Learning Management Model Development Christianity and Ethics Education Based on Social Interaction in Improving Social Competence in SLTA in Tarutung Sub-District

Benny Simanjuntak[1], Binur Panjaitan[2], Arip Surpi Sitompul[3]

ABSTRACT

This article entitled Development of Learning Management Model of Christian Religious Education and Social Interaction-Based Ethics in Improving Social Competence in Senior High Schools in Tarutung District is to attempt to contribute the author's thoughts to the development of the PAK and Budi Pekerti Textbook Model, this research was initiated from the problem of education as one of the manifestations of human culture that is dynamic and full of development. Salam argues that: 'means a process to develop all aspects of human personality that includes knowledge, values and attitudes and skills, is one of the keys that is very strategic in human resource development efforts. Presenting that one of the roles in the 21st century is to form human resources who are able to contribute to work and participate for society, the research method used in this development is the Research and Development method or often called Research and Development (R & D). With the product developed Development of Learning Management Model of Christian Religious Education and Social Interaction Based Budi Pekerti in Improving Social Competence. The Research and Development method is a method used to produce certain products, and test the effectiveness of these products. In this study entitled Development of a Learning Management Model for Christian Religious Education and Social Interaction-Based Manners in Improving Social Competence in Senior High Schools in Tarutung District, the author in strengthening and developing research was validated by experts who are competent in their respective fields. These spiritual values are the foundation in shaping attitudes, morals Christian Religious Education can approach it through spiritual concepts so that it can arouse passion, the value of life, spiritual values, and moral values Thus such a situation is the reason that in a very strategic position in an effort to 'save' students from unfavourable circumstances both for the short and long term to understand the meaning of life goals that must be achieved towards a better direction.

Keywords: *learning management; senior high school (SLTA); social competence*

**Benny Simanjuntak[1*],
Binur Panjaitan[2],
Arip Surpi Sitompul[3]**
[1,2,3]Institut Agama Kristen Negeri Tarutung

Email: *bennysimanjuntak1969@gmail.com
      binurpanjaitan5@gmail.com
      aripsurpisitompul@gmail.com

I. INTRODUCTION

Education is a dynamic process of cultural evolution, aimed at developing human knowledge, values, attitudes and skills[1]. Education is not only a transfer of knowledge, but also character building. So,

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[1] Burhanuddin Salam, *Etika Sosial Asas Moral Dalam Kehidupan Manusia* (Jakarta: Rineka Cipta, 2004).

it is important to adapt to the times, with the role of schools, families and communities in creating smart and characterful individuals. Character building is a long process that requires mutual commitment. Suparno (2004) revealed that in order to assist the education of a more complete humanity, character education is very important and can be a contribution to the development of a more complete human being. Ethical education aims to develop the character and behaviour of students to become virtuous human beings. Through mentoring and teaching activities, it instils moral and religious values. In Curriculum 2013, ethics is integrated with other subjects to create balance in students' lives, covering cognitive, affective and psychomotor domains, including emotional and interpersonal intelligence in Christian Religious Education.

One of the ways to improve quality is by improving the learning model. The aspect that is changed and improved is the teaching and learning process. Efforts to renew the process, lies in the responsibility of the teacher, how the learning delivered can be understood by students correctly. Teachers are required to have high professionalism competence in the teaching and learning process. Teachers must be able to realise innovative steps and be able to

develop and see the learning models needed by students.[2] The social situation between teachers and students needs to be built well in order to realise the goals. Multicultural and multireligious context: In an increasingly multicultural and multireligious society, it is important for students to understand and respect religious diversity. A social interaction-based learning management model can help Christian Religion students interact with students from different religious backgrounds, learn from each other, and build mutual respect.

Social skills are important in everyday life, and a social interaction-based learning model can help Christianity students develop skills such as communication, co- operation, empathy and sensitivity. This model makes religious learning more interesting and meaningful, enabling students to understand and apply religious values in daily life. The development of a social interaction-based learning model is an important step to strengthen Christianity in schools, focusing on learning objectives, content, and methods that suit students' needs.Given the importance of learning models in human life, the development of learning models cannot be done carelessly.[3]

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[2] B Briner, *Learning through Interaction: The Study of Language and Interaction in the Classroom* (London: Routledge, 2014).

[3] Baderiah, *Buku Ajar Pengembangan Kurikulum* (Palopo: IAIN Palopo, 2018).

Ethics education is important after the pandemic to restore students' social skills. Group learning can help with this. The goal is to mould good character and create individuals who are able to interact. The author, as the School Committee at SMA Negeri 3 Tarutung, would like to research a social interaction-based Christianity and ethics learning model to improve social competence in a multicultural environment. Online learning also facilitates efficient communication and interaction between teachers and students. Many learning models are eventually applied by educators to carry out teaching and learning activities remotely. The social interaction learning model implemented remotely is inevitable from the development of information and communication technology.[4] Social interaction learning models include using the google meet application, zoom application, google classroom, youtube, television, and whatsapp social media. Where all these facilities are produced from the development of information and communication technology that is increasingly advanced.

In this situation, in order to make learning more active and students are interested in the learning process, teachers must also be able to choose the right learning methods and models to achieve learning goals[5], there are several methods that can be used in learning, namely; lecture method, discussion method, demonstration method, resitation method, problem solving method, and inquiry method. There are also several learning models. One of them is the social interaction learning model which involves the active role of teachers and students in the success of learning objectives. In the K13 curriculum during this pandemic, the social interaction learning model is the author's choice in the research that the author will conduct. Permenristekdikti Number 44 of 2015 defines a learning model as a plan that includes learning outcomes, teaching materials, learning processes, and assessment. Evaluation is an important component in the learning model, but it is often only focused on the final assessment. In fact, a comprehensive evaluation should cover various aspects, not only learning outcomes, but also the learning process as a whole. Thus, programme evaluation needs to be introduced to all educators, because evaluation is very important in quality development.[6]

According to Gall, "educational evaluation is the process of making

[4] J. W Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Thousand Oaks: CA: SAGE Publications, 2014).

[5] Depdiknas, 'Pendekatan Pembelajaran Berbasis Masalah', *Departemen Pendidikan Nasional*, 2018.

[6] Ashiong P. Munthe, 'A', *Doi.Org/10.24246/j.Scholaria.2015.v5.I2.P1-14*.

judgments about the merit, value, or worth of educational programmes."[7] It can be interpreted that evaluation is the process of making judgments about the merit, value, or worth of programmes. Stufflebeam and Shinkfield cite *The Joint Committee's* (1994) definition of evaluation "evaluation is the systematic assessment of the worth or merit of an object."[8] According to Donald B. Yarbrough and the Joint Committee on Standards for Educational Evaluation, evaluation is the process of systematically investigating the value or merit of something. The aim is to ensure that the learning model implemented is appropriate to the needs of the students. In the context of Christianity in schools, this text highlights the importance of hands-on experience for students. Often, Christianity learning is too theory-driven, resulting in less active engagement and shallow understanding.

Tarutung City is an area with a majority of the population who embrace Christianity, so it is important to strengthen students' religious understanding and experience so that they can practice Christian values in everyday life. Students are expected to be active in applying the learning model and learning objectives.[9] Therefore, the author feels that it is very

necessary to develop a model of learning Christianity based on social interaction has significant relevance. social competence is very important for teachers and students. This social competence includes the ability to communicate well, both orally and in writing, and interact effectively with others, including fellow educators, parents, and the community. In the context of an increasingly technology-linked world, the ability to utilise information and communication technology is also an important part of social competence. Teachers, for example, are expected to use technology to enhance learning and interaction with students.

II. METHODS

The research method used is Research and Development (R&D) to develop a Learning Management Model for Christian Religious Education and Budi Pekerti based on Social Interaction to improve social competence. The process includes initial research, planning, product development analysis, trial, and revision based on and feedback. The development model follows the steps of Borg & Gall, starting from data collection, product planning, to final implementation. This research combines qualitative and

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[7] Joyce Gall, Meredith D., Gall and Walter R Borg, *Educational Research: An Introduction* (New York: Pearson Education, 2007).

[8] Daniel L. Stufflebeam and Anthony J Shinkfield, *Evaluation Theory, Models, and Application* (San Francisco: Jossey-Bass, 2007).

[9] Sunardi, *Pembelajaran Interaktif* (Bandung: PT. Remaja Rosdakarya., 2017).

quantitative approaches with data collection through interviews, questionnaires, and observations to assess the effectiveness of the developed learning model. The population consisted of high school students in Tarutung sub-district and Christian Religion teachers, with a random sample. Data collection instruments included interviews for in- depth information, questionnaires for product validation, and observations to understand the field context. The purpose of this research is to develop a learning model of Christian Religious Education and ethics based on social interaction in improving social competence in high schools in Tarutung District.

III. DISCUSSION AND RESULTS

1. Learning model

A Learning Model is a way or steps in the learning process, including a plan for organising materials in the classroom. According to Supriyono Koes H (2003), the model organises the use of learning materials. One model is the social interaction method, which emphasises social and democratic relationships between learners, preparing them to play an active role in a democracy-based society. Its foundation is Gestalt learning theory, which emphasises learning as a whole. In

developing a social interaction-based Christianity learning model at SMA Negeri 3 Tarutung, the steps must be in accordance with these principles.[10]

The steps in developing a social interaction-based Christianity learning model at SMA Negeri 3 Tarutung began with a needs analysis. This process involves a preliminary study to understand the context of the school, students and religious environment in Tarutung, as well as identifying needs and challenges in social interaction-based Christianity learning. Next, specific and measurable learning objectives were set in line with student needs and the curriculum. The learning model is then designed to involve active interaction between students and teachers, with appropriate methods such as group discussions, role plays, case studies or collaborative projects. In designing this model, it is important to integrate the theoretical and practical aspects of learning Christianity.

Once the design is finalised, learning materials are developed that are relevant to students' lives and able to arouse their interest. This material should pay attention to Christian values, Bible stories, as well as the application of Christian values in daily life. Implementation of the learning model takes place in the classroom

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[10] Astuti, 'Pengembangan Model Pembelajaran Pendidikan Agama Kristen Berbasis Kooperatif Learning Untuk Meningkatkan Kualitas Pendidikan Karakter', *Jurnal Pendidikan Agama Kristen*, 2016.

using strategies that encourage social interaction between students. During this process, periodic monitoring and evaluation are conducted to ensure the implementation goes well. Finally, formative and summative evaluations are conducted of the learning, using assessment instruments that are appropriate to the learning objectives and the components being measured.

In the process of implementation, management has specific tasks that must be carried out. These tasks are commonly referred to as management functions. According to G. R. Terry, there are 4 management functions, which in the world of management are known as POAC; namely: planning, organising, actuating and controlling.

2. Principles of Learning Model Management

The management principles in the learning model include several important things. Active student engagement is prioritised, where students should directly participate in the learning process through various activities such as discussions and collaborative projects. Clear learning objectives help provide direction and focus for students. The curriculum also needs to be adjusted to students' needs and abilities, so that learning is more relevant and effective. In addition, the use of varied

learning methods enriches the learning experience and accommodates students' various learning styles. Collaborative learning is also important, as it involves students working together to achieve goals. Providing constructive feedback helps students recognise strengths and areas for improvement, while formative evaluation is used to monitor progress at regular intervals. Finally, reflection encourages students to evaluate their understanding and strategies, and connect learning to everyday life.[11]

The principles of learning management cover several important aspects. Teachers need to utilise available resources and be flexible in adjusting strategies, activities and assessments according to students' needs. Giving responsibility to students also helps them develop independence and leadership skills. The use of technology is utilised to improve accessibility and interactivity in learning. Continuous learning is important for teachers and students, encouraging the development of competence and interest in Christianity. Contextualised learning relates teachings to students' real lives, while increased inclusion ensures a safe and open learning environment for all. Holistic evaluation assesses aspects of attitude, social skills, spirituality, as well as the

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[11] 'Journal of Educational Psychology: Www.Apa.Org/Pubs/Journals/Edu/'.

application of religious values in students' lives. Collaboration between teachers, parents and the community strengthens support for the learning process.

Christian Religious Education is the process of educating someone to mature through teaching that changes attitudes and behaviour. According to Campbell Wyckoff, Christianity helps people understand the love of God in Jesus Christ, so that they grow as children of God in Christian fellowship. Hieronimus said the purpose of Christianity is to educate the soul to become the temple of God, as written in Matthew 5:18. Christianity also introduces individuals to the fellowship of faith with God and His congregation. As a learning process, it is passed on between generations, demands changes in attitude and outlook on life for the better, and emphasises man's relationship with God and His creation. The aim is to equip students with a strong faith.[12] Christianity and other forms of Christian studies should help students be able to interpret images, assess beliefs and evaluate for themselves the values about nature and the environment that are constantly transmitted by popular culture. Just as there is a spirit of constant renewal in the church, there is a need for fundamental changes in the

structure of religion. Healthy and pure intuition can be a channel for educating families and communities in a variety of ways, taking into account the needs, age and background of the educator.[13]

Christian Religious Education plays an important role in character building. By studying Christianity seriously, a person can show positive behaviour and implement his or her faith in social life. Christianity helps develop the whole person, as God's representative who proclaims the Word of Truth in the world. A person who understands Christianity well will have a positive mindset, strong faith, and healthy optimism, thus appearing confident with a positive self-concept. In the study of developing a social interaction-based Christianity learning model, there are several important concepts. First, Christianity emphasises the values of faith and character that shape student behaviour. Secondly, the Christian learning model uses approaches such as problem-based, co-operative and reflective learning, which involve active learning and real experiences. Thirdly, social interaction plays an important role in religious learning, using socialisation and symbolic interaction theories. The teacher acts as a facilitator who helps effective social

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[12] Rannu Sanderan, 'Disiplin Asketisme Dan Harmoni: Kontribusi Dispiplin Diri Bagi Pemngembangan Pendidikan Kristen', *Jurnal PAK STAKN Toraja*, 2021.

[13] Rannu Sanderan, 'Pendaamaman Gagasan Hans-George Gadamer Tentang Intuisi Sebagai Supralogika', *Jurnal Ilmiah Relligiosity Entity Humanity*.

interaction, while students are encouraged to actively participate through discussion and group work. Learning evaluation includes formative and summative assessments to measure students' knowledge, attitudes and skills.

Christianity has an important role in shaping Christian values and character in students.[14] Through learning Christianity, students are invited to know, understand, and internalise Christian values and teachings in their daily lives.[15] Some Christian values and characters that are often emphasised in Christianity include several important things. Firstly, faith and Godhead, where teachers teach students to develop a strong faith in the Lord Jesus Christ and understand Christian doctrines. Secondly, love and spirituality, which emphasises the teachings of Christ's love and fosters an active spiritual life through prayer and meditation. Third, justice and righteousness, which helps students understand and appreciate the values of justice as taught in the Bible.[16]

Social Constructivism theory emphasises that knowledge is acquired through interaction with others. In the context of Christianity, students learn from teachers and friends about Christian values. Collaboration encourages students to work together to understand religious teachings. Problem Based Learning engages students in solving moral problems according to religious principles. Communication and Dialogue are important for developing critical thinking skills, while Experiential Learning links religious teachings to real practice.

Ethics includes positive attitudes such as good manners, which relate to religious and cultural norms. Social interaction-both direct and indirect-is important in education to shape students' behaviour. The Social Interaction-based Christianity learning model in Tarutung high schools emphasises social interaction to develop students' knowledge and character in daily life. The development of the Social Interaction-based Christian Religion and Cultivation learning model in high schools in Tarutung sub-district includes several important components:[17] First, social interaction becomes the main focus, encouraging students to participate in discussions, group work, and collaborative projects, thus creating active communication in the learning context. In

[14] Kusuma, *Pendidikan Nilai Dan Karakter Kristen* (Jakarta: BPK Gunung Mulia, 2017).

[15] A Sugiharto, *Pendidikan Karakter Kristen: Konsep, Landasan, Dan Implementasi* (Jakarta: BPK Gunung Mulia, 2019).

[16] H Suhandi, *Pendidikan Karakter Kristen: Teori, Konsep, Dan Implementasi* (Bandung: PT Remaja Rosdakarya, 2015).

[17] H. Sitorus and J Peranginangin, 'Model Pembelajaran Pembiasaan Nilai-Nilai Agama Kristen Di SMA Negeri 1 Siantar', *Jurnal Pendidikan Agama Kristen*, 2011.

addition, learning objectives should be clear and measurable, covering aspects of knowledge, attitudes and social skills. Learning materials need to be selected and organised according to the teachings and values of Christianity, while facilitating interaction among students.

The learning strategies used should encourage interaction, such as group discussions and role plays, to build shared understanding. Diverse learning resources, including religious texts and other media, should be accessible for students to relate to their life experiences. Evaluation of learning is also important, with instruments that include assessment of knowledge, attitudes and social skills. The learning environment should be inclusive and support collaboration, giving students space to share experiences and appreciate diversity. The theoretical basis underpinning the development of this model includes social learning theory, which emphasises the importance of social interaction in the learning process, where individuals learn through observation and imitation of the behaviour of others in a social context.[18]

3. Development of a Social Interaction-Based Christianity Learning Model

Christianity based on social interaction, there are several theoretical foundations that can be the basis for understanding and developing the model. Here are some relevant theoretical foundations: Social Learning Theory: This theory was proposed by Albert Bandura and emphasises the importance of social interaction in learning. It recognises that individuals learn through observation and imitation of the behaviour of others in a social context. In the context of Christianity, this theory supports the use of social interaction to strengthen understanding and application of Christian values.[19]

Constructivist Learning Theory: This theory focuses on the construction of knowledge by individuals through interaction with the environment and actively constructed understanding. It recognises that students have an active role in their own learning and construction of knowledge. In the context of Christianity, this theory supports the use of social interaction to build a deeper understanding of Christian teachings and values.

Cooperative Learning: This learning approach involves co-operation between students to achieve a common learning goal. It encourages positive social interaction, mutual help and knowledge

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[18] Astuti.

[19] J. Napitupulu and F. D Waruwu, 'Model Pembelajaran Kooperatif Pada Mata Pelajaran

Pendidikan Agama Kristen Di SMA Kristen Karunia Medan', *Jurnal Pendidikan Agama Kristen*, 2018.

sharing between students. In the context of Christianity, this approach can be applied to strengthen understanding of Christian teachings and values through co-operation in discussions, collaborative projects or other group activities.

Social interaction in the Tapanuli region, which is one of the local wisdom is dalihan na tolu in North Sumatra, Dalihan na tolu has the meaning and form as a relationship and familiarity system of the Toba Batak tribe. Dalihan na tolu functions as a balance of life in society, dalihan na tolu local wisdom becomes an alternative solution in restraining negative factors in the progress of the times. to see the role of dalihan na tolu local wisdom in controlling students in social interaction.

The development of a social interaction-based Christianity learning model is based on several key principles that encourage students to be active and participatory in group discussions and collaboration, utilising relevant learning resources such as religious texts and Christian literature. The model focuses on student-centred learning, recognising individual differences and the relevance of Christian teachings to their daily lives. The steps of this development model start from the identification of learning objectives, development materials that are in line with Christian teachings, to the selection of

strategies that involve students in social interaction. The model also includes formative education evaluation that takes place on an ongoing basis, with methods such as tests, presentations, and collaborative projects, to ensure students' understanding of Christian values.

The strategy used is to implement cooperative learning strategies that involve group work, mutual help, and shared responsibility. The use of learning structures such as Timed Pair Share, Jigsaw, or Numbered Heads Together.[20] In addition, Role Play; uses role play to build students' understanding of Christian religious concepts and encourage empathy for others' perspectives. This strategy engages students in real-life situations relevant to the context of Christianity. The main challenge in improving the quality of education in Indonesia, including Christian Religious Education (PAK), requires improving various educational standards as stipulated in Government Regulation No. 19/2019. One approach that can improve the quality of PAK learning is to utilise educational technology that helps in realising materials, use of space, as well as enhancing students' creativity. This technology plays a role in designing, implementing and rotating solutions. Learning management models that integrate social interaction also play an

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[20] Astuti.

important role. Based on Piaget's cognitive theory, this model emphasises students' capacity to process information to improve competence. In addition, social interaction models based on Gestalt theory emphasise the importance of the whole experience in learning, where social interaction and holistic understanding are considered essential.

4. Steps for Developing a Social Interaction-Based Christianity Learning Model

In developing a social interaction-based Christian learning model, there are several steps that can be followed. The following are the relevant steps:
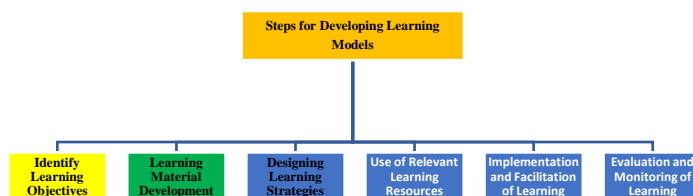
Images Steps for Developing Learning Models

The development model or development stages that the researcher will create are adjusted to the Borg & Gall reference. The selection of this model is based on considerations of the development model that is arranged in a programmed manner with preparation and planning steps which in this case the author adjusts according to:

1) Identify Learning Objectives. Identify learning objectives that are specific and relevant to the Christian context.

Set measurable objectives in aspects of knowledge, attitude and social skills.

2) Development of Learning Materials. Select and organise learning materials that are in line with Christian teachings and values. Connecting learning materials to students' daily lives and social context.

3) Designing Learning Strategies using integrated lesson plans with indicators: Choosing learning strategies that encourage social interaction between students, such as group discussions, role plays, or group work. Arranging learning activities that actively involve students in sharing ideas, exchanging opinions, and building shared understanding.

4) Use of Relevant Learning Resources. Select learning resources that support understanding of Christian teachings and values. Integrate these resources into learning activities that encourage social interaction.

5) Implementation and Facilitation of Learning. Implement the learning model by engaging students in social interactions relevant to the Christian context. Assist students in understanding, applying and reinforcing Christian values through social interactions.

6) Evaluation and Monitoring of Learning. Conduct continuous formative

evaluation throughout the learning process. Use various evaluation methods, such as written tests, presentations, collaborative projects, or participatory observation to evaluate the understanding and application of Christian values. The purpose and essence of Christianity in shaping students' faith, knowledge, attitude and behaviour.

5. Linkage of PAK and Budi Pekerti Learning Management Model with Social Interaction

One of the challenges that the Indonesian nation must resolve is to fix the problem of low quality education. It is expected that all education in Indonesia has the quality of education as stated in PP no 19 of 2019 which contains education quality standards which include several curriculum content standards: 1) Process standards; 2) Competency standards; 3) Educators and education personnel standards; 4) Facilities and infrastructure standards; 5) Management standards; 6) Financing standards, and 7) Educational assessment standards, evaluation, accreditation, certification, quality assurance.

The National Education Standards (SNP) intend to ensure the quality of national education in improving the nation's intelligence and building quality national character. The problem of the low quality of education in Indonesia still occurs at several levels of education including Christian Religious Education. The government has tried in various ways to overcome this problem. One of the ways taken is by trying to fix problems related to education.

In improving and enhancing the quality of education, there should be specific inventions that can help PAK learning to be more efficient and enjoyable. These discoveries should be directed towards creating works that can increase the utilisation of educational technology because the utilisation of educational technology provides benefits in clarifying the delivery of teaching materials, providing solutions to the use of space, and can foster the creativity of students. By utilising educational technology, it is expected that the quality of PAK learning can be realised. Because educational technology is a special way used to plan, implement and evaluate how to solve problems experienced by students in learning activities by utilising PAK learning media. It can be said that educational technology is basically a study of science that aims to help humans solve their problems in the world of education. By utilising technology, it is expected that the quality of PAK learning can be improved properly.

The information management learning model is based on Piaget's theory of cognitive learning. This learning model focuses on the capacity and competence of learners in processing what they receive to improve their skills and competence. Robert Gagne is the pioneer of information processing model. His opinion is that learning is an important thing that affects a person's personal development. This learning model studies how learners' ability to collect facts and knowledge in their environment and how learners can process and find solutions to their problems. In learning, learners will receive new information and will process the information into learning outcomes.Social interaction learning model. This learning model focuses on good interactions between individuals and the surrounding community. This model is based on Gestalt theory (field theory). This theory was proposed by Max Wertheimer in 1972 and Kurt Koffka and W. Kohler. The focus of Gestalt research is on specific experiences that are considered a well-organised whole. In this model the whole experience is considered to have an equally important role. Learning will be considered important if the subject matter is given to all learners not just a part of it.

6. Analysis Result

Education is generally defined as the process of changing the attitudes and behaviour of a person or group of people in an effort to mature through teaching, and training, the process, method, and act of educating. The role of Christianity is basically a learning, knowledge and habits of a group of people passed down from one generation to the next. as a process, it is now challenged to be able to internalise the meaning and various fundamental changes regarding the orientation of this perspective. For this reason, transformation is now urgently needed. Now, it must refer to the logical consequences and various changes in behaviour, attitudes, and cultural systems. When looking at the religious life space of Christianity is to teach about human relationships with God and His Creation.

In relation to the application of Christian Religious Education and social-based ethics, interaction and social competence are needed in the school environment, especially in this study in the high school environment in Tarutung District. In this research, the author feels that the results of this research are expected to reduce the potential for the decline of character and interaction of students in the school environment and other communities due to the lack of empathy of students in character and social interaction.

In education, learning Christianity and ethics is not easy because it requires a very long process in building each

character. The social interaction-based learning model can provide a more meaningful religious experience for students. Through interactions with teachers and fellow students, they can discuss, share and reflect on Christian values in the context of real life. This helps students to understand and apply the teachings of Christianity in their daily lives. The social interaction-based learning management model allows students to be the subject of learning. In this model, students are actively involved in group discussions, collaborative projects and problem-based activities. They have the opportunity to share their thoughts, views and experiences, which enhances their understanding and appreciation of Christianity.

IV. CONCLUSION

Christian Religious Education has a strategic role in the development of learning models of Christian Religious Education and social interaction-based ethics in improving social competence in Tarutung State High School, because in this case it is closely related to the field of responsibility for instilling spiritual values. These spiritual values are the foundation in shaping the attitudes, morals, and character of students at SMA Negeri Tarutung.

1. Christian Religious Education will certainly be easier to enter the realm of student problems and struggles because

psychologically Christian Religious Education can approach it through spiritual concepts so that it can arouse passion, life values, spiritual values, and moral values.

2. Christian Religious Education can help students to be able to understand and utilise the potential that exists in themselves optimally so that they have confidence and have the courage to make decisions. Thus, such a situation is the reason that because it is in a very strategic position in an effort to "save" students from unfavourable circumstances both for the short and long term to understand the meaning of life goals that must be achieved.

The development of a learning model for Christian Religious Education and social interaction-based character building in improving social competence at Tarutung State Senior High School can be applied by students in the field of Christian Religious Education to increase students' confidence in themselves and character building in students.

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