



Interpersonal Conflicts in Students from Different Customs and Cultures at a Theological School

Imron Widjaja

Sekolah Tinggi Teologi Indonesia, Jakarta, Indonesia
Email: imron.widjaja@gmail.com

Kharis Paskah

Sekolah Tinggi Teologi Periago, Jakarta, Indonesia
Email: kharispaskah@gmail.com

Bobby Kurnia Putrawan

Sekolah Tinggi Teologi Moriah, Tangerang, Indonesia
Email: bkputrawan@gmail.com

Orcid ID: <https://orcid.org/0000-0003-1651-7883>

Novida Dwici Yuanri Manik

Sekolah Tinggi Teologi Moriah, Tangerang, Indonesia
Email: dwicimanik85@gmail.com

Doi: <https://doi.org/10.46222/pharosjot.104.36>

Abstract

In personal life, people tend to experience conflict, both personal and interpersonal, and often this is between groups. This conflict arises due to a tendency toward aggressive attitudes, both personal and social. One aspect that causes conflict is differences in customs and cultures. The students of the Periago Theological High School come from various ethnicities and cultures and cannot be separated from conflicts, especially interpersonal conflicts. Thus, this study aims to find out how the state of interpersonal conflict is related to the tendency to be aggressive due to the differences in the customs and cultures between students. The research method used was a quantitative method. While the results of this study are based on interpersonal conflicts between students that occur in circumstances where differences in customs and culture affect students, there is also tendency to behave aggressively due to a lack of understanding of Christian religious education among college students. In addition, there is a strong relationship where interpersonal conflict with tendencies toward aggressive behavior greatly affects students if the Christian religious education that students receive is well understood.

Keywords: conflict, aggressive behavior, different customs, cultures.

Introduction

In talking about the relationship of Christian Religious Education (CRE) to interpersonal conflicts that lead to a tendency for aggressive behavior in students at school means we cannot separate the growth of CRE from the different customs and cultures that are taught to children from an early age and through adolescence. From the Biblical conception that records the assignment to parents, churches, and places of study for adolescents and early childhood, teach the word of God. This is very clear in the Book of Deuteronomy 6:6–7. "What I command you this day, you shall observe; you shall teach it repeatedly to your children and speak of it when you sit in your house, when you are on your way, when you lie down, and when you get up." By reading this verse, we can understand how much God emphasizes attention and



guidance for the younger generation, because it is the younger generation that will continue in the positions of the older generation. This commandment gives the impression that parents, brothers, and sisters are responsible for fostering the faith of children in the younger generation. God confirms that the command of God must be conveyed to every generation. In addition to the Old Testament, the New Testament also teaches how God's people should be concerned about the lives of children and indeed all people.

Acts such as brawls that occur rather tend to grab a lot of public attention, not just for the material impact resulting from these brawls but also because they take a few victims along the way as was the case of student brawls again claiming lives in Kemayoran, Central Jakarta, on December 5, 2019 (Lova, 2019). In the incident that occurred in Gang Banten, Jatinegara, East Jakarta, not only teenagers who were at the university or high school level, but even teenagers who were in the same areas often use brawls or aggressive acts as a way to express their pent-up emotions, such as a group of teenagers in one area who are involved in brawls between regions to defend their territory so that their territory can be 'appreciated and respected' by the youth in other regions. One of the strongest characteristics in adolescence is the preference to do activities in a group that one thinks can make them as teenagers feel safe and they carry out various activities with the group that make them feel safe and wants to be appreciated by other adolescent groups. According to Hurlock (2004), adolescence is a transitional period. With increasing age, attitudes, and behavior, adolescents often show anti-social attitudes, so adolescence is often referred to as the negative phase. Adolescence has certain characteristics that distinguish it from other developmental periods. The prominent feature of this period is that individuals experience rapid growth and development, both physically and emotionally, as well as socially. Hurlock (2004) found that in adolescence there are several universal changes, namely increased emotions, physical changes, changes in interests and roles, changes in behavior patterns, and the desire to be appreciated by other parties, with these characteristics enabling adolescents to carry out aggressive behavior tendencies that have an impact on aggressive acts, both individually and together with their group (Anantasari, 2006).

In this incident, numerous Christian youths also committed an act of aggression, even though they were studying at the Theological School, which taught Christian religious education. Therefore, it is fitting for Christian Religious Education teachers in schools to understand that humans have different customs and cultural lives from one another, so due to this it is necessary to understand correctly the Word of God and play a role in providing service, coaching, and concern for God's children. So, teachers, ministers, and parents must be able to do something for them to direct these Christian children to place their faith at the center of their lives, starting from an early age.

To achieve this goal, education in Christian families, Christian schools or universities, and even public schools teaching Christian religious education must be based on the message of the Lord Jesus: "Love the Lord your God with all your heart and with all your mind (Sutrisno et al., 2023). That is the first and foremost law. And the second law is the same as the first: to love your neighbor as yourself. For on these two commandments depend all the law and the prophets" (Matthew 22:37–40).

Aggressive behavior in the wider community is synonymous with quarrels, fights, vandalism, and all other actions that are negative. According to Atkinson et al. (1999:58), aggressive behavior is intended to injure other people, including physically, verbally, or by damaging property. Then, according to Myers (2005: 38), what is meant by aggressive behavior is intentional physical or verbal behavior with the intention of hurting or harming other people. In a period that is still unstable, adolescents have a greater tendency to behave aggressively. Individually, aggressive behavior does not always emerge on its own in a teenager. Many factors influence aggressive behavior, including peer groups (Lestari, 2008; Heng et al., 2022). Moral support from family and lovers can also influence the emergence of aggressive attitudes



in adolescents. And no less important is the responsibility of the teacher as an educator and coach of children outside the home because every child must experience formal education at school (Paranoan, 1995). Because adolescence is the most sensitive period in a person's life, children at this time are still in a period of dependence and growth in preparation for receiving stimulation from their environment (Pearlman, 1986; Bahabol & Singal, 2020). Kamus Besar Bahasa Indonesia (2017) explains that "Childhood is the period of life between two years and puberty."

It is at this time, that the child begins to develop his personality and form the characteristics that he will have for the rest of his life. Gunarsa (2008) cites what Sigmund Freud and Erik H. Erikson said about the importance of early childhood education as follows: It is important from an early age that children acquire good foundations in the early days of a child's life so that later, when they grow up, they do not experience significant emotional disturbance or personality disorder. And according to Sarlito and Eko (2009), the first years of a child's life are very important for instilling a foundation of trust in others. Because a child who does not experience and does not receive love and does not get satisfaction of his needs will experience failure in developing trust in others and, therefore, disrupt his social relationships in the future and experience interpersonal conflicts that cannot be resolved well and lead to acts of aggression,

As expressed by Kartini Kartono (2002: 113) and Winardi (2004: 298), if individuals experience conflict and cannot resolve the conflict properly, it will result in the development of aggressive behavior. The form of conflict involving two individuals is called interpersonal conflict. Miller et al. (in Fisher et al., 2001:314) define interpersonal conflict as conflicting attitudes because there is no tolerance for differences in views between individuals with one another, which manifests itself in the form of behavior. Most adolescents have interpersonal conflicts, both with their families and with their peers. Usually, if the conflict cannot be resolved properly and is not quickly given any spiritual cultivation, such as in Christian religious education, then teenagers will take actions that lead to deviant actions, such as using illegal drugs, drinking alcohol, and so on, to express the emotions they have in dealing with unresolved conflicts. Because adolescents still have an unstable nature when dealing with conflict, it is possible for them to have a tendency to act aggressively in the surrounding environment, both individually and together with their peer group (Pohan, 2005; Putri, 2009; Heng et al., 2021).

Therefore, Christian religious education given to children from a young age can influence the growth of their faith, and this is also an action to prevent juvenile delinquency. Because children have been provided with Christian religious education and have a strong spiritual foundation, they are no longer easily swayed by the negative influences they will face in their teens. By looking at the background above, the authors hope that Christian religious education can influence the growth of a child's faith since the child is still at an early age and is currently in an educational institution (Keeley & Christanto, 2009; Revri, 2009; Heng et al., 2021).

The results of interviews conducted by researchers with several students at Sekolah Tinggi Teologi (STT) Periago allowed them to describe the tendency of Christian students who have different customs and cultures from their respective hometowns to often carry out acts of aggressive behavior. These can lead to suspicion of interpersonal conflicts that occur within them that they cannot handle properly and do not understand. Contextual Christian Religious Education for Students at STT Peirago like a less harmonious relationship with their parents, schoolmates, or lover, the thing that makes them feel more secure is being with a group of peers at their school. To express unresolved interpersonal conflicts, teenagers at the school usually choose a way to calm down or try to get pleasure by doing deviant actions, such as using alcoholic beverages and other actions with their group mates at school, and to express their emotions, they take to aggressive actions and are involved in things such as brawls, both between schools and outside schools such as those with street children and this even happens between regions. This is not accordance with the teachings of the Lord Jesus Christ because



it is suspected that there is a lack of teaching Christian Religious Education in these schools to Christian students. According to the results of interviews conducted by researchers with students at STT Periago, they often commit aggressive acts, and there are numerous Christian students who are involved in acts of aggression, which makes the authors interested in conducting research on the relationship between interpersonal conflict and tendencies of aggressive behavior in STT Periago students from the point of view of Christian religious education.

The researcher made a formulation and limitation of the problem so that the writing could achieve accuracy in the discussion. So, the formulation of the problem that was used as the object of the researcher was, "Is there a relationship between interpersonal conflict and tendencies of aggressive behavior in STT Peirago students in terms of Christian religious education?" This study aimed to determine the relationship between interpersonal conflict and aggressive behavior tendencies in STT Periago students in terms of Christian religious education, which is contextual due to differences in customs and culture,

Literature Review

Contextual Christian Religious Education in the Difference of Customs and Culture

To complete our understanding of the meaning of Christian Religious Education (CRE), which is contextual in terms of differences in customs and culture, let's look at what Warner C. Graedorf (1976) said, as follows: "CRE is a teaching and learning process that is Bible-based, Christ-centered, and dependent on the Spirit. Holy Spirit, who guides every person at all levels of growth through teaching today towards knowing and experiencing God's plan and will through Christ in every aspect of life and equipping them for effective ministry, which is centered on Christ the Great Teacher and commands maturity in the student" (Kristanto, 2006:17).

From Warner's definition above, according to Paulus Lilik Kristianto, in the Book of Principles and Practices of Christian Religious Education (CRE), there are three main aspects of CRE, namely: the description of CRE, aspects of its function, and aspects of its philosophy. CRE is a teaching and learning process based on the Bible, Christ-centered, and dependent on the power of the Holy Spirit. Learning means personal development toward maturity, while teaching means encouragement for effective learning.

Functional aspects of Christian Religious Education

CRE aims to equip each person for effective ministry by guiding them to all stages of growth through current teaching toward understanding and experience of God's plan and will through Christ in all area of life. The CRE approach addresses each person individually, much like Christ's ministry (John 1:43). In mentoring, the CRE performs the roles of a provider, promoter, and facilitator.

Aspects of Christian Religious Education Philosophy

CRE is a learning and teaching process that is centered on Christ, the Great Teacher, and gives commands to mature students. In conclusion, CRE Biblical must base itself on the Bible as the word of God, make Christ the center of its message, and lead to the desired result, namely the maturity of students. As God says in Colossians 2:6–7 and Ephesians 4:11–13.

There are several definitions of Christian Religious Education (CRE). This term comes from English Christian Religious Education, which some experts define as follows: Jerome (345–420) said CRE is education that aims to educate "souls" so that they become God's temples. "You shall be perfect, just as your Father who is in heaven is perfect" (Matthew 5:48).



Augustine (345–430) said CRE is education that aims to send students to grow in spiritual life, to be open to God's Word, and to gain knowledge of God's deeds through the Bible and other readings. All of this is necessary to obtain wisdom from God himself. Martin Luther (1483–1548) suggested that CRE is education that involves all church members, especially young people, so that they can study regularly and in an orderly manner so that they are aware of the sin and freedom that God has provided through Jesus Christ. Besides that, it equips them with various sources of faith so that they are able to take part responsibly in service to society, the state, and the church. John Calvin (2015) argued that CRE is church education that aims to mature God's people. In this regard, Calvin quotes Paul's writings in Ephesians 4:10. Homrighausen and Enklaar (2011) say CRE is education through which "all students, young and old, enter a living community of faith with God Himself, and by and in Him they are also sucked into the fellowship of God." His congregation that acknowledges and glorifies His name in all times and places. Clement Suleeman (2003) said CRE is an ecclesiastical ministry that "educates its members and prospective members to live a Christian life". As for some of the definitions of experts who explain Christian religious education, it means Christian education, and then it develops into "Christian Religious Education."

According to Homrighausen and Enklaar (2011), Christian Religious Education is accepted by "all students, young and old, entering a living communion of faith with God Himself, and in Him also being sucked into the fellowship of His Congregation, which recognizes and glorifies Him in all times and places". Christian Religious Education brings all students who believe in God into the fellowship of faith as a form of confession, wherever they are, not limited to time and place. In the lives of students or all believers, they glorify the name of the Lord Jesus. So that through the fellowship of faith, students experience maturity in the Lord Jesus. Furthermore, Campbell Wyckoff (1955) explained that "Christian Religious Education is education that makes everyone aware of God and His love in Jesus Christ, so that they can know their true selves and their circumstances, grow as children of God in Christian fellowship, fulfill the common call as disciples of Jesus in the world, and still believe in the Christian hope.

Based on the expert opinion above, it can be concluded that Christian Religious Education is one of the church's very important tasks in the fields of education (in the school and church environments) and teaching, which aims to guide, direct, and teach the basic teachings of the Christian faith to individuals (students). Christian religious education cannot be seen as a side job, but this work is a mandate from God that must be carried out by a teacher seriously and wholeheartedly as a service to God.

Basically, CRE is intended to convey the good news (euangelion: gospel), which is presented in two aspects: the aspect of the Triune God (God the Father, Son, and Holy Spirit) and His work, and the aspect of Christian values (Bahabol & Singal, 2020). Holistically, the development of CRE Competency Standards and Basic Competences in Elementary and Secondary Education refers to the Triune God and His work. An understanding of the Triune God and His work must be seen in Christian values that can be seen in students' daily lives.

Objectives and Functions in High School or University

The aim of Christian Religious Education (CRE) in high schools or universities is to introduce God the Father, Son, and Holy Spirit and His works so that students grow in their faith and believe in the example of the Triune God in their lives. Second, instill an understanding of God and His work in students so that they are able to understand and live it. Third, producing Indonesian people who are able to live their faith responsibly and have noble character in society. Fourth, creating a generation that loves one another and acts positively in every way. To complete the goal of Teaching Christianity in Schools, which is an effort of "discipleship" and at the same time "evangelism", the object of Christian Religious Education in Schools as written by Homrighausen and Enklaar (2011), the following will add to the discourse in understanding the objectives of teaching Christianity in the school: (1) Christian Religious



Education makes students respect themselves. (2) Christian religious education makes students more patient when facing trials. (3) Christian religious education makes students act better and love one another. (4) Teaching Christianity makes them responsible citizens. (5) Through the teachings of Christianity, it is hoped that they can learn to respect this world. (6) Teaching Christianity so that they can distinguish between good and evil values (7) Teaching Christianity so that they can relate their own experiences to the Christian philosophy of life. (8) So that they can become trustworthy people. (9), so that they learn to work together and help each other. (10) So that they always teach the truth. (11) That they have a positive attitude towards the events taking place around them and toward general historical developments. (12) With Christian religion lessons, so that they like to participate in celebrating Christian holidays in Christian fellowship.

There are several characteristics shown in the teaching of Christianity that make it very effective in achieving the ultimate goal of Christian education or teaching, as stated by Harry M. Piland, namely: first, the "incarnated" teaching. Incarnated is an abstract theological term, but it says what needs to be said about the teaching of the Bible or the teaching of Christianity. Its true meaning is that the word becomes flesh in the lives of Christian religion teachers and in the lives of class members. Second, teach by example. Most of what Jesus taught His disciples as the Great Teacher was through examples. He was a living example of what he wanted his followers to learn. One example: when the Lord Jesus taught about leadership, He began His ministry by preparing a cloth and a bucket of water and then washing the feet of the disciples, who called Him "Teacher" (John 13: 1–17). In other words, when Jesus taught, He always set an example or a role model first.

In the Book of Deuteronomy 6:1–9, it is a must to teach by example. His teaching must be "practiced" in concrete life, which can be seen, read," and imitated or emulated. "You shall also bind it as a sign on your hand, and it shall be a symbol on your forehead; and you shall write it on the doorposts of your houses and on your gates (Deuteronomy 6:8–10). Pay attention to the four key words in Christian teaching. All point to reality, a reality that can be seen and felt and that must be taught or conveyed to others. In teaching, apart from using teaching aids or learning media so that students can see and feel it, there must also be an example, because an example is more valuable than mere words.

Third, life-centered teaching. In this case Iris V. Cully (2012) suggests, "Christian teaching methods must be centered on life. The term "life-centered" is synonymous with "experience-centered". Current experience. The result is an intense interest in the present and clear plans for the future, but only a fragmented view of the past. Now the view of "life-centered view" acquires a deeper meaning through the understandings of existentialist theological experts and philosophies. It is existence, and not abstract existence, that matters. Existence consists of a totality, not from within itself, but from relationships with other people, and things. The other objectives of Christian Religious Education are to invite, help, and direct a person to know the real love of God in Jesus Christ, so that with the guidance of the Holy Spirit he or she will come into a living communion with God. This is expressed in his love for God and others, which is lived in his daily life, both in words and deeds as a member of the body of Christ.

Boehlke (2011) also quoted a statement by John Calvin (1509-1664) which explained the meaning and purpose of Christian Religious Education. Christian Religious Education is education that aims to educate all church children so that they are involved in studying the Bible intelligently as guided by the Holy Spirit. Christian Religious Education also aims to educate all the sons and daughters of the church so that they take part in services and understand the oneness of the church, and so that they are equipped to choose ways to manifest their devotion to God the Father and Jesus Christ in their daily work and to be responsible under sovereignty of God for His glory as a symbol of the thanksgiving of those who are chosen in Jesus Christ. Christian Religious Education is intended to increase spiritual



potential and shape people to become human beings who have faith and obedience to God and have noble character, including ethics, character and morals as the embodiment of religious education. Increasing spiritual potential includes recognizing, understanding and cultivating religious values as well as recognizing these values in individual or collective social life. From the various discourses above, it can be concluded that Christian Religious Education is a Christian spiritual guidance given to children in a Christian atmosphere which is the responsibility of educators, be they parents, community, educational institutions, schools and churches (Pearlman, 1986).

Tendency To Aggressive Behavior

Psychologically aggressive means tending (wanting to) attack something that is seen as something that disappoints, or hinders (Kamus Besar Bahasa Indonesia, 2017:12). Aggressive behavior, according to Sears (1996), is any behavior that aims to hurt other people; it can also be directed at feelings of wanting to hurt other people in a person. Yusuf (2006) says that aggression is attacking behavior both physically (non-verbal) and verbally (verbal). According to Berkowitz (2003:36), aggression is a behavior that is manifested in the form of "attacking" other parties with a specific purpose. Aggressive behavior can take the form of physical or non-physical (verbal or nonverbal) actions, directly or indirectly, individually or in groups, reactively or proactively, and actively or passively.

According to Abidin (2005), aggressiveness has several characteristics. The first, characteristic aggressive, is behavior that is harmful and hurts others. The second, characteristic aggressiveness is a behavior that is carried out by someone with the intention of injuring, hurting, and endangering other people, or, in other words, it is done intentionally. The third, characteristic aggression is not only done to injure the victim physically but also psychologically, for example, through insulting or blaming activities.

Aggressive, according to Murry (Hall & Lindzey, 2010), is defined as a way to fight very strongly, fight, injure, attack, kill, or punish other people. Or, in short, aggressive is an action intended to injure another person or damage someone else's property. What happens during a brawl is actually the aggressive behavior of an individual or group.

Aggressive behavior, according to Moore and Fine (Koeswara, 2001), is behavior that is violent, either physically or verbally, against other individuals or other objects. According to the Big Indonesian Dictionary, behavioral tendencies mean a desire or will that leads to doing something you want. Based on the explanation above, it can be concluded that the tendency for aggressive behavior is the individual's desire to fight both physically and verbally against other parties with a specific purpose.

Components of a Tendency to Aggressive Behavior

Buss and Durkee (in Edmunds & Kendrick, 1980) classify several components of aggressive behavior tendencies that can be used operationally to measure aggression as follows: (a) Assault: the desire to attack objects and the desire to attack people (b) Indirect aggression: the desire to spread gossip and the desire to joke or joke with a negative connotation (offensive). (c) Negativism: the desire to behave defiantly and the desire to refuse to cooperate (d) Verbal aggression: the desire to scream, scream, and swear (e) Irritability: readiness to anger includes a quick temper and easily provoked emotions. (f) Resentment: envy and hatred toward others. (g) Suspicion: mistrust; the extreme form of this suspicion is paranoia. These components are used as a reference in making a blueprint and measuring the tendency for aggressive behavior in students.



Aggressive Behavior Theories

Aggressive Behavior as Innate Behavior

Angelis (2005) writes that Sigmund Freud's theory holds that individual behavior is driven by two basic forces that are an integral part of human nature, namely aggressive behavior that comes from the instincts of living things, of which there are basically two kinds in humans: the instinct for life (*eros*) and the death instinct (*thanatos*). The life instinct consists of the reproductive instinct or sexual instinct and instincts aimed at maintaining life, while the death instinct has the goal of destroying individual life (Dayakisni & Hudaniyah, 2003).

In this theory, aggressive behavior is an expression of the death instinct. This instinct is the benchmark for explaining the existence of several forms of aggressive behavior, such as war or suicide. Freud believed that the death instinct, which can explain aggressive behavior, has cathartic properties or a tension release that can be detrimental to society (Baron & Byrne, 2005)

Aggressive Behavior as Learning Behavior

According to the theory of learning, aggressive conditions and behaviors towards other individuals are not instinctive but are acquired through learning. Sears et al. (1996) stated that the main mechanism that determines human aggressive behavior is the past learning process. Newborns show very impulsive and aggressive feelings. When his desire is not fulfilled, he will cry loudly, beat, and hit anything that is within reach. On its own, the baby is not aware of the presence of other people, so it will not be able to interfere with them intentionally. When this baby is aware of the presence of others, he will continuously release his anger and may direct it at them. But in adulthood, it will strongly control its aggressive impulses and only engage in aggressive behavior under certain conditions.

This development is due to the learning process. Learning through trial and error, moral teaching, special instruction, and personal experience through observation of others will help teach how to respond to the individual. Individuals also learn various forms of behavior that can be accepted by society by studying the consequences of their appearance (Sears et al., 1996; Bahabol & Singal, 2020; Wahyuni & Kadang, 2019). One of the figures in the theory of learning was Skinner, known for his theory of operant conditioning. According to this operant conditioning approach, behaviors that have a positive effect tend to be repeated, while those that have a negative effect are abandoned (Sears et al., 1996).

Aggressive behavior as a Social Learning Behavior

Social learning theory emphasizes the environmental conditions that make a person acquire and maintain aggressive responses. The basic assumption of this theory is that most individual behavior is obtained as a result of learning through observation of the behavior displayed by other individuals who become models (Dayakisni & Hudaniyah, 2003). First, aggressive behavior is an impulse that comes from outside. The view of aggressive behavior is not related to instincts but is determined by external events, in which the condition will cause a strong urge in a person to trigger the emergence of aggressive behavior. One theory from this group is the frustration-aggression theory pioneered by Dollard et al. (Baron & Byrne, 2005). This theory states that frustration causes various tendencies, one of which is the tendency for aggression, and aggression arises because of frustration. If frustration increases, then the tendency to engage in aggressive behavior will increase. The strength of the aggressive impulse caused by frustration depends on the magnitude of the expected satisfaction and cannot be obtained.



Second, aggressive behavior is cathartic behavior. According to this theory, the purpose of aggressive behavior is to catharsis (release tension) against the complexes pressed in the sense that feelings of anger can be reduced through the expression of aggression. The essence of the idea of catharsis is that when a person feels aggressive, the act of aggression he does will reduce the intensity of his feelings. This in turn will reduce its likelihood of acting aggressively (Sears et al., 1996).

Factors Causing a Tendency to Aggressive Behavior

According to Sears, Taylor, and Peplau (1997), adolescent aggressive behavior is caused by two main factors: attacks and frustration. Assault is one of the factors that most often causes aggression and appears in the form of verbal or physical attacks. The next aggressive factor is frustration. Frustration occurs when someone is hindered by something in achieving a certain goal, need, desire, appreciation, or action.

According to Berkowitz (2003), in his book entitled *Emotional Behavior*, it states that competition can also be a cause for the emergence of adolescent aggressive behavior. According to Koeswara (2001), the factors that cause adolescents to behave aggressively vary, so they can be grouped into social factors, environmental factors, situational factors, hormonal factors, alcohol, drugs (factors that come from outside the individual), and personality traits (factors that originate from within the individual), namely: First, social causes, namely: (1) Frustration is a situation that hinders individuals in trying to achieve certain goals they want; from frustration, aggressive feelings will arise. (2) Provocation, namely to negate the danger implied by the threat, namely by the perpetrator of the provocation, is seen as a threat that must be faced with an aggressive response. Look at the aggressive models. Movies and TV with violence can lead to aggression in a child; the more they watch violence on TV shows, the greater their level of aggression towards others; the longer they watch, the stronger the relationship.

Second, environmental causes Air pollution, bad smells, and noise are reported to cause aggressive behavior, but this is not always the case depending on various other factors, namely: (1) crowding, which increases the possibility for aggressive behavior, especially when irritation and frustration often arise because of it.

Third, situational causes There are four situational causes, namely: (1) The rise of sexuality, namely "light" porn movies, can reduce the level of aggression; "hard" porn movies can increase aggression. (2) Pain can lead to aggressive impulses, namely, to injure or harm others. The urge can then be directed at any target that exists. (3) Alcohol and drugs. There are indications that aggression is related to levels of alcohol and drugs. Subjects who received high doses of alcohol showed a higher level of aggressiveness compared to subjects who did not receive alcohol or received low levels of alcohol. Alcohol can weaken the drinker's self-control, so that the level of aggressiveness is also high. (4) Personality traits According to Baron (Koeswara, 2001), each individual will be different in how he determines whether to approach or stay away from aggressive behavior. There are some who have characteristics that lead them to distance themselves from violations. According to Sears et al. (1996), the main determinants of aggressive behavior are anger and the learning process of aggressive responses. This learning process can occur directly through aggressive responses or through imitation.

Interpersonal Conflicts

Interpersonal conflict can support or threaten a relationship depending on how it is resolved. Interpersonal conflict can help a person to clarify and change his expectations of a relationship and his conception of himself and the other party. On the other hand, interpersonal conflicts with non-constructive decision-making will make the atmosphere hotter through mutual



reproaches, and this situation certainly threatens the continuity of a relationship (Sears et al., 1996). Interpersonal conflict is a condition generated by conflicting forces between two people. These forces have their source in man. The term interpersonal conflict itself is translated in several ways, namely as dissent, competition, and hostility. Differences of opinion do not always mean differences in desires. Because interpersonal conflict stems from desire, differences of opinion do not always mean conflict. Competition is closely related to interpersonal conflict because, in a competition, two people want the same thing but only one may get it. Other figures, Stoner and Wankel (1988), state that interpersonal conflict consists of the behavioral interaction of two or more individuals, groups, or larger social systems that have conflicting goals.

Fincham and Bradbury (1991) and Peterson (1983) in Sears et al. (1996) suggest interpersonal conflict is a process that arises when the actions of one person are disturbed by the actions of other individuals. Meanwhile, according to Rostiana (1999), interpersonal conflict refers to a situation of conflict between the forces that exist in the individual himself as well as between individuals and other parties in the presence of triggers in the form of certain stimuli. Joseph A. Devito (2004: 312) suggests that "interpersonal conflict refers to a disagreement between or among connected individuals: close friends, lovers, and family members", Interpersonal conflict can be interpreted to mean a disagreement between individuals who are related to each other, for example, close friends, lovers, or family members.

Thus, for a situation to be referred to as interpersonal conflict, there must be at least two parties: each party mobilizes energy to achieve a certain goal, an object, or a certain desired situation, and each party considers that the other party is an obstacle or threat to him in terms of achieving that goal (Winardi, 2004). Interpersonal conflict is a conflict that arises when two or more people experience disagreement. These disputes can be caused by minor misunderstandings or as a result of unequal goals, values, attitudes, or beliefs (Weiten et al., 2006).

From the various opinions of experts above regarding the definition of interpersonal conflict, it can be concluded that interpersonal conflict is a conflict that occurs between two or more people and that occurs in individuals when conflicts arise in the form of influences from within and outside the self.

Types of Conflict

According to Luthans (2005), conflict consists of three types, which will be explained as follows: (a) Interpersonal conflict Interpersonal conflict arises between two individuals. This conflict can form between co-workers, friends, family members, or between supervisors and employees. (b) Individual-Group Conflict (Individual-Group Conflict) Intergroup conflict arises when the needs, goals, and expectations of an individual differ from those of the group. (c) Conflict between groups (group conflict). Intraorganizational conflict or intergroup conflict arises between two or more groups.

Dimensions and prepositions regarding interpersonal conflicts interpersonal conflicts

Sadli (1986) in Rostiana (1999) suggests 3 kinds of dimensions of interpersonal conflict, namely: (a) interpersonal reaction against (marked by disobedience and self-confidence); (b) compliant interpersonal reactions (marked by the characteristics of giving in and leaving decisions to others). (c) Reactionary interpersonal detachment (marked by the characteristics of the attitude, namely: taking a distance, not wanting to get involved with other people, and being selective in choosing friends). These dimensions are used as a reference in making blueprints and measuring interpersonal conflict in students.



There are three prepositions put forward by Shantz and Hartup (1992) regarding interpersonal conflict and the process of development in a relationship in adolescents, namely: (a) Conflict provides a perspective on the differences between the various relationships in which adolescents participate and the functional relationships between them. (b) The conflict process is something that is integral to developmental adaptation, both for the individual adolescents themselves and for other adolescent individuals in which they are involved. (c) Conflict in intimate relationships contributes directly or indirectly to the development of psychosocial competence and health during adolescence. It appears that understanding the conflict process in adolescence can explain the adaptation of a relationship to individual change as well as the development of skills in managing conflict.

Impacts of Interpersonal Conflict

At first glance, interpersonal conflict can have a negative impact, but if the conflict can be resolved, the conflict can also have a positive impact, as stated by Eggert and Falson (2008: 12–13) regarding the positive impacts of conflict. Second, interpersonal conflict increases creativity and change as a solution to overcome the differences between the parties involved. Third, interpersonal conflict promotes the development of interpersonal skills as each individual seeks to relate despite the differences between them. Fourth, interpersonal conflict increases mutual understanding of differences in values, aspirations, and culture. While the negative impact of interpersonal conflict includes: (a) that it can cause stress on the parties involved; (b) Conflict can lead to lower interaction between the parties involved. (c) Status and ego are more important than reason and reality. (d) Conflict can hinder activity and productivity.

Strategies for Managing Interpersonal Conflict

Strategies in managing interpersonal conflict according to Devito (2004) are as follows:

- a. Avoidance and active resistance. Avoidance relates to actual physical avoidance, eg leaving a room. Instead of avoiding the subject matter, play an active role in the interpersonal conflicts you face. Be an active speaker and listener and be responsible for your every thought and feeling.
- b. Forcing and talking. Most people do not confront the issue but instead impose their positions on others, both physically and emotionally. The real alternative is to talk and listen. Openness, empathy, and a positive attitude are a great start.
- c. Blame and empathy. When we blame someone, there is a certain intention in that person. It's not the behavior that's at fault but the blame on the person. This will not solve the problem, try to empathize. Feel what other people feel and try to see situations like that person. Understand why other people perceive the situation differently.
- d. Silence and facilitate open expression. Silence here is a technique of dealing with conflict by silence the other person, sometimes while crying. This method will not explain and resolve the conflict. Make sure that everyone is allowed to express himself freely and openly, without anyone feeling inferior or superior.
- e. Gunnysucking and focusing on the present. Gunnysucking is a term that means saving existing complaints so they can appear at another time. If this is done, the problem cannot be resolved, resentment and feelings of hostility will arise. Focus the conflict in the here and now and focus the conflict on the person in question, not on the mother or friend.
- f. Manipulation and spontaneous. Manipulation means that individuals avoid open conflict and try to hide conflicts by continuing to behave pleasantly. Instead, express feelings spontaneously. Interpersonal conflict is not looking for winners and losers, but understanding from both sides.
- g. Personal rejection and acceptance. In personal rejection, love and affection are used. One would behave coldly and indifferently so that the other party would feel guilty. Instead, express positive feelings toward others. Whatever conflict is faced is not to be regretted by not saying what you want to say because we love that person.



- h. Oppose. Fighting from below (or from behind) will only add to the problem. Bring the conflict to an area where the opponent can understand and resolve it. Remember, interpersonal conflict is not about winning and losing, but about solving problems and strengthening relationships.
- i. Argumentative and verbal aggressive. Verbal aggression is a way to win arguments by causing psychological pain by attacking other people's self-concept, for example their background, physical appearance, and so on. Argumentative is the willingness to argue about a point of view, express thoughts from a point of view.

Factors Affecting Interpersonal Conflicts

According to Luthans (2005), there are four factors that influence interpersonal conflict, namely: (a) Attitudes. Many people view conflict as something bad and destructive, so they avoid anything related to dealing with conflict situations. However, conflicts cannot be resolved unless the parties involved know about them. (b) Perceptions. According to Lulofs (1994), perception, namely the process of recognizing the meaning of what we see or hear, is the essence of determining and influencing conflict. One other definition of conflict put forward by Sessa (1994), namely conflict, is the "verbalization of our perceptions" (in Luthans, 2005). Perception is important because people respond to one another in terms of how they evaluate a situation. Misperceptions can escalate situations that do not endanger the conflict or interfere with the resolution of the conflict. (c) Control or Power Balance Another factor influencing conflict is the degree to which individuals perceive themselves to be losing control of a situation, thereby causing an imbalance of power. (d) Outcome Importance Interest in the outcome, namely the degree to which we feel that we are losing control over issues that are important to us in determining whether conflict will arise,

Research Methodology

Research Techniques

This research includes field studies and correlation research. This research was carried out directly in the field, and there was no manipulation of the research variables (Tanasyah et al., 2022; Putrawan et al., 2022). This research is also called correlation research because in this study it intends to find a relationship between interpersonal conflict and aggressive behavior tendencies in terms of Christian religious education. While the identification of research variables is the independent variable, namely interpersonal conflict with aggressive behavior tendencies, and the dependent variable, namely Christian religious education,

The research subject is an important thing that must be determined before the research activities are carried out. In determining research subjects, the thing that must be considered is the research population. The population is the total number of individuals intended to be investigated (Hadi, 2004; Sugiyono, 2013). The population used in this study was all STT Periago students, totaling 60 students, and using the Morgan table to get a minimum sample of 30 students. The reason why taking a sample of STT Periago students and having interpersonal conflicts with the environment and with friends who are new to adapting, if these interpersonal conflicts cannot be resolved properly, is likely to trigger acts of tendencies in behaving aggressively, and things happen because of the lack of instilling Christian religious education in these students, either from their parents, schools, or the surrounding church environment.

Table 1: Research Population of STT Periago Students

Nu	Programs	Amount
1	S1 Theology	35



2	S1 Christian Religious Education	16
3	S2 Christian Religious Education	5
4	S2 Theology	4
Total		60

Sampling is part of or representative of the population studied. In this study, the sampling technique used is proportional random sampling. Proportional means that the sampling for each class is determined to be balanced or proportional to the number of subjects from each class, which is obtained from the Morgan table. Random means assuming that all subjects have the same right to have the opportunity to be selected as a sample. The sample was determined in this study using a lottery (Arikunto, 2006).

Table 2: Distribution of Research Samples

Nu	Programs	Population	Sample
1	S1 Theology	35	$35/60 \times 30 = 16,9$ rounded up to 3 17
2	S1 Christian Religious Education	16	$16/60 \times 30 = 8$
3	S2 Christian Religious Education	5	$5/60 \times 30 = 2,5$ rounded up to 3
4	S2 Theology	4	$4/60 \times 30 = 2$
Amount		60	30 students

Data Collection

The method of data collection is one that plays a very important role in a study because it will affect the merits of a study. The data collection method in this study is a quantitative method. The scale used by researchers is in the form of a Likert scale, where the scale reveals the attitudes of respondents in the form of answers or statements (Subana & Sudrajat, 2009). Which are then grouped into favorable and unfavorable statements, each of which is provided with five alternative choices with the following assessments:

Table 3: Alternative Answers or Responses to the Statements Given

Answer	Alternative Answer	
	Favorable	Unfavorable
Strongly Agree	5	1
Agree	4	2
Doubtful	3	3
Don't Agree	2	4
Strongly Disagree	1	5

Validity and Reliability Test

According to Azwar (2001: 52), validity is the accuracy and reliability of measuring instruments in carrying out their measuring functions. Item analysis aims to select items whose measuring function matches the test's measuring function as desired. Testing the item analysis is done by calculating the correlation coefficient of each item score with the overall score obtained from the individual. The correlation technique used for item analysis testing is the Pearson Product Moment Correlation Formula, with the following formula:

Information:

R_{xy} : Koefisien Korelasi

n : Number of respondents

$\sum X$: Number of item score

$\sum Y$: Total number of items



In testing the validity of the scale of interpersonal conflict with a tendency to aggressive behavior in the review of Christian religious education, researchers used the computer-aided programme SPSS version 17.00 for Windows.

The definition of reliability in Syaifudin Azwar (2001: 111) refers to the confidence or consistency of measurement results, which implies how high the accuracy of measurement is. One of the characteristics of a good-quality measuring instrument is reliability, which is able to produce a careful score with small measurement errors. To find out whether the item is reliable or not, its reliability needs to be estimated, and the technique used in the estimation of reliability is the Alpha-Cronbach technique, with the formula:

$$\alpha = \left[\frac{k}{k-1} \right] \left[1 - \frac{\sum Si}{St} \right]$$

Information:

- α = Alpha reliability coefficient
- k = Number of items
- $\sum Si$ = Total variance score of each item
- St = Total score variance

Reliability coefficient (r_{xx}) is in the range of numbers from 0 to 1.00. The higher the reliability or close to 1.00 means the measurement is more reliable, and vice versa, the lower the reliability or close to 0 and the less reliable. To make it easier to estimate reliability, in this study using computer assistance with SPSS program version 17.00 for windows.

Result and Discussion

Research Preparation

Before conducting the study, the author discussed the aims and objectives of the study with the staff at STT Periago. After obtaining permission and observing all ethical aspects of the study from the STT Periago, based on the agreed day and time, the researchers spread the scale on January 7, 2019. The constraints obtained, namely the lack of interest of students to fill the scale distributed by researchers, mean that the researchers needed to explain in detail why new students want to fill the scale. Data analysis in this study was conducted to determine whether there is a relationship between interpersonal conflict and aggressive behavior tendencies in terms of contextual Christian religious education in Christian students with different customs and cultures in the school, using the bivariate correlation coefficient formula.

Reliability Test

A reliability test on interpersonal conflict instrument with tendency of aggressive behavior reviewed from Christian religious education was made in this study using Alpha Cronbach technique with SPSS version 17.00 for Windows. Based on the analysis results, a reliability coefficient of 0.888 was obtained on the scale of interpersonal conflict with a tendency to aggressive behavior, and a reliability coefficient of 0.902 was obtained for Christian religious education. These results indicate that interpersonal conflict with aggressive behavior tendencies in the review of Christian religious education is reliable and allows it to be used as a measure of research.

Research Data Analysis Methods

The method of data analysis used in this study was based on the objectives and hypotheses of the study. The hypothesis used was a statistical one. The data analysis technique used was



a bivariate correlation analysis, whose processing is assisted by SPSS version 17.00 for Windows. The description hypothesis states that there is a relationship between interpersonal conflict and aggressive behavior in the study of contextual Christian education.

Discussion

Based on the results of data analysis using bivariate correlation, it can be seen that the value of the correlation coefficient between interpersonal conflict and a tendency to aggressive behavior is $r_{xy} = 0.868$ and $p = 0.000 < 0.05$. It can be concluded that there is a positive relationship between interpersonal conflict and a tendency to aggressive behavior in terms of the Christian religious education of STT Periago students. This is in line with what was said (Purwoko, 2006). In the previous study, we obtained data showing that 92% of students have and are experiencing interpersonal conflict, including conflict of ideas or opinions, feuds, and physical conflict. Meanwhile, 65% of students let the conflict run its course, and 23% of students tried to resolve it in various ways. Conflict resolution efforts made by 73% of respondents were dissatisfactory because they did not end positively, which ultimately led to aggressive behavioral tendencies in students such as having a grudge, not greeting, and being hostile to others due to the lack of Christian religious education instilled in these students. This caused a tendency to aggressive behavior and interpersonal conflicts that cannot be resolved by the way of teaching of the Lord Jesus Christ. Because the correlation between interpersonal conflict variables and a tendency to aggressive behavior in terms of Christian education variables of $r_{xy} = 0.868$ and $p = 0.000 (0.05)$ has a strong relationship,

Based on the phenomenon observed by the authors, it is suspected that interpersonal conflicts between students that occur due to a state of difference in customs and culture can affect students, causing a tendency in them to behave aggressively due to a lack of understanding of Christian religious education at universities or high schools.. Because the results can have a strong relationship, it turns out that interpersonal conflicts with a tendency to aggressive behavior greatly affect students positively if the Christian education obtained by students is well understood by them.

STT Periago is one of the theological universities in Jakarta, established in 1985 under the auspices of the Pelita Kasih Nusantara Ministry Foundation (Yayasan Pelayanan Pelita Kasih Nusantara), which participates in providing and overcoming the need for spiritual services for Christian communities or churches in the country. The purpose of STT Periago is to educate the Christian nation or community in the mental and spiritual fields through curricula and methods that are arranged in such a way as to produce theological scholars (the field of clergy and Christian teachers) who can face and overcome challenges in the current era of globalization. In addition to the above, STT Periago also simultaneously embodies the Great Commission of the Lord Jesus, as written in the Gospel of Matthew 28:19–20, which states "Go and make disciples of all nations and baptize them in the name of the father, the son, and the Holy Spirit, and teach them to do everything I have commanded you".

Conclusion

Based on the results of the data analysis, it can be concluded that there is a significant relationship in a positive direction between interpersonal conflict and the tendency in terms of contextual Christian religious education among STT Peago students who have different customs and cultures. The direction of a positive relationship indicates that the higher the interpersonal conflict with the tendency of aggressive behavior of a student, the higher the student who does not understand Christian religious education, and vice versa, the lower the interpersonal conflict with the tendency of aggressive behavior of students, the lower the



student who has different customs and cultures and does not understand contextual Christian religious education.

Acknowledgments

Based on the results of the research above, several suggestions can be considered, namely, that for other researchers who wish to conduct research related to Christian religious education, it is advisable to conduct research other than interpersonal conflicts with aggressive behavior tendencies, such as self-concept with perceptions, work stress, and achievement motivation, so that this can provide additions to the development of Christian religious education.

Second, for Sekolah Tinggi Teologi Periago, because interpersonal conflicts with tendencies toward aggressive behavior in terms of Christian religious education are expected for students, if they have interpersonal conflicts that lead to acts of aggressive tendencies, Christian religious education should really be understood so that students can resolve interpersonal conflicts. What they received was in accordance with the teachings of the Lord Jesus Christ, and they were encouraged to pray to Jesus Christ so that they would not commit aggressive acts in their daily life. In addition, the authors would like to thank the Sekolah Tinggi Teologi Indonesian and Sekolah Tinggi Teologi Moriah for supporting and completing this research.

References

- Abidin, Z. (2005). *Penghakiman Massa*. Jakarta: Erlangga.
- Anantasari. (2006). *Menyikapi Perilaku Agresif Anak*. Yogyakarta: Kanisius.
- Angelis, B.D. (2005). *Percaya Diri: Sumber Sukses dan Kemandirian*. Trans. Baty Subakti. Jakarta: Gramedia Pustaka Utama.
- Arikunto, S. (2006). *Prosedur Penelitian Suatu Pendekatan Praktik*. Edition 6. Jakarta: Erlangga
- Atkinson, R.L., Atkinson, R.C. & Hilgard, E.R. (1999). *Pengantar Psikologi Jilid 2*. Edition 8. Jakarta: Erlangga.
- Azwar, S. (2001). *Metode Penelitian*. 1st Edition. Yogyakarta: Pustaka Pelajar.
- Baron, R.A. & Byrne, D. (2005). *Psikologi Sosial*. Jilid 2. Edition 10. Jakarta : Erlangga.
- Bahapol, E., & Singal, Y. (2020). Mendidik Untuk Kehidupan Berdasarkan Kompetensi Guru Kristen Di Indonesia (Education For Life Based On Christian Teacher Competence In Indonesia), *QUAERENS: Journal of Theology and Christianity Studies*, 2(1), 62-85.
- Berkowitz, L. (2003). *Emotional Behavior*. Jakarta: CV. Taruna Grafica.
- Boehlke, R. (2011). *Sejarah Perkembangan Pikiran dan Prakten Pendidikan Agama Kristen dari Plato Sampai Ig*. Jakarta: BPK Gunung Mulia.
- Calvin, Yohanes. (2015). *Institutio Pengajaran Agama Kristen*. Jakarta: BPK Gunung Mulia.
- Cully, I.V. (2012). *Dinamika Pendidikan Kristen, terjemahan P. Siahaan dan Stephen Suleeman*. Jakarta: BPK Gunung Mulia.



- Dayakisni, T. & Hudaniah. (2003). *Psikologi Sosial*. Malang: UMM Press.
- Devito, J.A. (2004). *Essentials of Human Communication*. London: Pearson Education.
- Edmunds, G. & Kendrick, D.C. (1980). *The measurement of human aggressiveness*. New York: Halsted Press.
- Eggert, M.A. & Falzon, W. (2008). *The Resolving Conflict Pocketbook*. Sydney, NSW: Management Pocketbooks.
- Gunarsa, S.D. & Gunarsa, Y.S.D. (2008). *Psikologi perkembangan Anak Dan Remaja*. Edition 13. Jakarta: BPK Gunung Mulia.
- Hadi, S. (2004). *Metodologi Research*. Yogyakarta: Andi.
- Hall, C.S. & Lindzey, G. (2010). *Psikologi Kepribadian 2: Teori-Teori Holistik (Organismik-Fenomenologis)*. Yogyakarta: Kanisius.
- Heng, P. H., Lathiihah, S. & Hutabarat, F. (2022). Relationship Between Spiritual Well-Being And Quality Of Life Of University X Students During Covid-19, *QUAERENS: Journal of Theology and Christianity Studies*, 3(2), 173-189.
- Heng, P.H., Nelwan, D.G. & Lathiihah, S. (2021). Overview Of Psychological Well-Being And Forgiveness Of Christian Youth In North Sumatera, *MAHABBAH: Journal of Religion and Education*, 2(2), 93-111.
- Homrighausen, E.G. & Enklaar, I.H. (2011). *Pendidikan Agama Kristen*. Jakarta: BPK Gunung Mulia.
- Hurlock, E.B. (2004). *Perkembangan Anak Jilid 2*. Edition 6. Jakarta: Erlangga.
- Kartono, Kartini. (2002). *Psikologi Umum*. Bandung: Sinar Baru.
- Keeley, R.J. & Christanto, L. (2009). *Menjadikan anak-anak kita bertumbuh Dalam Iman*. Yogyakarta: Andi.
- Kementerian Pendidikan dan Kebudayaan Nasional. (2017). *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka.
- Kristanto, P.L. (2006). *Prinsip dan Praktek Pendidikan Agama Kristen*. Yogyakarta: ANDI.
- Koswara, E. (2001). *Teori-teori Kepribadian Edisi II*. Bandung : PT Eresco.
- Lestari, F.P. (2008). *Perbedaan Problem Focused Coping dan Perilaku Agresif ditinjau dari Jenis Kelamin*. Skripsi. Yogyakarta: Universitas Islam Indonesia.
- Luthans, F. (2005). *Organizational Behaviour*. 10th edition. New York :McGraw-Hill International Editions.
- Lova, C. (2019). *Tawuran Berujung Korban Tewas di Kemayoran, Empat Pelajar Ditangkap*, Ed. Ambaranie Nadia Kemala Movanita. *Kompas.com*.
- Paranoan, M. (1995). *Psikologi Pendidikan Keluarga*. Rantepao: Sulo.
- Pearlman, M. (1986). *Penyelidikan Anak*. Malang: Gandum Mas.



- Pohan, V.G.R. (2005). *Pemecahan Konflik Interpersonal Pada Remaja yang Populer*. Medan: Universitas Sumatera Utara.
- Putrawan, B.K., Sutrisno, Saron, T.B., Lumingkewas, M.S. & Iswahyudi. (2022). Spiritual Development with Changes in the Social Behavior of Christian Prisoners, *Pharos Journal of Theology*, 103(2), 1-15.
- Putri, E. (2009). *Hubungan antara Konflik Interpersonal dengan Kecenderungan Perilaku Agresif Pada Pekerja Anak Informal di Rumah Singgah Anak Karunia*. Skripsi. Jakarta timur. Universitas YAI.
- Revri, R. (2009). *Hubungan Pola Penggunaan Waktu Dengan Kenakalan Remaja Di Kelurahan Kota Matsum II Kecamatan Medan Area Kotamadya Medan*. Skripsi. Medan: Universitas Sumatera Utara.
- Rostiana (1999). Deskripsi dan dinamika konflik pada Boundary Role Person. *Arkhe: Jurnal Ilmiah Psikologi*, 4(7). Jakarta: Fakultas Psikologi Universitas Tarumanegara.
- Sarlito, W.S. & Eko, A.M. (2009). *Psikologi Sosial*. Jakarta: Salemba Humanika.
- Sears, D.O., Freedman, J.L. & Peplau, L.A. (1996). *Psikologi Sosial Jilid 2*. Jakarta: Penerbit Erlangga.
- Stoner, J.A.F. & Wankel, C. (1988). *Management*. Englewood Cliffs, New Jersey: Prentice Hall Inc.
- Subana, M. & Sudrajat, S. (2009). *Dasar-dasar Penelitian Ilmiah*. Bandung: CV. Pustaka Setia.
- Sugiyono. (2013). *Metode Penelitian Kuantitatif, Kualitatif, dan Tindakan*. Bandung: Alfabeta.
- Suleeman, C. (2003). *Ajarlah Mereka Melakukan – Kumpulan Karangan Seputar Pendidikan Agama Kristen*. Jakarta: BPK Gunung Mulia.
- Sutrisno., Suhadi, J., Naibaho, D., Putrawan, B.K. & Bulan, S.E. (2023). Lecturers' understanding on Bible doctrine: An Indonesian Pentecostal Perspective. *Pharos Journal of Theology*, 104(2), 1-16.
- Tanasyah, Y., Sutrisno, G., & Putrawan, B.K. (2022). *Metode Penelitian Teologi & Pendidikan Agama Kristen*. Tangerang: Moriah Press.
- Wahyuni, S., & Kadang, Y.K. (2019). Mendidik Anak (Educating Children), *QUAERENS: Journal of Theology and Christianity Studies*, 1(2), 122-143.
- Winardi, J. (2004). *Manajemen Perilaku Organisasi*. Jakarta: Kencana Prenada Media.
- Weiten, W., Lloyd, M.A., Dunn, D.S. & Hammer, E.Y. (2006). *Psychology Applied to Modern Life*. Wadsworth: Cengage Learning.
- Wyckoff, D.C. (1955). *The task of Christian education*. Louisville, Kentucky: Westminster Press.
- Yusuf, L.N. Syamsu. (2006). *Psikologi Perkembangan Anak & Remaja*. Edition 7. Bandung: Remaja Rosda Karya.



Conflict of Interest Statement: *The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*



This article is open-access and distributed under the terms of the Creative Commons Attribution Licence.
The use, distribution or reproduction in other forums is permitted, provided the original author(s) and the copyright owner(s) are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms.