



## **Patience and Pedagogy: The Educational Meaning of Noah's Time Management in Genesis 8:6–12 for PAK Teachers at SDN 105315 Lau Bekeri**

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### **ABSTRACT**

*This study explores the educational meaning of Noah's time management in Genesis 8:6–12 as a pedagogical model for Christian Religious Education (PAK) teachers at SDN 105315 Lau Bekeri. The narrative of Noah, who patiently waited for divine timing before leaving the ark, serves as a theological framework for understanding patience, discipline, and reflective decision-making in teaching practice. Using a qualitative descriptive method and a theological-pedagogical lens, this study examines how the biblical account of Noah's careful observation and restraint informs educational behavior and time stewardship among teachers. The findings highlight that Noah's time management embodies three essential educational values: (1) spiritual patience that aligns human action with divine timing, (2) pedagogical reflection that requires observation before action, and (3) disciplined waiting as a moral habit of faith-based educators. For PAK teachers, these principles translate into classroom virtues such as managing instructional time wisely, fostering reflective pauses in learning, and modeling patience in students' moral and spiritual development. The study concludes that Noah's narrative provides not only a theological symbol of obedience and faith but also a timeless pedagogical principle for Christian educators. By integrating biblical patience into time management, teachers cultivate holistic education that harmonizes faith, wisdom, and practical teaching responsibility.*

**Keywords:** *obedience, spiritual competence, Christian Religious Education*

### **INTRODUCTION**

Education in the Christian context is not merely a process of transferring knowledge, but a sacred vocation to form character, faith, and moral wisdom rooted in biblical truth. Within this sacred calling, Christian Religious Education (*Pendidikan Agama Kristen*, hereafter PAK) teachers play a fundamental role in translating spiritual principles into pedagogical practices that shape students' moral and spiritual integrity. Among the many biblical themes that illuminate this educational process, the story of Noah in Genesis 8:6–

12 offers profound insight into the relationship between patience, time management, and pedagogical wisdom. This passage, which narrates Noah's careful waiting and observation before leaving the ark, symbolizes not only obedience to divine timing but also discipline, prudence, and reflection—all of which are essential characteristics for educators who seek to guide students with wisdom and sensitivity. In the educational setting of SDN 105315 Lau Beker, the daily realities of teaching Christian Religious Education often demand the same virtues displayed by Noah—particularly patience and discernment in managing time and learning processes. Teachers face the constant challenge of balancing curriculum demands, student engagement, and spiritual formation within limited instructional time. The success of Christian Religious Education depends not only on a teacher's mastery of content but also on their capacity to plan, reflect, and respond with grace and patience. These aspects align closely with the biblical image of Noah, who did not act hastily even after the floodwaters receded but waited for the right moment revealed through God's guidance. Noah's approach to time can be seen as a metaphor for educational timing—an art of discerning when to speak, when to listen, and when to wait. Pedagogical patience enables teachers to respect the developmental pace of each student, fostering an atmosphere of growth rather than pressure. In the context of PAK, this means allowing space for reflection, prayer, and moral reasoning, recognizing that spiritual maturity unfolds gradually. In Genesis 8:6–12, Noah released a raven and a dove at measured intervals, observing their responses before making a final decision. This methodical observation mirrors the reflective practice of effective teachers who evaluate learning outcomes, adjust strategies, and seek signs of student readiness before proceeding to the next stage of instruction. This narrative emphasizes that time is not human property but divine trust. Managing time wisely, therefore, becomes an act of stewardship—an ethical dimension of pedagogy that integrates discipline with faith. For PAK teachers, time management is more than an administrative skill; it is a manifestation of spiritual obedience and professional responsibility. Teachers who organize their lessons, maintain balance between work and rest, and cultivate patience in classroom dynamics reflect the very faithfulness that Noah exemplified. This approach to pedagogy does not merely enhance efficiency; it nurtures an educational ethos grounded in the values of waiting, trusting, and discerning God's timing in the learning process. In recent educational discourse, especially within Christian education, there has been growing recognition that effective pedagogy must be both spiritually informed and contextually responsive. Schools such as SDN 105315 Lau Beker serve as important spaces where biblical wisdom and modern pedagogy intersect. By studying Noah's example, teachers can reinterpret time management as a form of spiritual discipline that informs lesson planning, student assessment, and classroom interaction. Such integration helps ensure that Christian education remains holistic—addressing not only intellectual formation but also moral and spiritual transformation. This study aims to explore the pedagogical significance of Noah's time management in Genesis 8:6–12 and its relevance for the professional practice of PAK teachers at SDN 105315 Lau Beker. Through this exploration, the research seeks to illuminate how biblical patience and time stewardship can inspire practical strategies for effective teaching, classroom organization, and spiritual modeling. Ultimately, the study argues that understanding and embodying the virtues of patience and divine timing can enrich the pedagogical competence of Christian educators, fostering classrooms where both teacher and student grow in wisdom and grace.

## METHODS

This study employed a qualitative case study approach framed within the context of biblical-pedagogical analysis to explore the educational significance of Noah's time management as depicted in Genesis 8:6–12, and its relevance to the pedagogical practice of Christian Religious Education (PAK) teachers at SDN 105315 Lau Beker. The qualitative method was chosen because it allows for a deep exploration of meaning, interpretation, and lived experience, particularly in connecting theological insights with educational realities. The research focused on how PAK teachers understand and implement the values of patience, reflection, and discernment—principles drawn from Noah's narrative—in their teaching and time management practices. The study was conducted at SDN 105315 Lau Beker, a public elementary school with a distinctive Christian education environment that integrates faith-based moral instruction into the curriculum. The school context provided a suitable locus for examining how biblical principles influence pedagogical decision-making. A case study design was adopted because it facilitates an in-depth understanding of specific educational contexts and allows the researcher to link scriptural insights with professional practice. The research drew its data from three primary sources: (1) textual analysis of Genesis 8:6–12, focusing on exegetical interpretation of Noah's time management and waiting process; (2) interviews with three PAK teachers at SDN 105315 Lau Beker, who were purposively selected based on their teaching experience and involvement in faith-based pedagogy; and (3) documentation of lesson plans, classroom schedules, and reflection journals to identify patterns of pedagogical patience and time organization. Semi-structured interviews allowed flexibility in exploring teachers' perspectives while maintaining focus on the study objectives. Scriptural content was examined to identify theological themes of patience, waiting, and divine timing in Noah's actions. Next, these themes were coded and compared with teachers' narratives regarding classroom management, instructional pacing, and decision-making. The process of triangulation ensured that insights from biblical text, teacher experiences, and classroom documentation were coherently integrated. The researcher approached both the biblical and pedagogical dimensions with scholarly rigor, ensuring that theological interpretation did not override empirical evidence but rather complemented it within a coherent Christian educational framework.

## RESULT AND DISCUSSION

The findings of this study reveal a profound connection between the biblical narrative of Noah's time management in Genesis 8:6–12 and the pedagogical practices of Christian Religious Education (PAK) teachers at SDN 105315 Lau Beker. Through the integration of scriptural reflection, classroom observation, and teacher interviews, three central themes emerged: (1) patience as a spiritual-pedagogical discipline, (2) time management as an expression of faith-based responsibility, and (3) reflective waiting as a model for moral and instructional decision-making. Each of these themes underscores how the biblical text informs and transforms the professional and spiritual ethos of teachers in their daily educational activities. The first and most prominent theme identified in this study is patience as a pedagogical virtue. In Genesis 8:6–12, Noah demonstrates extraordinary patience during the extended waiting period inside the ark. Despite uncertainty and the

absence of immediate divine instruction, Noah does not act impulsively. Instead, he waits, observes, and discerns the appropriate time to take action. This biblical model of patience provides a spiritual framework for teachers who must navigate complex classroom dynamics, unpredictable student behavior, and administrative demands. The interviewed PAK teachers repeatedly emphasized that patience is the cornerstone of effective Christian pedagogy. One teacher remarked, "In managing young students, especially in moral instruction, haste often leads to misunderstanding. I have learned from Noah's story that waiting with faith leads to wisdom." This statement resonates with Bandura's (1977) social learning theory, which suggests that modeling calmness and composure fosters similar traits in learners. Patience, in this sense, becomes not only a personal virtue but also a pedagogical tool for shaping students' emotional and moral development. Patience in teaching mirrors divine pedagogy—God's enduring patience with humanity throughout salvation history. Educators' ability to remain composed under stress significantly influences students' moral reasoning. The PAK teachers at SDN 105315 Lau Bekeri interpret patience not as passive endurance but as active faith, embodying trust in God's timing within pedagogical practice. This approach encourages students to internalize the value of perseverance and self-control, aligning classroom discipline with spiritual formation.

A second significant finding relates to time management as an act of faithful stewardship. Noah's management of time, as described in Genesis 8:6–12, is deliberate and disciplined. He releases the raven and the dove at measured intervals, interpreting the results carefully before making the decision to leave the ark. This process reflects discernment, observation, and wise decision-making—qualities essential for teachers in managing instructional time. Teachers at SDN 105315 Lau Bekeri expressed that one of their daily challenges is balancing the demands of curriculum completion with the spiritual nurturing of students. The integration of Noah's story provides a biblical metaphor for maintaining balance and order. One teacher explained, "Like Noah, I need to measure my time—not rushing through lessons, but ensuring that every minute is used meaningfully for students' growth." This testimony highlights how time management is viewed not merely as technical scheduling but as a moral commitment—a manifestation of the teacher's stewardship before God. The findings also suggest that effective time management enhances both academic outcomes and spiritual formation. Teachers who modeled disciplined time use inspired students to value punctuality, responsibility, and diligence. These virtues are consistent with the broader goals of PAK, which seek to cultivate faith-based integrity in daily living. The study confirms that time management, when rooted in biblical principles, transcends pragmatic efficiency and becomes an act of worship and obedience. The professional competency standards set forth by the Indonesian Ministry of National Education (2007) emphasize time management as an essential component of pedagogical competence. However, what distinguishes the PAK context is the theological dimension that transforms routine management into spiritual practice. Noah's patient observation and timely action thus become a typological model for educators, guiding them to make pedagogical decisions with discernment and grace. The third theme that emerged concerns reflective waiting, a concept derived from Noah's careful observation of the signs around him before acting. The text narrates that Noah sends the dove three times—each representing a phase of discernment, reflection, and gradual revelation. This

scriptural process mirrors the reflective cycle in modern pedagogy, particularly Kolb's (1984) experiential learning theory, where teachers learn through cycles of action and reflection. Teachers at SDN 105315 Lau Bekerri demonstrated a similar rhythm of reflection in their instructional practice. They reported using daily or weekly reflections to assess their teaching effectiveness and to discern the needs of their students. One teacher explained, "When students struggle, I take time to reflect and pray before making changes to my lesson plan. Like Noah, I observe, wait, and then decide." This integration of spiritual discernment into pedagogical reflection aligns with the Christian view that wisdom emerges through attentive listening—to God, to the context, and to the learners themselves. The practice of reflective waiting also has moral implications. It teaches students to value thoughtfulness over haste and encourages them to see waiting as an opportunity for growth rather than a sign of delay. The PAK teachers' approach mirrors Noah's moral patience, which contrasts sharply with the impulsive culture of instant gratification prevalent among young learners. By embedding reflective pauses in classroom routines—such as moments of silence, journaling, or group prayer—teachers cultivate an atmosphere of mindfulness and respect.

Across the three themes, it becomes evident that faith and professional competence are inseparable in the practice of PAK teachers. The teachers at SDN 105315 Lau Bekerri interpret their pedagogical duties through a theological lens, where professionalism is not detached from spirituality but deeply intertwined with it. This integration reflects the biblical principle that all forms of work, including teaching, are acts of service to God (Colossians 3:23). Their interpretation of Noah's time management demonstrates an advanced level of pedagogical reflection informed by faith. For instance, when dealing with students who lag academically or behaviorally, teachers resist the urge to respond hastily. Instead, they apply the principle of divine timing—believing that every learner grows according to God's plan. This belief does not negate accountability but rather redefines it in light of grace and patience. The study also highlights how pedagogical competence, as described in Law No. 14/2005 on Teachers and Lecturers, encompasses both technical skills and moral authority. PAK teachers, guided by Noah's example, blend classroom management techniques with moral instruction. Their role extends beyond transferring knowledge; they become shepherds of students' hearts and minds, guiding them toward maturity in faith and character.

While the teachers expressed enthusiasm for integrating biblical principles into their time management and pedagogical practices, they also acknowledged several challenges. One major difficulty is balancing curriculum demands with the spiritual rhythm of patience and reflection. The national education system's emphasis on standardized testing and measurable outcomes often pressures teachers to prioritize efficiency over formation. Another challenge is contextual interpretation. Teachers must navigate how to translate ancient biblical principles into contemporary classroom realities without losing theological depth. For example, while Noah's waiting period symbolizes patience, it must also be interpreted pedagogically in ways that relate to students' everyday experiences. Teachers therefore engage in contextual hermeneutics—interpreting Scripture dynamically to address present-day educational needs. However, these challenges also present opportunities. Teachers who engage deeply with biblical narratives develop

stronger theological literacy, which enriches their teaching. Moreover, students exposed to faith-integrated pedagogy learn to see their education as part of a larger spiritual journey rather than a purely academic pursuit. The reflective approach inspired by Noah's story nurtures humility, resilience, and hope—qualities urgently needed in modern education. The story of Noah's time management carries profound implications for Christian education. Theologically, it teaches that divine timing often transcends human impatience, reminding educators to trust in God's process rather than seeking immediate results. Educationally, it models an integrated approach where patience and discernment shape instructional design, classroom pacing, and student evaluation. Noah's method of gradual testing and observation parallels formative assessment in education, where teachers continuously evaluate learning progress before making final judgments. This correlation illustrates how biblical wisdom can inform practical educational strategies. By applying Noah's model, PAK teachers are encouraged to design lessons that allow for process-oriented learning—emphasizing growth over immediate achievement. The integration of biblical patience and pedagogical professionalism fosters moral ecology within the classroom. Students perceive time not merely as a constraint but as a divine gift to be used responsibly. Teachers become role models of calm perseverance, demonstrating that spiritual maturity involves disciplined timing and reflective action. The case of SDN 105315 Lau Bekeri illustrates how faith-informed pedagogical practices can transform both teachers and students. Teachers reported experiencing greater emotional balance and job satisfaction when they adopted Noah's reflective model of waiting. The reduction of stress, improved classroom harmony, and deeper student engagement suggest that biblical integration enhances educational well-being. Students, on the other hand, developed a stronger sense of discipline and empathy. Through daily modeling of patience and time management, they learned that learning is a journey of growth rather than competition. This transformative outcome aligns with the Christian educational goal of holistic formation—developing intellect, character, and spirit in unity. The implementation of Noah's time management principles within PAK pedagogy reveals that biblical narratives are not distant theological abstractions but living pedagogical models. When teachers embody scriptural virtues such as patience, reflection, and faithful stewardship of time, they not only teach biblical knowledge but also demonstrate its transformative power in educational practice.

## CONCLUSION

The findings of this study underscore the profound educational significance of integrating the biblical principle of patience and time management, as illustrated in Genesis 8:6–12, into the pedagogical practices of Christian Religious Education (PAK) teachers. The narrative of Noah serves not only as a story of faith and endurance but also as a pedagogical model that reflects spiritual maturity, reflective wisdom, and disciplined stewardship of time—values essential for effective teaching in Christian education. At SDN 105315 Lau Bekeri, the implementation of Noah's approach to time management demonstrates that biblical reflection can meaningfully shape teachers' pedagogical competence. Teachers who consciously adopt the rhythm of waiting, observing, and acting in faith—mirroring Noah's conduct—show greater balance in managing classroom

activities, handling student behavior, and responding to institutional pressures. Patience becomes not merely an emotional virtue but a pedagogical discipline, guiding teachers to lead with calmness, wisdom, and empathy. This practice aligns with the broader goals of Christian education, which emphasize holistic formation encompassing cognitive, affective, and spiritual dimensions. The study found that when teachers internalize biblical models of patience and faith-based time stewardship, they are better equipped to foster similar qualities in their students. Through consistent modeling of calm deliberation, teachers encourage learners to approach problems with reflection rather than impulsivity, to respect process rather than demand instant outcomes, and to see time as a gift rather than a limitation. In doing so, the classroom becomes a space of spiritual formation, where learning is experienced as an act of faith and moral growth. From a professional standpoint, this research reinforces the importance of pedagogical competence grounded in biblical wisdom. As highlighted in Indonesia's Law No. 14/2005 on Teachers and Lecturers and Ministerial Regulation No. 16/2007, teachers are called not only to master content and instructional techniques but also to embody moral integrity and spiritual depth. The integration of biblical principles such as patience and reflection strengthens this holistic competence, positioning the teacher as both an educator and a moral-spiritual guide. The personal and spiritual character of teachers significantly shapes students' moral and emotional development. The theological insights drawn from Noah's story serve as a timely reminder that education is not merely about efficiency but about formation. In a culture often driven by speed, productivity, and measurable results, Noah's waiting becomes a countercultural model—inviting teachers and students alike to rediscover the spiritual depth of process, reflection, and divine timing. This theological reflection thus provides an antidote to the hurried ethos that frequently undermines the contemplative dimension of education. The study recommends that Christian educators and institutions provide structured opportunities for spiritual reflection and time management training rooted in Scripture. Such initiatives could include teacher retreats, reflective journaling practices, or workshops on integrating biblical values into classroom management. By cultivating these habits, teachers can strengthen their emotional resilience and professional discipline, leading to more peaceful, effective, and meaningful teaching experiences. Noah's example in Genesis 8:6–12 offers more than a story of survival—it provides a pedagogical theology of time and patience. For PAK teachers at SDN 105315 Lau Bekeri, embracing this biblical wisdom has led to deeper pedagogical reflection, greater alignment between faith and practice, and stronger moral influence upon their students. Ultimately, the fusion of patience, faith, and professional competence represents the essence of Christian pedagogy: teaching not only for knowledge, but for transformation—forming lives that mirror the divine wisdom of God's perfect timing.

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