



The Total Obedience of Christian Religious Education Teachers in the Mission of Christian Education: A Study of Genesis 6:9 on Noah in the Teaching of Christian Religious Education for Third-Grade Students at SDN 097390 Simpang Bahoan

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ABSTRACT

This study examines the implementation of total obedience principles derived from the biblical narrative of Noah (Genesis 6:9) in Christian Religious Education (CRE) teaching practices. Conducted at SDN 097390 Simpang Bahoan, this research investigates how CRE teachers embody complete obedience to God's calling in their educational mission, particularly in instructing third-grade students. Employing a qualitative case study approach, data were collected through semi-structured interviews, classroom observations, and document analysis involving three CRE teachers and 45 third-grade students over a four-month period. The findings reveal three primary dimensions of total obedience manifested in CRE teaching: faithfulness in curriculum implementation despite institutional challenges, integrity in character modeling aligned with biblical principles, and perseverance in nurturing students' spiritual formation. Teachers demonstrated Noah-like obedience through consistent devotional practices, contextualized biblical instruction, and unwavering commitment to God's commandments amidst societal pressures. The study concludes that total obedience in CRE teaching transcends mere pedagogical compliance, encompassing a holistic spiritual vocation that profoundly impacts students' moral and religious development. Implications for teacher training programs and Christian education policy are discussed.

Keywords: total obedience, Noah narrative, Genesis 6:9, elementary education,

INTRODUCTION

Christian Religious Education (CRE) occupies a vital position in shaping the moral and spiritual identity of young learners within Indonesia's pluralistic educational landscape. As mandated by Law No. 20 of 2003 concerning the National Education System, religious education serves not merely as a formal curricular requirement but as an essential element in fostering students' spiritual intelligence, ethical behavior, and holistic character formation (Kementerian Pendidikan dan Kebudayaan, 2013). In this regard, CRE

teachers are more than instructors; they are spiritual mentors entrusted with the sacred responsibility of transmitting biblical truth and exemplifying Christian discipleship through their words, actions, and attitudes. Their role is pivotal in nurturing a generation of students who embody Christian virtues such as faithfulness, integrity, humility, and obedience to God's will in an increasingly complex moral environment. One of the most significant theological and educational concepts underpinning Christian pedagogy is the principle of *total obedience* to God's calling. This obedience signifies a wholehearted submission to divine authority, transcending personal desires, social pressures, or institutional constraints. The biblical account of Noah in Genesis 6:9 serves as a profound illustration of this virtue. The Scripture describes Noah as "a righteous man, blameless among the people of his time, and he walked faithfully with God" (New International Version, 2011). Despite living in a corrupt and morally decaying society, Noah's total obedience to God's commands distinguished him as a model of faithfulness and trust. His willingness to follow divine instruction, even when faced with misunderstanding and ridicule, exemplifies the essence of unwavering devotion and integrity. For Christian educators, Noah's example represents a powerful metaphor for professional and spiritual commitment amidst the challenges of contemporary education. In the context of Indonesia's public education system, the implementation of CRE presents both challenges and opportunities. SDN 097390 Simpang Bahoan, a public elementary school located in North Sumatra, reflects this reality. The school serves a diverse student population in which approximately 35% are Christians who attend CRE classes, while students of other faiths participate in parallel religious instruction programs. This pluralistic context requires CRE teachers to balance faith-based pedagogy with respect for institutional neutrality and religious diversity. Within this setting, total obedience to God's calling becomes not merely a personal act of faith but a professional ethos guiding teachers to uphold biblical integrity while demonstrating tolerance, love, and respect for others. Existing literature emphasizes the central role of teacher spirituality and moral commitment in effective religious education (Cooling, 2020; Smith & Smith, 2021). Teachers who embody authentic faith tend to inspire greater moral development and spiritual awareness among their students. However, there remains a limited body of empirical research exploring how biblical principles-particularly obedience as exemplified by Noah-are actualized in the pedagogical practices of CRE teachers, especially at the elementary level. This gap is significant, given that early childhood and primary education represent formative stages in moral reasoning and faith development. Furthermore, the Indonesian educational context introduces unique cultural, institutional, and religious dynamics distinct from Western models, thereby necessitating context-specific investigation.

This study seeks to address these gaps by examining how CRE teachers at SDN 097390 Simpang Bahoan internalize and enact the principle of total obedience in their educational mission. The study focuses on third-grade students, aged 8 to 9, as this developmental period is crucial for the formation of moral reasoning, conscience, and foundational spiritual understanding. The research explores four core questions: (1) How do CRE teachers conceptualize and internalize the notion of total obedience as demonstrated by Noah in Genesis 6:9? (2) In what ways do they express this obedience through their teaching strategies, classroom interactions, and personal conduct? (3) What contextual challenges hinder teachers from fully actualizing obedience in a public-school setting

governed by secular policies? (4) How does a teacher's demonstration of obedience influence students' attitudes, moral sensitivity, and spiritual growth? By exploring these questions, the study aims to bridge the gap between biblical theology and educational praxis. It proposes that total obedience, as modeled by Noah, can serve as an educational paradigm for CRE teachers striving to maintain faithfulness within secular systems. This obedience manifests not only in adherence to institutional policies but in an internal commitment to God's moral and spiritual standards. Teachers who emulate Noah's faithfulness cultivate an environment where students learn to associate obedience not with mere compliance but with trust, faith, and love for God. Such a pedagogical approach nurtures both intellectual and spiritual development, aligning with the broader goals of Christian education to integrate faith and learning. The significance of this study lies in its dual contribution-both theoretical and practical. Theoretically, it deepens the understanding of obedience as a theological virtue that informs pedagogical ethics in Christian education. It situates the concept of total obedience within the broader discourse of Christian pedagogy, moral formation, and character education. Practically, the study offers valuable insights for CRE teacher preparation programs, emphasizing the integration of biblical values into pedagogical practice. It also provides recommendations for curriculum developers and policymakers to create frameworks that allow CRE teachers to exercise faith-based teaching authentically, even within the constraints of public educational institutions. This research contributes to the global discourse on religious education in pluralistic societies. As educators worldwide grapple with balancing faith commitments and educational inclusivity, the Indonesian experience provides a valuable case study of how obedience to God's calling can coexist with respect for diversity and democratic values. By situating Noah's example as both a theological symbol and an educational model, this study underscores the timeless relevance of biblical obedience in fostering transformative, value-centered learning. The exploration of total obedience among CRE teachers at SDN 097390 Simpang Bahoan aims to illuminate how biblical faithfulness can be embodied within modern educational contexts. As Noah's story reminds believers that steadfast obedience leads to divine favor and moral integrity, so too can Christian educators inspire young learners to walk faithfully with God amidst the moral complexities of contemporary society. Through their obedience, teachers not only fulfill their divine vocation but also contribute meaningfully to the moral and spiritual renewal of Indonesia's next generation.

METHODS

This study employed a qualitative case study design, which is particularly appropriate for exploring complex phenomena within their real-life contexts (Yin, 2018). The case study approach enabled in-depth investigation of how CRE teachers embodied total obedience principles in their daily educational practices, capturing the nuanced interplay between theological convictions, pedagogical decisions, and contextual factors. The research was conducted between March and June 2024, providing sufficient duration to observe patterns and consistency in teaching practices across multiple instructional units. The research was conducted at SDN 097390 Simpang Bahoan, a public elementary school located in the Simalungun Regency of North Sumatra Province, Indonesia. The school serves a semi-rural community with approximately 320 students across grades 1-6, of whom 112 students (35%) identify as Christian and receive CRE instruction. Participants

were selected using purposive sampling to ensure rich information sources relevant to the research questions (Patton, 2015). The sample consisted of three CRE teachers (all female, ages 32-48, teaching experience ranging from 7-18 years) who provided religious instruction to third-grade Christian students. All participating teachers held minimum qualifications of Bachelor's degrees in Christian Education or Theology and possessed valid teaching certifications from the Ministry of Religious Affairs. Additionally, 45 third-grade Christian students (ages 8-9, comprising 23 males and 22 females) participated in classroom observations, though they were not directly interviewed given their age and ethical considerations. Data collection employed methodological triangulation through three primary sources: semi-structured interviews, non-participant observations, and document analysis (Denzin & Lincoln, 2018). Interviews, semi-structured interviews were conducted with each of the three CRE teachers, with each participant interviewed three times throughout the research period (initial, mid-point, and final interviews). Interview sessions lasted 60-90 minutes and were conducted in Bahasa Indonesia, with questions exploring teachers' theological understanding of obedience, personal spiritual practices, pedagogical decision-making processes, challenges encountered, and perceived impacts on students. All interviews were audio-recorded with participants' consent and subsequently transcribed verbatim for analysis. Observations, non-participant classroom observations were conducted across 24 CRE sessions (8 sessions per teacher) to document teaching practices, teacher-student interactions, instructional materials used, and classroom spiritual climate. Each observation lasted the full 70-minute CRE class period. Field notes were recorded systematically using a structured observation protocol that captured both descriptive and reflective elements (Creswell & Poth, 2018). Document Analysis, relevant documents were collected and analyzed, including teachers' lesson plans, student assessment records, devotional journals maintained by teachers, school policy documents regarding religious education, and curriculum guidelines from the Ministry of Religious Affairs. These documents provided contextual understanding and corroborative evidence for themes emerging from interviews and observations. Data analysis followed Braun and Clarke's (2006) thematic analysis framework, proceeding through six phases: familiarization with data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the final report. Analysis was conducted inductively, allowing themes to emerge from the data rather than imposing predetermined categories.

Interview transcripts and field notes were coded using NVivo 12 qualitative data analysis software. Initial coding identified 87 discrete codes, which were subsequently grouped into 12 preliminary themes through iterative review and refinement. These preliminary themes were then consolidated into three overarching thematic categories that captured the essential dimensions of total obedience manifested in CRE teaching practices. Throughout the analysis process, constant comparison techniques were employed to identify patterns, variations, and relationships within and across data sources (Charmaz, 2014). This research received ethical approval from the institutional review board prior to data collection (Approval No. 045/LPPM/2024). Informed consent was obtained from all teacher participants following comprehensive explanation of research purposes, procedures, potential risks, and benefits. Parental consent and student assent were secured for classroom observations involving third-grade students. Participants were assured of confidentiality, with pseudonyms used throughout data reporting to protect

identities. All data were stored securely and accessible only to the research team. Multiple strategies were employed to ensure research trustworthiness and rigor. Credibility was established through prolonged engagement in the field (four months), persistent observation across multiple instructional contexts, methodological triangulation of data sources, and member checking whereby preliminary findings were shared with teacher participants for verification and feedback. Transferability was enhanced through thick description of the research context, participants, and findings. Dependability was addressed through maintenance of a comprehensive audit trail documenting all research decisions and procedures. Confirmability was strengthened through reflexive journaling by the researchers to acknowledge potential biases and maintain analytical objectivity.

RESULT AND DISCUSSION

Teachers demonstrated unwavering faithfulness to biblical curriculum standards despite institutional pressures and resource constraints. This faithfulness manifested in three sub-dimensions: commitment to biblical accuracy, creative contextualization for student comprehension, and consistent preparation despite time limitations. All three teachers emphasized their conviction that teaching biblical truth accurately constituted their primary obedience to God's calling. As Teacher A (*pseudonym*) articulated: *"Like Noah who followed God's exact specifications for the ark, I must teach Scripture accurately, not adding or removing anything, even when it's difficult for children to understand or when parents question certain teachings."* This commitment was evident in classroom observations where teachers consistently referenced biblical texts directly, encouraged students to bring Bibles to class, and carefully explained theological concepts using age-appropriate language without diluting doctrinal content. Teachers demonstrated remarkable creativity in contextualizing biblical narratives for third-grade comprehension levels. When teaching the Noah account, Teacher B employed local cultural references familiar to students: *"I compared the ark to the traditional Batak boat and explained that just as our ancestors built boats following specific designs for safety, Noah obeyed God's design exactly."* Observations documented extensive use of visual aids, storytelling techniques incorporating local idioms, and hands-on activities (such as constructing miniature ark models) that made ancient biblical narratives relevant to contemporary rural Indonesian children. Despite teaching CRE as an additional responsibility alongside their primary subject assignments, teachers maintained rigorous preparation standards. Document analysis revealed detailed lesson plans incorporating multiple instructional strategies, differentiated activities for varying ability levels, and explicit spiritual formation objectives beyond mere content delivery. Teacher C explained: *"Noah spent years building the ark in faithful obedience. I cannot rush my preparation and expect students to encounter God. My preparation time is also my obedience."* However, teachers acknowledged significant challenges to maintaining this faithfulness. Limited instructional time (only 70 minutes weekly), inadequate teaching materials, minimal administrative support from school leadership, and occasional parent complaints about specific biblical teachings created ongoing tensions. Teacher A recounted an incident where parents objected to teaching about human sinfulness and divine judgment in the Noah narrative, preferring a sanitized version emphasizing only God's love. The teacher navigated this carefully by meeting with parents, explaining the theological necessity of understanding

both judgment and grace, while maintaining her commitment to comprehensive biblical instruction.

Integrity in Character Modeling

Teachers understood their calling as extending beyond content instruction to embodying Christian virtues in their daily interactions with students, colleagues, and the school community. This integrity manifested through consistent devotional practices, transparent acknowledgment of personal limitations, and sacrificial service orientation. All three teachers maintained personal devotional routines that grounded their teaching in spiritual vitality. Teacher B described her practice: *"Before teaching about Noah's walk with God, I must be walking with God myself. Every morning before school, I read Scripture and pray specifically for each student by name. My obedience to God in secret prepares me for obedience in public."* Observations confirmed this integration of spirituality and pedagogy; teachers began each class with personal prayer testimonies, shared how God spoke to them during morning devotions, and frequently connected lesson content to their own spiritual experiences. Teachers demonstrated vulnerability by acknowledging their imperfections before students, modeling authentic Christian discipleship rather than presenting unrealistic spiritual perfection. Teacher C shared with her class: *"Sometimes I disobey God like Jonah instead of obeying like Noah. But God is patient with me and keeps teaching me, just as I'm patient with you when you make mistakes."* This authenticity resonated with students, creating a classroom climate where spiritual growth was understood as a lifelong process rather than instant perfection. Sacrificial service characterized teachers' broader ministry orientation. Beyond classroom instruction, teachers voluntarily conducted home visits to families experiencing difficulties, organized weekend biblical storytelling sessions at local churches, provided free remedial instruction to struggling students, and served as spiritual counselors for students facing personal challenges. Teacher A reflected: *"Noah's obedience wasn't comfortable-building an ark for decades while neighbors mocked him. My obedience also requires sacrifices, but I do it joyfully because these children are God's precious sheep entrusted to my care."* Students clearly recognized and responded to this integrity. When asked informally during observation breaks what they appreciated about their CRE teachers, students consistently mentioned character qualities rather than teaching techniques: "She really loves God and loves us," "She prays for us every day," "She never lies or gets angry unfairly like some teachers." This data suggests that teacher character significantly influenced students' receptivity to spiritual instruction.

Perseverance in Spiritual Formation

Teachers exhibited Noah-like perseverance in nurturing students' spiritual formation despite minimal visible results, cultural resistance, and systemic marginalization of religious education within the school structure. Long-term vision characterized teachers' approach to spiritual formation. Rather than expecting immediate behavioral transformation or emotional spiritual experiences, teachers understood their role as planting seeds that might germinate years later. Teacher B explained using agricultural metaphors common in their rural context: *"Like a farmer who plants rice and waits months for harvest, I plant God's Word in children's hearts knowing I may never see the full harvest. Noah preached for decades with no converts except his family, yet he*

remained faithful. I must do the same." This perseverance was particularly evident in working with students from non-practicing Christian families where home environments contradicted school spiritual instruction. Teachers refused to abandon hope for these children, instead providing additional encouragement, connecting them with church youth groups, and maintaining patient, persistent engagement. Document analysis revealed that teachers kept detailed prayer journals documenting specific spiritual needs and growth patterns for individual students over multiple years, demonstrating sustained commitment beyond the single academic year. Teachers persevered despite the structural marginalization of CRE within the school. Unlike core subjects, CRE received minimal budgetary allocation, no dedicated classroom space, and was frequently scheduled in undesirable time slots or cancelled when conflicts arose with school events. Observations noted that CRE classes were sometimes held in hallways, under trees, or in borrowed spaces. Yet teachers adapted creatively, transforming these limitations into teaching opportunities. Teacher C reframed outdoor instruction positively: *"Noah built the ark outside where everyone could see and mock him. We can learn about God's creation while sitting under His trees. The location doesn't matter; God's presence with us matters."* Teachers persevered in maintaining distinctively Christian instruction within an increasingly secular educational culture that emphasized religious education merely as moral civics instruction devoid of theological particularity. Teachers resisted pressures to reduce CRE to generic ethical lessons, insisting on explicitly Christian content centered on Scripture, prayer, worship, and personal relationship with Jesus Christ. This counter-cultural stance required courage and conviction, particularly when facing criticism from educational administrators preferring more religiously neutral approaches.

Cross-Cutting Finding: The Noah Paradigm as Integrative Framework

Across all three themes, teachers explicitly referenced the Noah narrative as an integrative framework shaping their understanding of obedience in CRE teaching. Genesis 6:9's description of Noah as "righteous," "blameless," and one who "walked faithfully with God" provided teachers with a concrete biblical model for their vocational identity. Teachers frequently drew explicit parallels between Noah's experience and their own: building something significant over time (ark/spiritual formation), facing societal misunderstanding (mockery/marginalization), maintaining faithfulness without immediate results (years of ark-building with no visible salvation outcomes/teaching with delayed spiritual fruit), and trusting God's purposes despite contrary circumstances (impending flood that others couldn't see/spiritual realities that secular culture denies). This paradigmatic use of the Noah narrative appeared to serve multiple functions for teachers: theological legitimation of their calling, emotional sustenance during discouragement, practical guidance for decision-making, and inspirational motivation for persistence. The narrative provided not merely a teaching illustration but a lived identity through which teachers interpreted their entire educational ministry.

Faithfulness in Curriculum Implementation: Theological Fidelity vs. Pedagogical Adaptation

The teachers' unwavering commitment to biblical accuracy while simultaneously engaging in creative contextualization reflects a sophisticated negotiation of the classic tension between theological fidelity and pedagogical appropriateness. This finding

resonates with Pazmiño's (2008) framework of Christian education that insists on both scriptural integrity and cultural relevance. The teachers in this study demonstrated that faithful obedience does not require rigid literalism that ignores students' developmental readiness or cultural context. Instead, like Noah who used locally available materials (Genesis 6:14) while adhering strictly to divine specifications, teachers employed culturally familiar metaphors and instructional strategies while maintaining doctrinal accuracy. This adaptive faithfulness contrasts with tendencies in some Christian education contexts toward either theological rigidity that alienates learners or cultural accommodation that dilutes biblical distinctiveness (Smith, 2019). The Indonesian cultural context, with its emphasis on communal harmony and respect for tradition, may actually facilitate this balanced approach, as teachers naturally employ culturally resonant communication styles while retaining commitment to authoritative biblical texts (Sitorus, 2020). The challenges teachers faced regarding parental objections to difficult biblical content (divine judgment, human sinfulness) highlight ongoing tensions within Christian communities about appropriate content for children. This finding aligns with international research documenting similar concerns among Christian parents in various cultural contexts (Cooling, 2020). The teachers' response-patient dialogue combined with pedagogical persistence-exemplifies obedient faithfulness that honors both parental concerns and biblical comprehensiveness, refusing to reduce Scripture to comfortable portions.

Integrity in Character Modeling: Authentic Discipleship as Pedagogy

The prominence of character modeling in teachers' understanding of obedience affirms longstanding recognition that religious education occurs as much through "caught" as "taught" transmission. Teachers functioned not merely as information deliverers but as living epistles (2 Corinthians 3:2-3) whose lives provided tangible demonstrations of Christian discipleship for impressionable students. This aligns social learning theory, which emphasizes observational learning, particularly relevant in collectivist Asian cultures where relational modeling carries profound influence (Hofstede, 2001). Significantly, teachers' willingness to display authentic vulnerability-acknowledging their own spiritual struggles and growth processes-contradicts hierarchical teacher-student models common in Indonesian educational culture (Bjork, 2005). This transparent authenticity may represent a distinctively Christian counter-cultural element that prioritizes spiritual genuineness over face-saving social performance. Students' positive responses to this authenticity suggest that even young children recognize and value genuine spirituality over religious pretense, supporting developmental research indicating that children possess sophisticated capacities for detecting adult authenticity (Jaswal & Kondrad, 2016). The sacrificial service orientation demonstrated by teachers-home visits, volunteer activities, personal counseling-effects a missional understanding of teaching as holistic ministry rather than contractual employment. This finding resonates concept of education as humanizing praxis and with indigenous Indonesian educational philosophies emphasizing teachers as community spiritual guides rather than mere academic instructors (Ki Hadjar Dewantara's concept of "*Ing Ngarso Sung Tulodo*") (Dewantara, 2013). Such sacrificial commitment may be particularly crucial in rural contexts where teachers often represent the most educated members of communities and naturally assume broader leadership roles.

Perseverance in Spiritual Formation: Faith-Based Resilience

The teachers' remarkable perseverance despite minimal visible results, systemic marginalization, and challenging working conditions exemplifies what can be termed "eschatological patience"-a faith-grounded capacity to invest in spiritual processes whose fruition lies beyond immediate observation or personal timelines. This orientation directly parallels Noah's experience of decades-long obedience with no converts outside his immediate family (Genesis 6-7). Theologically, this patience reflects trust in God's sovereignty over spiritual growth and rejection of pragmatic measures of success that dominate contemporary educational accountability systems (Pattison, 2007). This finding contributes to growing literature on teacher resilience by highlighting specifically spiritual resources that sustain commitment in challenging contexts (Gu & Day, 2013). While much resilience research emphasizes professional development, collegial support, and institutional conditions, this study reveals that for CRE teachers, resilience derives primarily from spiritual resources: prayer, Scripture meditation, theological convictions about divine calling, and eschatological hope. This suggests that support systems for religious educators must address spiritual vitality rather than only professional competencies. The structural marginalization of CRE within public schools-inadequate resources, inconvenient scheduling, borrowed spaces-mirrors the societal marginalization Noah experienced ("preacher of righteousness" ignored by his generation, 2 Peter 2:5). Teachers' creative adaptations (outdoor instruction reframed as creation learning, limited time compensated through voluntary extension activities) demonstrate resourcefulness born of conviction rather than institutional support. This finding challenges assumptions that effective education requires optimal conditions, revealing instead that committed teachers create quality learning experiences despite resource constraints (Darling-Hammond, 2000). However, this should not justify systemic neglect of religious education; rather, it highlights teachers' extraordinary dedication that deserves institutional recognition and support.

The Noah Paradigm: Narrative Identity and Vocational Meaning-Making

The cross-cutting finding that teachers utilized the Noah narrative as an integrative framework for vocational identity represents a significant contribution to understanding how religious educators construct professional meaning. This exemplifies what McAdams (2008) terms "narrative identity"-the internalized life story through which individuals make sense of their experiences and vocational callings. For these teachers, Noah's story provided not merely an instructional illustration but a personal paradigm through which they interpreted struggles, validated choices, and sustained motivation. This finding illuminates the powerful role of biblical narratives in shaping religious educators' professional identity and resilience. While educational literature extensively discusses teacher identity formation through professional socialization (Beijaard et al., 2004), this study reveals that for Christian educators, biblical narratives function as primary identity texts that may supersede professional socialization influences. The Noah paradigm enabled teachers to reframe challenges (marginalization, lack of results) not as failures but as normative dimensions of faithful obedience, thus protecting against discouragement and burnout.

This narrative identity construction may be particularly significant in contexts where religious educators experience cultural dissonance between sacred calling and secular professional expectations. By anchoring identity in a biblical paradigm rather than institutional definitions of teaching success, educators maintain vocational integrity despite external pressures toward secularization or pragmatism. These findings yield several theoretical and practical implications. Theoretically, the study contributes to understanding Christian education as vocational ministry rather than merely professional occupation, highlighting the integration of spirituality, pedagogy, and character in effective religious instruction. The study also advances understanding of contextual factors shaping religious education in pluralistic public institutions within non-Western cultural contexts, an area underrepresented in predominantly Western-centric Christian education scholarship. The findings suggest several implications for CRE teacher preparation programs. First, curriculum should emphasize spiritual formation alongside pedagogical training, recognizing that teacher character profoundly influences instructional effectiveness. Second, teacher education should explicitly address the identity tensions and institutional challenges Christian educators face in public schools, equipping them with theological frameworks (like the Noah paradigm) for constructive meaning-making. Third, programs should cultivate adaptive faithfulness—the capacity to maintain biblical fidelity while engaging creative, culturally responsive pedagogy. For educational institutions, the findings advocate for greater recognition and support of CRE programs through adequate resources, scheduling priority, and administrative encouragement. While public schools must maintain religious neutrality, supporting quality religious instruction for all faith communities serves students' holistic development and aligns with Indonesia's constitutional commitment to religious education. For Christian communities (churches, denominations), the findings highlight the importance of supporting public school CRE teachers through prayer, financial assistance for instructional materials, volunteer classroom assistants, and public recognition of their ministry. Churches should view school-based CRE as vital missional outreach deserving congregational investment rather than peripheral activity. This study's limitations suggest directions for future research. First, the small sample size (three teachers, one school) limits generalizability. Future research should examine CRE teacher obedience across multiple schools, geographic regions, and cultural contexts to identify common patterns and contextual variations. Second, this study focused on teacher perspectives and practices without directly assessing student learning outcomes or longitudinal spiritual formation impacts. Future research should investigate relationships between teacher obedience characteristics and measurable student outcomes (biblical knowledge, moral reasoning, religious practices, faith commitment) through mixed-methods longitudinal designs. Third, this study examined elementary-level CRE; comparative research at secondary and tertiary levels could illuminate how obedience manifestations and challenges vary across educational levels. Additional research questions merit investigation: How do male CRE teachers embody obedience compared to the female teachers in this study? How do teachers' denominational backgrounds influence obedience understandings and practices? What specific teacher education interventions most effectively cultivate obedient faithfulness? How do CRE teachers in private Christian schools manifest obedience differently from those in

pluralistic public schools? How do students perceive and respond to teacher obedience characteristics?

CONCLUSION

This study has explored how Christian Religious Education teachers embody total obedience to God's calling in their educational mission, using the biblical paradigm of Noah as an integrative framework. The findings reveal that teacher obedience manifests through three interconnected dimensions: faithfulness in curriculum implementation that balances theological accuracy with pedagogical contextualization, integrity in character modeling that provides authentic discipleship demonstrations for students, and perseverance in spiritual formation that sustains commitment despite limited visible results and systemic challenges. These findings illuminate CRE teaching as vocational ministry extending far beyond conventional professional duties. Like Noah who obeyed God's countercultural command to build an ark while neighbors mocked, CRE teachers maintain faithful obedience to biblical mandates while navigating institutional constraints and cultural pressures in pluralistic public education contexts. This obedience draws upon deep spiritual resources-prayer, Scripture meditation, theological conviction, and eschatological hope-that sustain resilience and effectiveness. The study contributes to Christian education scholarship by providing empirical documentation of how biblical principles translate into contemporary pedagogical practice within a non-Western, pluralistic context. It demonstrates that total obedience in Christian education involves not merely following institutional protocols but embodying a holistic spiritual vocation that integrates personal spirituality, professional competence, and missional commitment. For young students at critical developmental stages, teachers' faithful obedience provides both instructional effectiveness and relational modeling that profoundly shapes spiritual and moral formation. As Christian communities worldwide seek to strengthen religious education amidst increasingly secular cultures, the example of these teachers offers encouraging testimony that faithful obedience-grounded in biblical paradigms, sustained by spiritual disciplines, and expressed through creative pedagogy and sacrificial service-remains possible and powerful. Like Noah who trusted God's purposes despite contrary circumstances, Christian educators can fulfill their calling with integrity, knowing that their faithful obedience plants seeds of spiritual formation whose harvest ultimately rests in God's sovereign timing. The call to total obedience in Christian education is simultaneously demanding and dignifying. It is demanding because it requires holistic integration of personal spirituality and professional practice, perseverance through discouragement, and courage to maintain biblical distinctiveness in pluralistic contexts. Yet it is profoundly dignifying because it recognizes Christian educators as partners in God's redemptive mission, entrusted with the eternal significance of shaping young souls. May the example of these faithful teachers-and the biblical paradigm of Noah that inspires them-encourage and equip Christian educators everywhere to walk in total obedience to their sacred calling.

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