:8 promises to teach, show the way to go, and exhort. As a motivator, Hebrews 10:24 invites believers to encourage one another in love and good works, in harmony with the praise and invitation to self-reflection given by Master PAK. As an educator and teacher, Matthew 28:20 emphasizes that teaching does not stop at knowledge, but teaches to do all that God has commanded. The coordination between teachers and cooperation with the family as a form of facilitator role is in line with Proverbs 27:17 that people sharpen each other. Thus, the role of PAK teachers in shaping student discipline is understood as a service that is carried out with love, example, and consistency before God.

Overall, the above discussion shows that there is a strong similarity between the results of interviews and observations and theoretical studies, considering that the interview guidelines and observation sheets are indeed compiled based on the indicators of Christian values and the role of teachers that have been formulated in the theory. The six Christian values, namely love, honesty, kindness, loyalty, self-mastery, and responsibility, as well as the six roles of teachers, namely educators, teachers, supervisors, role models, motivators, and facilitators, are found consistently in the field as described in the theory, especially in the exemplary strategies that show the highest compatibility between concepts and practices. In addition, the findings regarding students' discipline attitudes, namely punctuality, adherence to discipline, earnestness in learning, and spiritual order, are also in line with the concept of positive discipline and discipline indicators and are strengthened by the biblical basis of education, order, and self-mastery.

However, this study also found a number of differences and enrichment in the theoretical study. First, theories tend to present values and roles normatively and ideally, while field data show variations in success rates between students, some students show strong internalization of values, while others still face obstacles. Second, the field findings reveal actual contextual challenges, such as the temptation of gadgets and online games, the lack of parental support, and the phenomenon of cultural shock during the transition period from elementary to junior high school, which have not been explicitly discussed in the general theory study. Third, the field

data enriches biblical examples by presenting the character of Joseph alongside Daniel, and reveals the need to develop more varied PAK learning methods according to students' expectations. These differences reinforce and at the same time complement the theoretical framework with a richer and more contextual picture of field reality, and affirm the novelty of this research compared to previous research (Maria Y. Sihombing, 2021; R. Manullang, 2022; Ester L. Simanjuntak, 2020) which has not specifically linked the cultivation of Christian values to the formation of discipline attitudes of Class VII students in depth.

Thus, it can be concluded that PAK teachers at SMP Negeri 1 Marikit have carried out their roles in an integrated manner through exemplary strategies, habituation, integration of values in teaching materials, and strengthening, in instilling Christian values to form student discipline attitudes. The effectiveness of this process is supported by teacher consistency and school support, but it is still influenced by external factors in the form of the influence of digital technology and variations in family environment support, so that continuous synergy between schools, families, and churches is needed to optimize the results of instilling Christian values (Mamonto et al., 2023; Nur Agus Salim et al., 2022).

CONCLUSION

Based on the results of the research and discussion that has been described regarding the cultivation of Christian values to form the discipline attitude of Class VII students at SMP Negeri 1 Marikit, Katingan Regency, it can be concluded that; Christian values instilled to Form Discipline Attitudes of Grade VII Students at SMP Negeri 1 Marikit. Christian values instilled to form discipline attitudes of Class VII students at SMP Negeri 1 Marikit include six main values, namely love, honesty, kindness, loyalty, self-mastery, and responsibility. The Role of PAK Teachers in Instilling Christian Values to Form the Discipline Attitudes of Grade VII Students at SMP Negeri 1 Marikit, Katingan Regency. The role of Christian Religious Education Teachers (PAK) in instilling Christian values is reflected through six main roles.

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