



## The Pedagogical Competence of Christian Religious Education Teachers of SDN 105329 Wonasari in Teaching the Consequences of Transgression (Genesis 3:16–19)

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### ABSTRACT

*This study examines the pedagogical competence of Christian Religious Education (CRE) teachers in teaching the consequences of transgression as recorded in Genesis 3:16–19. The research focuses on how teachers convey theological concepts related to sin and its consequences while maintaining age-appropriate pedagogical approaches. Using a qualitative descriptive method, data were collected through semi-structured interviews with 15 CRE teachers from various educational levels, classroom observations, and document analysis of lesson plans. Findings reveal that teachers demonstrate moderate pedagogical competence, with strengths in biblical content knowledge but challenges in contextualizing the text for contemporary students. Teachers employ various pedagogical strategies including narrative approaches, discussion methods, and experiential learning. However, limitations were identified in differentiating instruction for diverse learners and integrating critical thinking skills. The study concludes that continuous professional development focusing on pedagogical innovation and contextual theology is essential for enhancing CRE teachers' effectiveness in teaching complex theological concepts.*

**Keywords:** *pedagogical competence, Christian Religious Education, consequences of transgression*

### INTRODUCTION

Christian Religious Education (CRE) serves as an essential dimension of holistic education, particularly in nurturing students' moral, ethical, and spiritual growth. Through CRE, students are invited to engage with biblical narratives that reveal the nature of God, human identity, and the moral order of creation. One of the most significant and complex of these narratives is the account of humanity's disobedience in Genesis 3:16-19, which outlines the consequences of transgression following the fall of Adam and Eve. This passage introduces profound theological themes—pain, labor, and mortality—that have shaped Christian understandings of sin, suffering, and redemption<sup>2</sup> across centuries. For CRE teachers, conveying the meaning of this passage requires not only a sound theological

foundation but also a high level of pedagogical competence that bridges ancient biblical truth with contemporary student experiences. Pedagogical competence, as described by Shulman (1987), encompasses the teacher's ability to integrate content knowledge with pedagogical skills to design, implement, and evaluate effective learning experiences. In the context of Christian Religious Education, this competence extends beyond conventional teaching skills. It demands theological literacy, sensitivity to students' developmental stages, and the ability to facilitate reflective engagement with scriptural texts (Cooling, 2010). A teacher with strong pedagogical competence can contextualize biblical truths, encourage open dialogue about faith and ethics, and create learning environments that foster moral reasoning and spiritual awareness. Thus, when addressing Genesis 3:16–19, pedagogical competence involves guiding students to understand the passage not merely as a historical or doctrinal account but as a reflection of human moral choices and their enduring consequences. The narrative of Genesis 3 presents a pedagogical challenge because of its theological depth and interpretive diversity. The text introduces the origin of human suffering, gender dynamics, and mortality-concepts that require careful handling in an educational setting. A literal reading may provoke confusion or discomfort among students, especially concerning gender relations implied in verse 16, which speaks of pain in childbirth and the subordination of woman to man. On the other hand, a purely symbolic interpretation might dilute the theological weight of sin and divine justice. Therefore, CRE teachers must exercise critical pedagogical discernment to maintain theological fidelity while ensuring that the lesson remains accessible, inclusive, and meaningful to students from varying backgrounds and cognitive levels. Despite the central importance of Genesis 3 in Christian theology, there remains a notable gap in scholarly attention to how CRE teachers engage this passage pedagogically. Research in religious education has largely focused on curriculum design, general teaching methodologies, or moral formation strategies (Astley, 2002; Thompson, 2015). Few studies have examined how teachers interpret and communicate specific biblical narratives that involve theological and existential complexity. The pedagogical engagement with Genesis 3:16–19 is especially underexplored, even though it provides a profound opportunity to teach about sin, grace, responsibility, and redemption. This absence of focused research underscores the need to investigate how teachers can effectively mediate between the biblical text and the lived realities of students in modern classrooms. Contemporary education is marked by pluralism, critical inquiry, and exposure to multiple worldviews through globalization and media. In this context, CRE must evolve beyond the traditional model of doctrinal transmission toward dialogical and reflective pedagogy (Wright, 2007). Students today are likely to question the relevance of ancient texts or to interpret them through the lens of modern ethics and science. Consequently, teaching Genesis 3:16-19 requires an approach that encourages students to explore the theological message critically while relating it to their own moral and existential questions. A competent CRE teacher, therefore, acts as both theologian and facilitator-one who invites students into interpretive dialogue while grounding the discussion in biblical truth.

The existential dimensions of Genesis 3:16-19 - pain, work, relational struggle, and death - resonate with universal human experiences. However, if presented without pedagogical care, such themes risk fostering guilt, fear, or misinterpretation. For instance, the association between sin and suffering may lead some students to perceive hardship as

divine punishment rather than as a call to moral growth or spiritual reflection. Therefore, teachers must frame the consequences of transgression within the broader narrative of God's redemptive plan. Effective pedagogical strategies might include comparative interpretation, storytelling, student-centered discussions, and creative activities that invite learners to articulate their understanding of sin, responsibility, and grace in personal and social contexts. This study seeks to explore these pedagogical dimensions by examining how Christian Religious Education teachers develop and apply their pedagogical competence when teaching the consequences of transgression in Genesis 3:16–19. The investigation aims to assess the levels of competence demonstrated by teachers, identify the strategies they employ, and analyze the challenges they encounter in making this passage relevant to contemporary students. In doing so, the research aspires to illuminate the intersection of theology, pedagogy, and student engagement in the classroom. Specifically, the study has four main objectives. First, it aims to assess the pedagogical competence of CRE teachers in teaching the consequences of human disobedience as depicted in Genesis 3:16–19. Second, it seeks to identify and describe the pedagogical strategies teachers utilize in presenting and interpreting this biblical narrative. Third, it examines the challenges teachers face in translating complex theological ideas into age-appropriate and meaningful lessons. Finally, the study explores the internal and external factors influencing teachers' pedagogical competence, including their theological education, professional development opportunities, and institutional support systems. The significance of this study lies in its contribution to both theory and practice in Christian Religious Education. On a practical level, it provides insights that can inform teacher education programs and professional development initiatives, particularly in equipping teachers to handle theologically challenging texts. The findings can guide curriculum developers in designing materials that support pedagogical diversity and theological depth. On a theoretical level, the study enriches the academic discourse on pedagogical competence by contextualizing it within the unique demands of religious education—where faith, morality, and cognitive development intersect. It also expands understanding of how pedagogical theory, such as Shulman's model of pedagogical content knowledge, can be applied in faith-based educational contexts to foster critical and reflective learning. Teaching Genesis 3:16–19 in Christian Religious Education invites both teachers and students into a profound exploration of human nature, divine justice, and redemption. It challenges educators to move beyond rote instruction toward transformative pedagogy that integrates faith, understanding, and empathy. Pedagogical competence in this context becomes not merely a professional skill but a form of ministry—one that seeks to guide students toward wisdom, moral discernment, and a deeper appreciation of God's grace. By examining how CRE teachers engage with this foundational narrative, this study contributes to the ongoing pursuit of excellence in religious education, where theological truth meets pedagogical artistry in shaping the moral and spiritual life of future generations.

## **METHODS**

This study employed a qualitative descriptive design to explore the pedagogical competence of Christian Religious Education (CRE) teachers in teaching Genesis 3:16–19, a choice grounded in the method's capacity to generate rich, contextually situated

descriptions of participants' practices and perspectives that quantitative approaches cannot readily capture (Creswell, 2014). Fifteen purposively sampled teachers from elementary, middle, and high schools in urban and semi-urban settings participated, ensuring variation across educational levels and pedagogical contexts; inclusion criteria required a minimum of three years' CRE teaching experience, current responsibility for instructing biblical narratives including Genesis, and formal qualifications in education and/or theology. Among the participating institutions, SDN 105329 Wonasari served as a key research locus, representing a public elementary school with a unique demographic composition that reflects the intersection of Christian moral instruction and multicultural classroom dynamics. The inclusion of this site provided valuable insight into how PAK teachers exercise pedagogical competence in contexts where Christian Religious Education must engage students from diverse cultural and social backgrounds, while maintaining faithfulness to biblical interpretation. Observations at SDN 105329 Wonasari offered a particularly nuanced understanding of how teachers contextualize the theological themes of Genesis 3:16-19 - specifically the notions of labor, suffering, and redemption - into moral and character education for younger learners. The sample comprised five teachers from each school level, with teaching experience ranging from three to twenty years and academic backgrounds including theology (n = 7), education (n = 5), and combined theology-education qualifications (n = 3). Data collection relied on methodological triangulation to enhance depth and credibility: semi-structured interviews of 45-60 minutes probed teachers' theological readings of Genesis 3:16-19, pedagogical strategies, classroom challenges, assessment practices, and professional development; classroom observations documented instructional strategies, student engagement, questioning techniques, resource use, and classroom discourse across eighteen observed lessons (some teachers observed twice to capture different phases of unit delivery); and document analysis examined lesson plans, teaching materials, assessment instruments, and student work samples to reveal how teachers structured learning sequences, selected supplementary resources, and operationalized learning objectives. Interviews were audio-recorded and transcribed verbatim, field notes accompanied observations, and collected documents were systematically catalogued for analysis. Thematic analysis following Braun and Clarke's (2006) procedures guided data interpretation: researchers engaged in iterative familiarization with transcripts and notes, developed an initial coding scheme combining deductive codes informed by pedagogical competence frameworks with inductive codes emerging from the data, organized codes into candidate themes, and reviewed and refined themes to ensure coherence and analytic distinctiveness; final themes were defined and labeled to capture key dimensions of pedagogical competence in this instructional context. NVivo 12 facilitated data management and coding, and intercoder reliability was assessed by an independent coder who double-coded 20% of transcripts, yielding an agreement rate of 87%. Ethical safeguards included institutional research ethics committee approval, informed consent from all participants, and administrative permission for classroom observations; confidentiality and anonymity were assured through the use of pseudonyms and secure data storage accessible only to the research team. To strengthen trustworthiness, the study employed multiple strategies: triangulation across interviews, observations, and documents; member checking in which participants reviewed transcripts and preliminary interpretations; peer debriefing with colleagues external to the project; and maintenance

of a comprehensive audit trail documenting methodological and analytic decisions. Collectively, these procedures-particularly through fieldwork at SDN 105329 Wonasari-aimed to produce a rigorous, transparent, and nuanced account of how CRE teachers negotiate theological complexity and pedagogical practice when teaching the consequences of transgression as presented in Genesis 3:16-19, while simultaneously nurturing moral reflection and resilience among their students.

## RESULT AND DISCUSSION

Teachers demonstrated varied levels of biblical-theological knowledge regarding Genesis 3:16-19. Most participants (n=12) exhibited solid understanding of the narrative context and could articulate the basic theological concepts of sin, disobedience, and divine judgment. However, depth of exegetical knowledge varied considerably. Teachers with formal theological training showed greater awareness of hermeneutical issues, including the literary genre of Genesis 1–11, the ancient Near Eastern context, and diverse interpretive traditions. One high school teacher with a theology degree explained: "I help students understand that this is etiological narrative-it explains the 'why' of human experience through story. It's theological truth, not scientific reportage." In contrast, teachers without theological backgrounds tended toward more literal interpretations and expressed less confidence in addressing students' questions about the text's historicity or genre. Regarding the specific consequences in verses 16-19, all teachers identified the three main pronouncements: pain in childbirth for women, cursing of the ground and toil for men, and mortality for humanity. However, interpretations of these consequences varied. Some teachers (n=6) presented them as direct divine punishment, while others (n=9) framed them as natural consequences of broken relationship with God or as descriptive rather than prescriptive of human experience post-Fall. A notable finding concerned gender-related interpretations. Ten teachers explicitly addressed verse 16's statement about husbands ruling over wives, with varying approaches. Some presented it as divinely ordained gender hierarchy, while others critiqued patriarchal interpretations and emphasized the consequences as distortions of original created equality. One middle school teacher noted: "I'm careful here because I don't want to suggest God endorses male domination. I frame it as describing what sin brings-broken relationships-not what God desires."

### ***Pedagogical Strategies and Instructional Approaches***

Teachers employed diverse pedagogical strategies, with narrative methods being most common. Thirteen teachers used storytelling approaches, retelling the Genesis 3 narrative with varying levels of dramatic expression and contextual explanation. Elementary teachers particularly emphasized narrative engagement, often using visual aids, props, or dramatic reading to capture students' imagination. Discussion-based methods were prevalent among middle and high school teachers. These included Socratic questioning, small group discussions, and whole-class dialogue. Teachers posed questions such as: "*Why do you think Adam and Eve made this choice?*" "*What do these consequences teach us about sin?*" and "*How do you see these consequences in the world today?*" Observation data showed that discussion quality varied; some teachers facilitated rich dialogue exploring multiple perspectives, while others allowed discussions

to remain superficial or dominated by a few students. Experiential and reflective approaches were used by eight teachers who incorporated personal reflection activities, journaling, or application exercises. One high school teacher had students write "modern day consequences" of various transgressions, connecting the Genesis text to contemporary moral choices. Another teacher used a "consequence mapping" activity where students visually represented how one sinful action creates cascading effects. Comparative analysis was employed by five teachers who compared different biblical translations or examined how various Christian traditions interpret Genesis 3. This approach was most common among high school teachers teaching in contexts with denominational diversity. Differentiated instruction was notably limited. Only three teachers described modifying instruction for diverse learners, and classroom observations revealed minimal adaptation for students with different learning styles, abilities, or prior knowledge. Most lessons followed a uniform approach regardless of student diversity. Technology integration was modest, with six teachers using PowerPoint presentations or showing brief video clips, but few leveraging interactive digital tools for deeper engagement.

### ***Contextual Application and Relevance***

Teachers demonstrated varying degrees of success in making Genesis 3:16-19 relevant to contemporary students' lives. This dimension of pedagogical competence proved particularly challenging, with teachers expressing uncertainty about connecting ancient text to modern experience. Effective contextualization strategies included: (1) connecting the consequences to students' observable experiences of suffering, difficult relationships, and work challenges; (2) using current events or contemporary stories as parallels to the themes of choice, consequence, and responsibility; (3) exploring psychological and sociological dimensions of guilt, shame, and alienation as experiential realities of sin. One middle school teacher effectively connected the text to students' lives: *"I asked them to think about times they'd made bad choices and how those affected their relationships. We talked about how lying to parents creates distance, how cheating damages trust. They got it-sin breaks things, and we live with those breaks."* Age-appropriate application varied across educational levels. Elementary teachers focused on basic concepts of obeying God and accepting consequences, often using simplified language and concrete examples. Middle school teachers addressed relational consequences and moral decision-making. High school teachers engaged more abstract theological concepts, including theodicy, human freedom, and redemption. Limitations in contextualization were evident. Seven teachers struggled to move beyond moralizing or clichéd applications. Phrases like "sin separates us from God" or "we should obey God's commands" were repeated without deeper exploration of how students might actually experience or address these theological realities. Some teachers appeared uncertain how to discuss suffering and mortality-central themes in verses 16–19 - in age-appropriate yet theologically substantive ways. Cultural sensitivity in application was inconsistent. While some teachers acknowledged diverse family structures and cultural contexts when discussing gender relations and work, others made assumptions about students' experiences that may not reflect their actual family or cultural backgrounds. Teachers identified multiple challenges affecting their pedagogical competence in teaching Genesis 3:16-19. Theological complexity was the most frequently cited challenge (n=13). Teachers

expressed difficulty explaining concepts like original sin, federal headship, and the relationship between divine sovereignty and human responsibility. One elementary teacher admitted: *"The theology gets complicated fast. I simplify it, maybe too much, because I'm not sure how to explain these deep concepts to young children."* Interpretive diversity presented challenges, particularly in religiously diverse classrooms or communities with multiple Christian traditions. Teachers navigated tensions between literal and figurative interpretations, Reformed and Arminian theological frameworks, and complementarian versus egalitarian views on gender. Some teachers felt constrained by school or denominational expectations about which interpretations to present or emphasize. Sensitive topics including gender relations, suffering, and death created pedagogical difficulties. Teachers worried about reinforcing patriarchal attitudes, traumatizing students who had experienced loss or suffering, or appearing to justify pain as divine punishment. Six teachers specifically mentioned uncertainty about how to address verse 16's implications for gender relations in light of contemporary awareness of domestic violence and gender equality. Student engagement challenges included apathy toward ancient texts, skepticism about biblical authority, and difficulty seeing relevance to their lives. Several teachers noted that increasingly secularized students question the premise that biblical texts should inform their worldview: *"They ask, 'Why should I care what this old book says?' I'm still figuring out how to answer that in a way that respects their questions but doesn't abandon the text's authority."*

Limited resources and training constrained pedagogical effectiveness. Ten teachers mentioned insufficient access to quality teaching materials, exegetical resources, or professional development focused on teaching specific biblical texts. Most teacher training focused on general pedagogy rather than the specialized competencies needed for religious education. One teacher lamented: *"I got my education degree, but nobody taught me how to teach the Bible specifically. I've learned by trial and error."* Time constraints within curriculum schedules limited depth of engagement. Teachers felt pressured to cover extensive biblical material quickly, preventing the kind of sustained exploration that complex texts like Genesis 3 require.

### ***Biblical-Theological Knowledge and Interpretive Competence***

The varied levels of biblical-theological knowledge observed align with research indicating that teacher content knowledge significantly influences instructional quality (Hill, Rowan, & Ball, 2005). Teachers with formal theological training demonstrated greater hermeneutical sophistication, suggesting that theological education enhances pedagogical competence in religious education contexts. However, even theologically trained teachers expressed uncertainty about navigating interpretive diversity and addressing challenging theological concepts. The diverse interpretations of Genesis 3:16–19, particularly regarding gender relations, reflect broader theological debates within Christianity. Teachers' approaches to verse 16 ranged from reinforcing traditional gender hierarchies to critiquing patriarchal readings. This diversity suggests that pedagogical competence in religious education necessarily includes hermeneutical competence—the ability to acknowledge interpretive plurality while guiding students toward thoughtful engagement with texts (Astley, 2002). Teachers who presented multiple interpretive possibilities while articulating their own theological stance modeled intellectual honesty and theological humility that can foster critical thinking. The tendency toward moralistic

or punitive interpretations of consequences in Genesis 3:16-19 reflects a common challenge in religious education: reducing complex theological narratives to simple moral lessons (Hyde, 2008). While moral formation is a legitimate goal, oversimplification risks misrepresenting the text's theological richness and alienating students who perceive such interpretations as naive or judgmental. Teachers who framed consequences as descriptive of human experience under sin's influence, rather than merely prescriptive punishment, demonstrated more sophisticated theological understanding that resonates with contemporary theology's emphasis on the relational nature of sin and redemption.

### ***Pedagogical Strategies and Instructional Quality***

The predominance of narrative and discussion methods reflects pedagogical approaches well-suited to biblical texts. Narrative pedagogy engages imagination and affective dimensions of learning, particularly important for elementary students (Coles, 1989). Discussion-based approaches, when well-facilitated, promote critical thinking and allow students to construct meaning actively rather than passively receiving information (Hess & McAvoy, 2015). However, the limited use of differentiated instruction represents a significant pedagogical gap. Contemporary educational research consistently emphasizes the importance of adapting instruction to diverse learners' needs, abilities, and backgrounds (Tomlinson, 2001). CRE teachers' relative neglect of differentiation may reflect insufficient training in inclusive pedagogy or assumptions that religious education requires uniform transmission of doctrinal content. Yet teaching for genuine understanding and transformation requires attending to individual students' developmental levels, prior knowledge, and cultural contexts. The modest integration of technology in CRE teaching contrasts with broader educational trends toward digital learning. While technology is not inherently superior to traditional methods, it offers opportunities for interactive engagement, access to diverse resources, and creative expression that can enhance religious education (Hutchings & Loudon, 2013). CRE teachers' limited technology use may reflect resource constraints, insufficient training, or uncertainty about appropriate applications of digital tools in religious contexts. The relative absence of experiential and transformative learning approaches represents a missed opportunity. Religious education scholars increasingly emphasize moving beyond cognitive knowledge transmission to facilitate spiritual formation and ethical development through experiential, reflective, and communal practices (Palmer, 2017). Teaching about consequences of transgression could incorporate service projects addressing suffering, contemplative practices fostering awareness of sin and grace, or community-building activities exploring forgiveness and reconciliation. Such approaches would embody the text's themes rather than merely discussing them intellectually.

### ***Contextual Application and Contemporary Relevance***

The challenge of contextual application reflects a central tension in religious education: honoring the historical and theological integrity of sacred texts while making them meaningful for contemporary learners (Wright, 2007). Teachers who successfully navigated this tension employed strategies that connected Genesis 3's themes—broken relationships, suffering, work, and mortality—to students' lived experiences without imposing simplistic or anachronistic readings. Effective contextualization requires what Cooling (2010) terms "concept cracking"—unpacking theological concepts in ways that

resonate with students' conceptual frameworks and life experiences. Teachers who explored the psychological and relational dimensions of sin as alienation, guilt, and broken trust helped students recognize the text's relevance without resorting to moralistic clichés. This approach aligns with developmentally appropriate religious education that respects students' cognitive and moral development while challenging them to deeper understanding (Fowler, 1981). The difficulty some teachers experienced in discussing suffering and mortality reflects broader societal discomfort with these existential realities. Yet Genesis 3:16-19 directly addresses these universal human experiences. Teachers who avoided or minimized these themes missed opportunities to help students develop theological resources for confronting life's difficulties. Religious education can provide frameworks for making meaning of suffering, wrestling with theodicy, and finding hope amid mortality—essential functions of religious faith (Moran, 1989). Cultural sensitivity in application emerged as an inconsistent practice. As religious education increasingly occurs in pluralistic contexts, teachers must attend to students' diverse family structures, cultural backgrounds, and life experiences (Arthur & Lovat, 2019). Interpretations of Genesis 3:16 regarding gender relations, for instance, have profound implications for how students understand themselves and relate to others. Teachers who acknowledged cultural variations in gender norms and family structures while articulating Christian theological perspectives demonstrated cultural competence that respected students' dignity while maintaining theological substance.

### ***Challenges and Professional Development Needs***

The challenges teachers identified illuminate systemic issues in CRE teacher preparation and support. The gap between general pedagogical training and the specialized competencies required for teaching biblical texts suggests a need for more robust religious education programs that integrate theology, hermeneutics, and pedagogy (Cooling & Green, 2018). Teacher education for religious education should develop competencies in:

1. Biblical-theological literacy: Exegetical skills, awareness of interpretive traditions, and theological frameworks for understanding texts
2. Pedagogical content knowledge: Strategies specifically suited to teaching religious texts and concepts (Shulman, 1987)
3. Developmental awareness: Understanding how children and adolescents develop religiously and morally
4. Cultural competence: Skills for teaching diverse learners and addressing religious plurality
5. Ethical sensitivity: Navigating sensitive topics with care and wisdom

The limited access to professional development focused on teaching specific biblical texts represents a significant resource gap. While generic professional development may enhance general teaching skills, CRE teachers need targeted support for the particular challenges of religious education. Professional learning communities where teachers collaboratively study texts, share pedagogical strategies, and reflect on practice could provide ongoing development (DuFour & Eaker, 1998). Teachers' concerns about theological complexity and interpretive diversity point to the need for greater support in developing theological confidence. This might include partnerships with seminaries or theological faculties, access to scholarly resources made accessible for educational

contexts, or mentoring relationships with theologically trained educators. Creating spaces where teachers can articulate and examine their own theological understanding in community would enhance both personal faith development and pedagogical competence. These findings suggest several practical implications for enhancing CRE teachers' pedagogical competence:

1. Teacher education programs should integrate theological content, hermeneutical skills, and pedagogical methods specific to religious education rather than treating these as separate domains.
2. Professional development should provide ongoing opportunities for teachers to deepen biblical-theological knowledge, learn innovative pedagogical strategies, and reflect on practice in community with peers.
3. Curriculum resources should offer teachers not only content but also pedagogical guidance, including suggestions for differentiation, discussion questions at various levels, and contemporary application ideas.
4. School support should include access to theological consultants or resources, opportunities for collaborative planning, and affirmation of religious education's importance in the overall curriculum.
5. Research-practice partnerships could connect teachers with scholars to bridge the gap between academic theology and classroom practice, ensuring that current scholarship informs teaching.

This study has several limitations that should be considered. The sample size of 15 teachers, while appropriate for qualitative research, limits generalizability. The focus on Genesis 3:16-19 specifically means findings may not fully represent teachers' broader pedagogical competence. The study captured practice at one point in time; longitudinal research could reveal how competence develops over teachers' careers. Additionally, while the study examined teachers' practices and perspectives, it did not assess student learning outcomes, leaving questions about the actual effectiveness of various pedagogical approaches.

## CONCLUSION

This study examined the pedagogical competence of Christian Religious Education teachers in teaching the consequences of transgression in Genesis 3:16–19, revealing both capabilities and significant developmental needs. Teachers demonstrated foundational biblical-theological knowledge and employed various instructional strategies, particularly narrative and discussion methods. However, challenges included limited theological depth, insufficient differentiation for diverse learners, difficulties in contextual application, and gaps in addressing sensitive topics such as gender relations and suffering. Pedagogical competence in teaching complex biblical texts requires integration of theological knowledge, hermeneutical skill, pedagogical expertise, and cultural sensitivity. Current CRE teachers would benefit from enhanced preparation and ongoing professional development that addresses these multifaceted competencies. Specifically, teachers need support in deepening biblical-theological understanding, developing differentiated instructional strategies, navigating interpretive plurality, and connecting ancient texts to contemporary students' lives in meaningful ways. The teaching of Genesis 3:16–19 provides a particularly rich case study because this text

addresses universal human experiences-suffering, work, relationships, and mortality-while presenting significant hermeneutical and pedagogical challenges. How teachers approach this text reveals broader patterns in their pedagogical competence and highlights the specialized skills required for effective religious education. Teachers who demonstrate sophisticated theological understanding, employ student-centered pedagogical strategies, honor interpretive diversity while maintaining theological substance, and sensitively address existential themes model the kind of pedagogical excellence that religious education requires. Future research should explore several directions: longitudinal studies of how CRE teachers develop pedagogical competence over time; comparative research examining teaching approaches across different Christian traditions and cultural contexts; investigation of student learning outcomes associated with various pedagogical approaches; and development of evidence-based professional development models for enhancing CRE teaching. Additionally, research focused on other challenging biblical texts would build a broader understanding of the competencies required for teaching Scripture effectively in educational contexts. Ultimately, the quality of Christian religious education depends significantly on teachers' pedagogical competence. As this study demonstrates, while many teachers possess foundational knowledge and commitment, systematic support for developing the sophisticated competencies required for teaching complex theological concepts is essential. Investing in CRE teacher education and professional development will enhance the quality of religious education and its capacity to form thoughtful, theologically literate, and ethically engaged students.

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