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INTERNATIONAL CONFERENCE
ON CHRISTIAN EDUCATION



Christian Education in Digital Technology Era: Challenges and Opportunities

June 4th, 2022



UPH PRESS

ISBN : 978 - 602 - 5859 - 17 - 5 (PDF)

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**Christian Education in
Digital Technology Era:
Challenges and
Opportunities**

June 4th, 2022



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Christian Education in Digital Technology Era: Challenges and Opportunities

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ISBN: 978-602-5859-17-5 (PDF)

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Additional copies of this publication are available from

UPH Press
Building C, 3rd floor
Universitas Pelita Harapan
Lippo Village, Karawaci
Tangerang 15811
Indonesia
+6221 5460901
+6221 5460908 (Fax)

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Welcome from the Rector of Universitas Pelita Harapan



Shalom and gratitude be to our Lord Jesus Christ! It is because of His love and mercy; we can gather together here in this event.

We are now in the end of the pandemic, where more than two years unprecedentedly we were forced to move to virtual education and embrace digital technology. Out of the millions of educators in Indonesia, both in primary, secondary, and higher education, quickly must learn and implement online teaching and learning. Every educator is required to adapt to various digital learning media, suddenly digital technology is not only a tool but the environment where we are living and interacting with one another.

Not only do the schools have to provide the system to support virtual learning, but educators also have to be equipped to design instructions that fit with the virtual setting. This need eventually triggers various parties to adapt, move, and innovate. Educators use a variety of media as a virtual meeting bridge with students. Not satisfied with just meeting virtual, educators also make some innovations by using other features and exploring any applications that will help provide creative materials and teaching materials.

However, despite of all the improvements and innovations in delivering teaching and learning in digital technology setting, there are many obstacles and challenges. The question remains, are students learning effectively? Especially for Christian educators, we need to keep asking the question, whether we have faithfully and effectively carried the mission of Christ-centered education, facilitating holistic transformational education in this digital technology era?

Christian education must consciously be aware of the current educational challenges while embracing the opportunities through the rapid development of digital technology. We should continuously ponder how to be faithful to our calling as Christian educators in this era of disruption. We should strive to be an exemplary institution in presenting Christian education during the fast-changed of digital technology. We believe that every technological progress is the fruit of cultural mandate to advance humans' life, fostering life given by God. On the other hand, Christians are also aware with our fallen nature, that there is a possibility of missing the point in any good effort that we are trying to do. Further as human beings, are we going to develop holistically if education is reduced by totally virtual learning? These are some questions that we need to keep thinking and discussing.

UPH, especially Teachers College, is grateful that we can host the first International Conference of Christian Education, especially inviting best panelist speakers to inspire us. We hope that through the ICCE event, there will be a forum for us, educators and practitioners of Christian education, to discuss the opportunity and challenges of doing our mission in the midst of such rapid technological advances. We also hope that this event will encourage us that amid various challenges that exist, God is faithful in sustaining us thus giving us hope to embrace the opportunities that are wide open to further our service to provide a quality, holistic, and transformational education.

Finally, enjoy the conference, Lord Jesus bless you.

Dr. (Hon.) Jonathan L. Parapak, M.Eng.Sc.

Welcome from the Dean of Faculty of Education, UPH



Today what is happening in the classroom is different from practices before the pandemic. Changes will continue to occur, especially with the advancement of digital technology, which will become increasingly sophisticated. The interaction of education with technology is inevitable. As Christian educators, we embrace digital technology development. We believe students as the Image of God, and the purpose of educating them is to see them flourish with creativity and innovation for the development of human civilization. However, every technological development that brings about good changes may unwittingly change something essential. For example, now we cannot escape from digital technology. It is ubiquitous; from communication, working, shopping, and many more, all are on the digital platform. It has changed the way we interact with one another. To what extent has it changed us? How can Christian education embrace but also be aware of these?

That is the background of the International Conference on Christian Education with the theme, Christian Education in Digital Technology Era: Challenges and Opportunities. Christian educators must continue discussing this topic to carry out our mission faithfully. Continuously we need to learn and relearn to prepare our students well and be ready to embrace their future as disciples of Christ.

UPH Teachers College is very grateful for the cooperation with various parties, ACSI Indonesia and Australia, and Bandung Theological College, which made this first international conference possible. Likewise, we are blessed with the plenary speakers who are experts in their fields and will share their research and insights. We hope that all the presenters and participants will benefit most from this event. The committee has worked very hard to prepare for this event and we hope that by the end of the conference, the conversation will not stop. Let us continue strengthening Christian education in Indonesia through this forum, and we will meet again at the following conferences.

In the end, as our God has led all the preparation for this conference to take place, let His wisdom guide our conversation! All praise and glory be to God alone!
God bless.

Oh Yen Nie, S.E., M.Ed.

Welcome from the Head of Bandung Theological Seminary



The ever-evolving world is a part of the Cultural Mandate or the Creation Mandate, which is revealed in Genesis 1:28. Therefore, we should respond to the development of digital technology critically and positively for Christian education in various contexts.

We are grateful for the first International Conference on Christian Education (ICCE) today, June 4, 2022, as the result of the collaboration between the Faculty of Education UPH, ACSI Indonesia, ACSI Australia, Indonesian Christian Education Council, and Bandung Theological Seminary (STTB), to study the opportunities and the challenges of Christian education in digital era, by involving the experts from within and outside the country as the speakers.

Thank you, especially for the willingness of Mr. David Smith (from Calvin University, US), Mr. Darren Iselin (from ACSI Australia), and Mr. Agus Susanto (from ACSI Indonesia), as the speakers, and for all the committee from the Faculty of Education UPH who has been working hard to prepare this conference.

Hopefully, all the opportunities and the challenges in Christian education in the digital era that are studied through this conference will equip fellow educators with more comprehensive and sharper insights from the biblical point of view, so that the purpose of Christian education which is to produce Christian leaders who have a good spirituality, high competence, and strong dedication, can be more realized through this conference.

Welcome to this conference. God bless you!

Sutrisna Harjanto, Ph.D.

Welcome from the ACSI Indonesia National Director



Dear ICCE presenters and participants.

The development of digital technology is rapidly changing the order of human life—which is also developing so swiftly as well. There are those who agree and follow the speed of development, accept it for granted, and even get involved in the development. Still, not a few are also indifferent to it, disagree and refuse to use digital technology for all kinds of reasons that are indeed or are made in accordance with their choice of decision. In addition, there are those who try to be neutral ("wise"), by looking at digital technology such as a double-edged sword or fire which can be used either for good or evil purposes. We have already seen practical examples of these two possible uses of digital technology everywhere.

What about us as Christians? Specifically Christian educators? The term of Christian educator, this can be viewed narrowly or broadly. In a narrow sense, some categorize Christian educators as those who work as teachers or lecturers. But we can also see it from a broad sense, that Christian educators are anyone who has the responsibility to educate, direct, and give vision to other people or the surrounding community. And this means that all Christians are actually educators, because Christians are followers of Christ, and Christ has assigned a role to us, Christians, as salt and light of the world. This means that we as Christians must be a flavor for the world and be a statement of God's truth to the world as well.

I represent Christian schools and Christian educators who are members of the ACSI Indonesia organization. I herewith also welcome all the speakers and participants of 2022 International Conference on Christian Education. This conference is organized by Universitas Pelita Harapan in collaboration with several Christian education organizations including ACSI. I hope that this conference can continue in the future and there will be more Christian educational organizations including churches, and synods, to be able to collaborate, like what is stated by ACSI's motto: Stronger Together, for us to be strong together, as one body of Christ. Let's salt the world more and bring light to the world. I hope that through this ICCE more and more people who work as Christian educators will grow and more Christians in general will be more aware of their calling and will realize that we are all educators, tasters, and proclaimers of God's truth, who need to be equipped and strengthened at all times. Especially through the theme of the 2022 ICCE: "Challenges and Opportunities for Christian Education in Digital Technology Era."

Finally, congratulations to UPH for initiating the first ICCE in 2022. Let us be those who wait on the Lord so that we may gain new strength, like an eagle that soars with the power of its wings, we run and do not become listless, we walk and do not grow weary (Isaiah 40:31).

Thank you, God bless us all.

Agus Susanto, Ph.D.

Welcome from the Chairman of the 1st ICCE UPH 2022 Committee



Shalom Aleichem, gratitude be to our Lord Jesus Christ, because of His love and favor, we can gather in this conference. It is such an honor for me to welcome you to the 1st International Conference on Christian Education (ICCE) UPH 2022, with the main topic, “Christian Education in Digital Technology Era: Challenges and Opportunities.”

The rapid development of science and technology in today’s digital technology era encourages the emergence of various educational innovations based on learning technology, making it easier for educators and students to access multiple educational contents. This is marked by the ease of obtaining access to information and internet connection speeds. The Covid-19 pandemic has increasingly encouraged the emergence of various forms of digital learning media globally. This unavoidable pandemic requires school administrators’, education providers, educators, and students to be able to adapt to changes in learning patterns from face-to-face learning to online learning. An education system that combines digital technology with the learning process will open opportunities and challenges as real implications of the transformation and paradigm shift of education in the digital technology era, including Christian education in it. Therefore, the 1st ICCE UPH 2022 aims to 1) Explain the implementation of digital technology in learning and its implications for students' faith formation; 2) Discuss digital technology development in learning and its implications and influence on the way we communicate and relate to others in Christian educational context an excellent, holistic, and transformational; 3) Enrich understanding to Christian educators regarding the calling response to teach in digital technology era by looking at the opportunities and challenges.

For organizing the 1st ICCE UPH 2022, allow me, as the chairman of the organizing committee, to express my deep gratitude and appreciation to the Keynoted Speakers, Mr. David I. Smith, Ph.D. (Professor from Calvin University, USA), Mr. Darren Iselin, Ph.D. (Director of Research and Innovation Christians School Australia), and Mr. Agus Susanto, Ph.D. (ACSI Indonesia Director) for each conference material presented. We also express our gratitude and most profound appreciation to the Advisory Boards and the organizing partner, Mr. Dr. (Hon). Jonathan L. Parapak, M.Eng.Sc. (UPH Rector), Mr. Sutrisna Harjanto, S.Si., M.Div., Ph.D. (Chairman of Bandung Theological Seminary), Mr. Agus Susanto, Ph.D. (Director of ACSI Indonesia), Mrs. Sandra Scott (Executive Officer of International Partnerships and Service Christian Schools Australia) and Mr. Marks Spencer (Director of Public Policy Christian Schools Australia). Likewise, we would like to express our gratitude and most profound appreciation to the Supervisory Board, Mrs. Oh Yen Nie, S.E., M.Ed. (Dean of the Faculty of Education, UPH) and Mrs. Sarinah Lo, Ph.D. (Senior lecturer of Bandung Theological Seminary) and to the Steering Committee Mr. Dr. Budi Wibawanta, S.Sos., M.Si. (Vice Dean of the Faculty of Education, UPH) and Prof. Dr. Niko Sudibjo, S.Psi., M.A. (Department Chair of Educational Technology, Faculty of Education, UPH). Expressions of gratitude and highest appreciation are

conveyed to the entire organizing committee team, who have worked tirelessly to prepare for this conference so that it can be organized successfully. We also express our gratitude and appreciation to the presenters who have shared articles and published works in the form of proceedings and the participants who have involved in this conference.

Finally, we hope through the organizing of the 1st ICCE UPH 2022, as educators and leaders of Christian educational institutions, we can collaborate to do concrete works in the area where God has entrusted us in responding to the opportunities and challenges in the digital technology. We will appreciate constructive suggestions and criticisms to improve the quality of future conferences. To God be the Glory.

For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. - Ephesians 2:10 (ESV)

Immanuel Adhitya Wulanata Chirmastianto, S.E., M.Pd.

The Role of Christian Teacher as “in loco parentis” in Digital-Based Educational World according to Anthropological View

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Abstract

Nowadays digital-based education requires teachers, students, and parents to be involved in the digital learning process. Christian teacher has important roles, one of them as a parent or “in loco parentis” in the school. This writing aims to know the urgency of the Christian teacher’s role as “in loco parentis” and to examine the role of the Christian teacher as “in loco parentis” in a digital-based education according to the anthropological view. The method used is the literature review. The results of the discussion about the role of the Christian teacher as “in loco parentis” lead to the transfer of parental duties as a prime educator at home and become a partner of the teachers as the second party of educator in school. Carrying out the parental duties as a parent in school, especially in the digital world, means that the teacher has to participate in building students' character. One of which is to apply love and discipline. Suggestions for further research are to focus on students' level or the age of the child and analyze the opportunities for the need of teacher's role in the current education system.

Keywords: Christian Teacher, Digital, Parent

1. Introduction

The educational world has changed over the past few years. This has become a concern because the changes are experienced by schools, teachers, students, and also parents. They are all involved not just in the classroom, physically but in the digital or online room. There might be some limitations faced by students and teachers that drive each person to be more engaged with the digital-based educational world and drive them to be more developed. The Minister of education, culture, research, and technology, Nadiem Makarim supports the role of teachers, digitalization of education, and technological developments and said that technology must be accelerated to increase the effectiveness of administrative work so that teachers and principals can be more focus on fulfilling students need (CNN Indonesia, 2021). The acceleration of technological devices must be in line with the optimization of the teacher's role in the learning process.

At first, the need to optimize the use of technology in education did not run well. There are some limitations faced by teachers during the transition from face to face in school to online learning. A survey conducted from May to June 2020 by RAND Corporation

American Educator Panels shows that, "31% of teachers said they had problems providing remote instruction. 20% they had problems with technology, including students' lack of access to the internet, devices, or students' and families' issues with using technology" (Klein, 2020). It shows that with every sophistication and change in digital and technological developments, humans still have limitations, both in response to it, to live with the existing sophistication. The teacher has an important role in responding to the sophistication of technology, in particular, it also has an impact on every learning process in the classroom.

In a digital-based education context, there are many possibilities for new attitudes and or habits. Whether it supports the teaching and learning process or opens up to technological and digital sophistication. The need to get involved in maintaining and transforming the education system directly requires teachers and students to be more open to learning new things. The focus of this research is one of the keys established between parents and their children at home, thus the teacher also has an opportunity to build a good relationship with students and drive students to hone self-development amid the rapid development of technology. This role of the teacher is also known as "in loco parentis" or as parents in school. As "in loco parentis" in school, teachers look at the students as Imago Dei who continue to encourage them to develop their uniqueness and know God's purpose in their lives (Zendrato et al., 2019). Therefore, the researcher sees that teachers can create a good communication space with students. Teacher as a parent in a digital-based educational world needs to understand the students and lead them to the right path. Christian teacher also needs to lead the student so that they can know their identity in Christ and develop their potential of uniqueness.

Based on the context of the discussion, the statements of problems offered by the researcher are, why the role of the Christian teacher as "in loco parentis" is necessary in today's digital era and how is the role of the Christian teacher as "in loco parentis" in the digital-based educational world? Therefore, the purpose of this writing is to know the urgency of the Christian teacher's role as "in loco parentis" and to examine the role of the Christian teacher as "in loco parentis" in the digital-based educational world according to the anthropological view.

2. Literature review

Philosophy of Education: Anthropology

Some fundamental questions help the teacher to have a clear understanding of education and the relationship between teacher and students. It can be studied in the philosophy of education which leads to educational problems. The purpose of the philosophy of education is to inspire the way teachers organize the ideal learning process (Amka, 2019). The Philosophy of education is used to drive the role of future teachers, leaders, the counselors, to face the real big and fundamental questions of meaning and purpose of life and education (Knight, 2009). The presence of a philosophy of education provides the right foundation for educators involved to see the purpose of education as a whole. There are 3 major parts of the philosophy of education: 1) Metaphysics, asking about what is real?; 2) Epistemology, asking what is true?; 3) Axiology, asking about what is the value?. In metaphysics, there are several parts, one of which is anthropology.

Ihromi (as cited in Simbolon, 2020) states that anthropology comes from the Greek word, Anthropos means human and logos means knowledge. Therefore anthropology can

be defined as a discipline that studies human beings based on their relentless curiosity. In alignment with that statement, Satria et al. (2020) state that Anthropology can be interpreted by studying humans along with various philosophies and life etiquettes. Based on Bilo (2019), Anthropological aspects are closely related to the study of humans. Associated with education, anthropology is bound with humans as the subject and object in the learning process. Based on those explanations, it can be concluded that anthropology is a study of humans with all their interrelationships. In Christian anthropology, humans are given the abilities and capacities so that they can develop their creativity within the framework of relationships with God and others. Humans, as *Imago Dei* in responding to God's call in their lives, are also encouraged to express the nature of creativity that has been given to them.

In education, anthropology is quite related to the roles of Christian teachers, students, and every relationship that is built within the school. If examined more deeply, we cannot see the role of teacher and students in separate parts. The relevance of one individual to another is very important, specifically in the learning process. When we see the relationship between the Triune God, we see the good relationship that can also be applied in the classroom. Christian teacher holds an important part in building a good relationship with students, helping them to maximize their capacities, and also leading them to know their identity in Christ. So, the conclusion is that a teacher as an educator needs to build and have a good relationship with students, also the opposite. The source of all the good relationships that drive Christian teacher comes from the source of all creation, God Himself. To lead students in their growth and right paths, the teacher needs to walk first on the right paths.

Digital-Based Education

These days, the pace of the internet and all the sophistication have a great impact on human life. According to Samsudi and Hosaini (2020), the rapid development of the role of digital and technology makes it easy to access a large amount of information. Astini (2020) states that the education system in the 4.0 era is a part of human creativity by utilizing digital technology in a learning process which is known as lifelong learning, flexible education system, and personalized learning. "Digital education is the innovative use of digital tools and technologies during teaching and learning and is often referred to as Technology Enhanced Learning (TEL) or e-learning" (McLaughlin, 2018). It can be concluded that digital-based education in industrial 4.0 is an innovation in transferring knowledge through online interactions that are built between teachers and students. This learning also utilizes supportive digital technology.

There are some digital learning media used by the school during online learning. The purpose is simply to keep the learning process as it was before in school. Some of them are Microsoft Teams, Google Classroom, and Whatsapp. Aside from that, teachers and students need to have more exploration of digital rooms that can be used to support the learning process. Based on Izmuddin et al. (2020), the era of digital media nowadays changes the world, and the way people receive some information, becomes easier. In

alignment with that, Prisgunanto (2018) states that with all the free access to the internet (information channels), the absence of restrictions on access to information causes drastic changes in the constellation of human life. In the educational world, free access to the internet and unlimited data happens because it is influenced by the development of the internet and massive digital technology as the backbone of the movement and connectivity of humans and machines (Risdianto, 2019). Students are encouraged to learn more about how to use and utilize all the technological sophistication wisely. Students might have their own space to explore all the sophistication and they also have a chance to filter all the good information so that it can help them, both during the learning process or for the provision in the future. To avoid the expansion of students' exploration space, the teacher still has their side to protect them by taking preventive action in their role. One of which is to lead and tell the right ones, what they should and shouldn't do.

Teachers also faced difficulties in the midst of the industry of the 4.0 era, especially between the transition from conventional education in school to a part of education with technology and digital. Before teachers join the digitalization world, they must first, know about it. If technology and digital have good and bad sides according to the users and purpose, they must know, where it will lead them and what's the benefit? Teachers can adjust and choose the right efforts such as time management in using digital media during the learning process, monitoring the online activities, and others that can support the learning process (Nurjanah & Mukarromah, 2021). The other things about using digital and technology are teachers can encourage students to achieve competencies in response to industry 4.0. Students are encouraged to have collaborative and more communicative skills, improve their literacy in communication and technology also for the media and information, build problem-solving and critical thinking skills, creative thinking, and lastly, apply contextual learning skills (Dito & Pujiastuti, 2021).

The rapid development of the role of digital and technology shows 2 sides, good and bad. In the educational world, the purpose is clear to build, and have connectivity between teachers and students during the learning process. Even if there is a transition from face-to-face and the only use of books in school to the digital-educational world by using technology and digital, teachers and students are encouraged, together, to build a good digital environment that supports the teaching and learning process. It can be concluded that the digital-educational world is a creative innovation of the changes from conventional education to a part of education with technology and digital.

Christian Teacher

Prijanto defines a Christian teacher as a model for life that reflects God, who has previously been born again and works to manage His creation (2017). A Christian teacher is an educator that has the heart to "seek and save the lost" so that students can be returned to the image and likeness of God (Adhielvra & Susanti, 2020). A Christian teacher is a Christ-centered educator who implements the teaching of Christ in teaching and learning activities in the classroom and outside the classroom (Simanjuntak, 2018). Based on those explanations, it can be concluded that a Christian teacher is a person who has been born again, makes a change, and reflects God in the classroom (during the learning process) and outside the classroom.

As it was written in Proverb 22:6, "Train up a child in the way he should go: and when

he is old, he will not depart from it". According to Wulanata, the main task of a Christian teacher in the Christian education context is to help students so that they may know God The Father in Jesus Christ, and by His Word, they can grow to be more like Christ in their daily life with the help of the Holy Spirit (2018). This purpose of Christian teaching makes the presence of Christian teachers in the educational world very important. The conclusion is that the calling to teach as a Christian teacher makes it clear that Christian teachers need to have the humility to always learn and live out the Christian teaching in daily life. Every Christian teacher must make Christ the center of their life also in the teaching and learning process student-oriented. Thus, the purpose of teaching and guidance of Christian teachers is to bring students in their character building and find their identity as children of God, which can be implemented properly.

"in loco parentis"

As an educator, a teacher needs to teach and lead students. On the other side, teachers also have roles as "in loco parentis" or as a parent in school. According to Tung (2013), the teacher has a role as a parent by becoming a partner of parents to educate students in school. It means the teacher is given the responsibility where parents are trusting their children to be educated by the teacher. Teacher as "in loco parentis" means, the transfer of parental duties as a prime educator at home and become a partner of the teacher as a second party of educator in school. The teacher is under the supervision of parents (Rasilim, 2019). According to Giesselman (as cited in Nakpodia, 2012), parents voluntarily put their Child's trust in the authority of the teacher, who spends their entire day with the child in class or at school. Based on those explanations, it can be concluded that the teacher's role as "in loco parentis" means the transfer of parental duties at home to the teacher in a school to help and educate students so that they can become better people.

We need to understand that the role of parents at home in building and or establishing their communication and relationship with their child can also be applied by the teacher in school. The purpose of communicating and building a good relationship is to know them more, help them, become a person that they can put their trust in, and lead them to the right path. According to Juhji (2016), the first role of a teacher is to instill values and sustainably build character, which goes along with Hendra (2015), There is love and discipline in building a student's character. Love and discipline must go hand in hand (balance) according to the student's character. Rahmadi & Pancarana (2020) state that primarily, Christian teacher has a big role in building students' character. Character that is in accordance with the character of Christ.

Christian teachers in living their role as "in loco parentis" are not only carrying out parental duties in school. Christian teacher as "in loco parentis" means that they have the duty to educate and take part in building students' character with Christ as the center. In building students' character, teachers can apply love and discipline in the classroom. Apart from that, teachers as "in loco parentis" can also give a space for students to develop their abilities and capacities, and lead them so that they know their uniqueness as the image and likeness of God.

3. Research Method

The research method used is literature review in collecting facts and analyzing the foundation of educational philosophy that supports this writing. "Using a literature review to indicate where proposed research might contribute to knowledge, therefore, it is helpful to think in terms of identifying the existing beliefs people have and the level of confidence with which they hold them" (Knopf, 2006, p. 128). The result of this writing leads to the role of Christian teacher as "in loco parentis" in the digital-based educational world.

4. Results and Discussion

The rise of digital development and its use which is very needed by this generation reflects how humans cannot be separated from technology and digital since it supports humans in many aspects. In a digital-based educational world, teachers must be able to know, understand, and care about the effect of using technology and digital. Both good and bad sides might appear during or after the learning process. According to Prijanto (2017), this generation tends to be less in communication, verbally, egocentric and individualistic, live instantly, and is impatient. Those factors might be seen in students nowadays. Tend to be less in communication and individualistic shows the way humans only live to themselves. Next, live instantly and impatiently shows the character decline that might be tainted by today's digitalization. Students have their own spaces in exploring the digital world and somehow they can stick to it without any control. A teacher should be aware of the pitfalls of the digital world.

As it has been mentioned before, how the teacher is aware and leads students to the right path starts with knowing the students as children of God and as the image of God. By seeing the relationship as the main way to be more engaged with students, the teacher needs to build the relationship with students. Also between students and students. Putra & Irwansyah state that the distance teaching and learning process not only requires interaction from students but also from teachers to explore the medium used (2020). At the same time the role of the teacher in conditioning the space which is visible for their presence. If we reflect on the source of all relation, we see the relationship in God the Trinity, and His human creation reflects the attributes of God Himself, thus humans are created to have a relationship with themselves and other human beings (Estep, Anthony, & Allison, 2008; Grudem, 1994)

The relationship built by the Christian teacher with students does not become the only result of transformation and being born again. Priyatna states that a Christian teacher is called to teach and become a shepherd of students as Jesus once did so that they then have the character of Christ and bear fruit (2017). The fruit as the result of daily transformation shown by the teacher should also reflect the fruit of the Spirit as written in the Bible. Galatians 15:22-23, "But the fruit of Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law". It shows that the call as a Christian teacher to teach and shepherd the disciples means a Christian teacher is obligated to live and become an example of love, joy, and patience, regardless of students' uniqueness.

Christian teachers in carrying out their role as "in loco parentis" in schools can apply the

fruit of the spirit as in the implementation of love and discipline. As it was the foremost law Jesus taught in the bible (Matthew 22:34-40), thus the love itself is divided into three equal parts, love God, love yourself, and love others. Graham (as cited in Tafona'o, 2019) states that only if love does not characterize someone's life, then the life is empty. By applying love, it can shape someone and build someone's character. Christian teachers as "in loco parentis" can apply this aspect (love). In a digital-based educational context, for example, a Christian teacher as "in loco parentis" can apply the love of God on how teachers can keep the relationship with students without any discrimination. On the other hand, the love applied by the teachers can be seen in how they are willing to open up to learning something, not only to enrich their knowledge but also to support the teaching and learning process. After all, the digital-based education system can be one of the tools used to preach the gospel. The basics of love must be in line with the purpose of a Christian teacher's calling to teach, not restricted to the space or media used in the learning process.

According to Hendra (2015), the form of compliance with discipline can also be through the provision of rules or laws. In alignment with it, Martsiswati and Suryono (2014) explain the implementation of discipline. The teacher has the responsibility to lead students so that they have an understanding of rules and norms and behave well according to the purpose of rules and norms. Not only that, by applying good discipline, Christian teachers in their role as parents can also apply the discipline with Christ-centered and not cornering students for their mistakes or any bad things done. Besides knowing the students, firstly, the teacher needs to be a role model. Cahyati and Kusumah (as cited in Manurung, 2021) state that a good role model for children comes from the parents so while children learn, parents can monitor children's phase of development. It can also be applied by the teacher when they carry out their parental duties in school.

In assignments, for example, it is often found that some students are late in turning in assignments. What will the teacher do with those who are late in turning in the assignment? Or even didn't submit the assignment. Christian teachers as a parent in school should not directly give any punishment in response to a student's tardiness. The teacher might have a chance to know the cause or approach the students. Good discipline can not only be done through punishment but through some approach that touches students' hearts. The purpose is first to know what the cause is and what the right steps are to take. Christian teacher as a parent in school truly takes an important role in building students' character, especially during this online learning. In addition to that, when students do not listen to teacher directions during online learning, for example, the teacher might have a call with them directly after the class or communicate with parents. Teachers' attention is also important and needed during this online learning.

Manurung (2021) concluded that the role of parents in building their children's character can be done by building communication using their children's love language and making themselves an example, giving them space to grow and through firm actions in love. Amid the digital world and some unlimited access, the role of Christian teachers as "in loco parentis" has become very important. Besides carrying out the parental duties at home by becoming a parent in school (applying love and discipline), Christian teachers as "in loco parentis" also take a place to lead students so that they can develop their capacity and

ability in the middle of the digital-based educational world. Then, Christian teachers need to lead students so that they can have Christ-like character and their identity as bearers of the image and likeness of God.

5. Conclusion

Becoming a Christian teacher means being an example in living the calling to serve, teach, and also lead students. In a role as “in loco parentis”, teachers carrying out the parental beliefs by living out the role in school to educate, guide, and foremost, become a shepherd for students so that they can find their identity as children of God. If the family is the closest community to children where parents are the prime educators at home, the teacher as a parent in school can participate in the student's character development. It can be done by applying love and discipline. Amid digital-based education, the teacher is required to understand and be more aware of the threats of the digitalization era to students' character development. Christian teachers can maximize the use of digital platforms in school to build a good relationship or as a tool to communicate with students so later on, the teacher can still maximize their role as “in loco parentis” in the digital-based educational world.

Based on the literature review made, suggestions for further research are to be more focused on the students' level in school and based on the age of the child. It can be studied more deeply using the theory of child development and according to the phenomena that occur as a result of changes in the education system every day.

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ISBN 978-602-5859-17-5 (PDF)

