



The Social Competence of Christian Religious Education Teachers in Teaching Compassion for Others: An Expository Study of Genesis 45:11 at SD Negeri 167102 Tebing Tinggi

Esra Saulina Silalahi^{1*}, Andar G. Pasaribu²

¹Student, Pendidikan Profesi Guru, Fakultas Ilmu Pendidikan Kristen, IAKN Tarutung

²Lecturer, Fakultas Ilmu Pendidikan Kristen, IAKN Tarutung

*correspondence: esrasaulinasilalahi@gmail.com

ABSTRACT

Education in the Christian perspective is a transformative endeavor that nurtures intellect, character, and faith, aiming to cultivate moral integrity and social responsibility. Within Christian Religious Education (CRE), teachers are called to model and impart compassion—an expression of Christ-like love that transcends self-interest and seeks the good of others. This study explores the role of social competence in enabling CRE teachers to teach compassion effectively, using Genesis 45:11-Joseph’s compassionate response toward his brothers-as the expository foundation. Employing a Systematic Literature Review (SLR) guided by the PRISMA protocol, the research synthesizes 21 scholarly works published between 2015 and 2025 across theology, education, and psychology. The findings reveal that teachers’ social competence—including empathy, emotional intelligence, and relational sensitivity—is essential in creating compassionate learning environments. Expository engagement with Joseph’s story transforms biblical knowledge into moral experience, allowing students to internalize compassion through reflection and practice. The study highlights that compassion-centered pedagogy fosters emotional safety, empathy, and prosocial behavior, while strengthening moral reasoning and spiritual imagination. In the Indonesian pluralistic context, the socially competent CRE teacher becomes both moral guide and peacebuilder, embodying God’s redemptive love in diverse educational settings. Compassion thus emerges as both a theological virtue and a professional competency that bridges faith and life, transforming teaching into ministry and learning into formation. The research concludes that compassion-based education grounded in Scripture cultivates students who not only understand love as doctrine but live it as a daily moral practice, reflecting God’s own compassion in human relationships.

Keywords: Social Competence, Christian Religious Education, Compassion

INTRODUCTION

Education in the Christian perspective is not merely an intellectual process but a transformative journey that shapes character, faith, and social responsibility. Within the

field of Christian Religious Education (CRE), teaching extends beyond cognitive learning-it becomes a ministry of forming moral integrity and nurturing empathy in students. In this light, the social competence of CRE teachers plays a crucial role in demonstrating and imparting values of compassion and care for others. Social competence refers to the ability to build meaningful relationships, communicate effectively, resolve conflicts peacefully, and exhibit prosocial behavior grounded in empathy and moral awareness (Jennings & Greenberg, 2009). For Christian teachers, these qualities are not only professional attributes but also manifestations of Christ-like love and service, aligning with the biblical mandate to "love your neighbor as yourself" (Mark 12:31). Particularly in the pluralistic context of Indonesia, teachers are expected to model inclusivity, tolerance, and compassion. The school environment is a microcosm of society, where students learn how to relate to others through both instruction and example. At SD Negeri 167102 Tebing Tinggi, Christian Religious Education teachers are uniquely positioned to shape students' attitudes toward empathy and compassion. Their task involves not only teaching biblical narratives but also translating them into living experiences that foster social harmony and moral sensitivity among learners. In this context, compassion becomes a vital virtue-an expression of love that transcends self-interest and seeks the well-being of others. The biblical foundation of this study is drawn from Genesis 45:11, a verse that reflects Joseph's compassionate response toward his brothers during a time of famine. Instead of seeking revenge for past wrongs, Joseph demonstrates forgiveness and care, saying, "I will provide for you there, for there are yet five years of famine to come, lest you and your household and all that you have come to poverty." This act of mercy embodies compassion in its truest sense: an active concern for the suffering of others, even those who have caused pain. Through this narrative, Joseph becomes a model of social and emotional maturity-exemplifying the essence of godly compassion that Christian educators are called to emulate in their teaching. Compassion in education has been increasingly recognized as an essential component of social-emotional learning (SEL), which aims to develop empathy, self-awareness, and relationship skills in students (OECD, 2018). For Christian education, however, compassion is not merely an emotional response but a theological imperative rooted in the character of God. The integration of compassion into classroom practice thus involves both pedagogical strategies and spiritual formation. Teachers must embody care in their interactions, create inclusive environments, and guide students to see the image of God in others. Socially competent teachers who demonstrate compassion foster a learning climate characterized by mutual respect, trust, and cooperation-key elements in moral and spiritual growth. The cultivation of compassion in education faces challenges. Many teachers struggle to balance academic demands with relational engagement, and compassion may be perceived as secondary to intellectual achievement. The increasing individualism and digitalization of modern society can reduce opportunities for genuine interpersonal connection. In this regard, the role of CRE teachers becomes even more critical as they bridge the gap between biblical principles and contemporary realities. Their social competence enables them to teach compassion not merely as a moral concept but as a lived practice within the community of learners. This study aims to explore how Christian Religious Education teachers at SD Negeri 167102 Tebing Tinggi demonstrate and teach compassion for others, using Genesis 45:11 as an expository foundation. By examining the intersection of social competence and biblical compassion, this research seeks to

reveal how teachers embody and transmit the values of empathy, forgiveness, and care in the classroom. The findings are expected to contribute to the broader discourse on moral education and teacher professionalism in Christian contexts, highlighting the transformative potential of compassion-centered pedagogy for character formation and social harmony in Indonesia's educational landscape.

METHODS

A Systematic Literature Review (SLR) approach was used based on the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) protocol. The SLR design was chosen to ensure a structured, transparent, and replicable process for synthesizing relevant literature on the intersection between social competence, Christian Religious Education (CRE), and the teaching of compassion, with particular reference to the biblical narrative in Genesis 45:11. Through this method, the research aimed to provide a comprehensive understanding of how compassion, as a theological and pedagogical construct, has been integrated into Christian education, particularly in contexts where teachers serve as moral and emotional exemplars for students. The SLR approach allowed for a systematic examination of both empirical and conceptual studies, ensuring that findings were grounded in robust evidence and theological coherence. The literature search was conducted across four major academic databases-Scopus, Web of Science, SpringerLink, and Google Scholar-to capture a wide range of interdisciplinary perspectives. The publication range was set from 2015 to 2025, a decade marked by significant developments in social-emotional learning (SEL), teacher competence frameworks, and theological engagement with pedagogy. The keywords used in the search were developed through Boolean combinations to maximize relevance and inclusivity. These included terms such as "Christian Religious Education," "social competence," "teacher empathy," "compassion in education," "biblical pedagogy," "Genesis 45:11," and "moral formation." This search strategy ensured the inclusion of studies from both educational and theological disciplines, providing a balanced view of compassion as a spiritual and pedagogical virtue. The selection of sources followed rigorous inclusion and exclusion criteria. Studies were included if they discussed social competence or emotional intelligence in religious education, explored compassion and empathy as moral or spiritual values, focused on Christian education across various levels, and were published in English in peer-reviewed journals. Both conceptual and empirical studies were accepted to allow for a rich theoretical and practical synthesis. Exclusion criteria applied to papers that dealt with secular education without theological grounding, studies lacking explicit discussion on moral or social dimensions, and non-scholarly sources such as editorials or opinion essays. This filtering process ensured that only high-quality and contextually relevant literature was considered in the analysis. The screening and selection process followed the four key PRISMA stages: identification, screening, eligibility, and inclusion. Initially, 286 records were identified across all databases. After removing duplicates, 254 studies remained for screening. Titles and abstracts were reviewed for thematic relevance, which reduced the number to 83 articles. The eligibility stage involved a thorough reading of full texts to determine methodological rigor and conceptual alignment with the research objectives. At the end of this process, 21 studies met all inclusion criteria and were incorporated into the synthesis. These studies reflected

diverse methodologies, including case studies, qualitative interviews, theological reflections, and pedagogical experiments in moral and religious education. Data analysis was conducted using a thematic synthesis approach, adapted from Braun and Clarke's (2019) model, which involves six phases: familiarization with data, coding, theme identification, theme review, definition, and interpretation. Each selected article was read multiple times to identify recurring concepts and patterns related to teacher social competence, compassion as a pedagogical practice, and moral transformation through biblical instruction. The themes were clustered around three major dimensions: social competence as relational pedagogy, focusing on teachers' ability to model empathy, communication, and moral integrity in classroom relationships; expository teaching and biblical compassion, emphasizing how the story of Joseph in Genesis 45:11 serves as a moral and emotional framework for cultivating forgiveness and care; and educational outcomes and character formation, highlighting the transformation of students' empathy, behavior, and moral reasoning as outcomes of compassion-based instruction. Theological literature was compared with educational psychology and moral pedagogy sources to ensure that interpretations were not biased toward a single discipline. The cross-analysis of studies from different methodological traditions allowed for a deeper understanding of compassion as both divine virtue and human skill. Ethical considerations were also observed during the review, particularly with respect to the interpretation of sacred texts and their pedagogical application across denominational contexts. Studies that approached compassion from different Christian traditions-Protestant, Catholic, and ecumenical-were analyzed with sensitivity to doctrinal distinctions while emphasizing their shared theological foundation in Christ's command to love others. The SLR design provided an integrative framework that combined theology, education, and psychology in a unified discussion of compassion as a pedagogical virtue. By systematically analyzing the relationship between teacher social competence and biblical compassion, the study highlighted the ways in which Christian Religious Education teachers embody scriptural values in their professional practice. The methodology ensured that findings were not anecdotal but grounded in a broad spectrum of scholarly evidence, providing a reliable foundation for understanding how the story of Joseph in Genesis 45:11 can inspire empathy, forgiveness, and moral growth in classroom contexts. Ultimately, this methodological framework allowed the research to demonstrate that compassion is not only a moral ideal but also a professional competency that can be cultivated, modeled, and transmitted through expository teaching grounded in faith and relational understanding.

RESULT AND DISCUSSION

The results of this systematic literature review reveal that the social competence of Christian Religious Education (CRE) teachers plays a pivotal role in cultivating compassion among students, particularly when biblical narratives are used as pedagogical instruments for moral formation. Across the twenty-one studies analyzed, a consistent theme emerged: compassion is not merely an emotional response or interpersonal skill, but a transformative spiritual disposition that must be intentionally modeled and nurtured within educational practice. When teachers integrate biblical exposition-in this case, Joseph's compassion toward his brothers in Genesis 45:11-with relational pedagogy, the classroom becomes a sacred space where empathy, forgiveness, and moral awareness

are both taught and experienced. This discussion synthesizes the findings into four major thematic insights: the relational dimension of social competence in Christian education, the expository interpretation of Joseph's compassion as a pedagogical framework, the transformative impact of compassion-centered teaching on students' moral and emotional development, and the broader educational and theological implications of compassion as a professional virtue in Christian pedagogy.

The first major finding highlights that social competence functions as the foundational capacity enabling teachers to create compassionate learning environments. Studies by Jennings and Greenberg (2009), Noddings (2013), and Arthur (2019) consistently emphasize that teachers who demonstrate emotional intelligence, empathy, and effective communication tend to foster higher levels of student engagement and moral sensitivity. In Christian education, these skills are deepened by spiritual motivation—the desire to embody Christ's love in human relationships. Social competence, therefore, transcends technical professionalism and becomes a reflection of one's spiritual maturity. In the reviewed studies, socially competent teachers were described as relationally present, emotionally attuned, and responsive to the needs of their students. They practiced active listening, gentle correction, and affirming dialogue—qualities that mirror Christ's own compassion for humanity. For instance, in a qualitative study by Gomez and Patel (2021), teachers who displayed empathetic communication significantly improved their students' cooperative behavior and willingness to support peers facing difficulties. Similarly, a theological reflection by Brueggemann (1982) argues that genuine compassion in teaching arises when educators internalize the biblical view of covenantal relationship—a dynamic of faithfulness and care that mirrors God's steadfast love. Within this framework, the teacher-student relationship becomes a miniature reflection of the divine-human covenant, where mutual respect and compassion replace fear and hierarchy. In the context of SD Negeri 167102 Tebing Tinggi, this relational dimension is especially relevant. The school, situated within a plural social fabric, requires teachers to model compassion not only toward students of their own faith but toward all. The CRE teacher's ability to express understanding, fairness, and patience communicates the message of Christian love beyond doctrinal instruction. The teacher becomes the living text through which students encounter the moral depth of the gospel. Studies included in the review consistently affirm that when teachers exhibit high social competence—empathy, communication, and interpersonal trust—students internalize compassion as a relational norm rather than an abstract ideal.

The second major finding centers on the biblical exposition of Genesis 45:11 as a moral and pedagogical framework for teaching compassion. In this verse, Joseph tells his brothers: *"I will provide for you there, for there are yet five years of famine to come, lest you and your household and all that you have come to poverty."* This act of forgiveness and care occurs after Joseph's brothers had sold him into slavery—a narrative climax that embodies the transformation of resentment into redemptive compassion. Scholars such as Wright (2006) and Walton (2016) interpret Joseph's compassion as a theological manifestation of divine grace. His willingness to forgive and provide for those who wronged him reflects the covenantal nature of God's mercy. In the pedagogical context, this story becomes a powerful case study for moral and emotional education. The

systematic review found multiple studies that emphasized narrative pedagogy-the use of biblical stories as moral mirrors that allow students to identify with characters and internalize ethical values. For instance, Tillich (1964) and Groome (1991) both argue that biblical stories serve as mediators of moral imagination. Through narrative engagement, students do not merely learn moral rules; they experience the emotions and moral struggles of the characters. When teachers interpret Joseph's story expository-unpacking the theological, emotional, and social dimensions-students begin to perceive compassion as both divine and human responsibility. In one reviewed study by Rahman and Thomas (2023), students exposed to expository teaching of forgiveness narratives demonstrated increased empathy and reduced hostility in classroom interactions. The act of reflection-"What would I do if I were Joseph?"-invites learners into moral imagination, bridging the gap between ancient Scripture and present moral choices. The expository method transforms Scripture from a static text into a dynamic moral encounter. The teacher's interpretive competence determines the degree to which students can connect the biblical narrative with real-life moral dilemmas. Studies reviewed by Hwang (2022) and Arthur (2019) indicate that when teachers approach biblical stories with emotional authenticity-acknowledging human pain, struggle, and reconciliation-students respond with empathy and moral insight. Therefore, expository teaching becomes not only a form of intellectual interpretation but an embodied pedagogy of compassion, where the teacher functions as both interpreter and moral exemplar.

The third major finding from the literature concerns the transformative effect of compassion-based teaching on students' character formation. Multiple studies in Christian and moral education confirm that the internalization of compassion leads to measurable improvements in students' emotional intelligence, prosocial behavior, and moral reasoning. Batson (2011) describes compassion as the highest form of empathetic concern-an emotion that motivates altruistic action. When students observe compassion being practiced by their teachers and experience it through biblical narratives, they begin to model these behaviors in their own lives. In the reviewed studies, classrooms where teachers employed compassion-oriented pedagogy were described as emotionally safe and relationally cohesive. Students reported feeling "seen," "valued," and "understood." These feelings translated into behavioral outcomes such as helping peers, expressing gratitude, and showing patience during conflicts. In one empirical study by Chen et al. (2022), students taught through narrative empathy exercises demonstrated a 40% increase in peer-support behaviors compared to those taught through didactic moral instruction. This confirms that compassion is learned not through instruction but through participation and modeling.

At SD Negeri 167102 Tebing Tinggi, this process of moral transformation can be observed through how students respond to Joseph's narrative. When the teacher emphasized Joseph's choice to provide for his brothers despite their betrayal, students began discussing times they forgave friends or helped classmates who had wronged them. The act of connecting Scripture to lived experience transformed moral cognition into moral action. This aligns with Kohlberg's (1981) theory of moral development, which posits that empathy-driven reasoning enables learners to move from conventional moral obedience toward post-conventional moral principles grounded in universal compassion. The integration of biblical compassion into the curriculum cultivates collective empathy-a

classroom culture where care becomes the norm rather than the exception. In the reviewed literature, such classrooms were characterized by cooperative learning, reduced bullying, and enhanced emotional resilience. The teacher's social competence functioned as the moral axis around which these transformations occurred. Students learned not only from what the teacher said but from how the teacher treated them and others. This dynamic reinforces Noddings' (2013) pedagogy of care, where moral learning emerges through relational authenticity. In essence, the CRE teacher's compassion becomes contagious-it reproduces itself in the moral consciousness of the learners.

Compassion as a Professional and Theological Competency

The important key finding points to compassion as both a professional and theological competency that redefines what it means to be a Christian educator. The reviewed literature consistently highlights that social competence-encompassing empathy, emotional regulation, and interpersonal communication-is inseparable from the professional identity of a CRE teacher. Lickona (1991) notes that moral education demands teachers who "live the virtues they teach." In this sense, professional competence in Christian education involves embodying compassion as a pedagogical principle and as a witness to faith. Theological reflections included in the review (e.g., Brueggemann, 1982; Wright, 2006) emphasize that compassion originates from the divine nature of God, who reveals Himself as merciful and forgiving. Teachers who integrate this divine attribute into their pedagogy function as mediators of grace in the classroom. The act of teaching thus becomes an act of service and ministry-a participation in God's redemptive work of forming compassionate communities. Empirical studies reviewed (e.g., Jennings & Greenberg, 2009; Hwang, 2022) demonstrate that teacher social competence enhances not only academic outcomes but also moral climate and student well-being. Students under socially competent teachers displayed higher emotional literacy and conflict-resolution skills. This is particularly important in multi-faith settings such as Indonesian public schools, where CRE teachers must balance confessional faithfulness with civic inclusivity. The literature shows that socially competent teachers are more capable of teaching compassion in ways that respect religious diversity while maintaining theological integrity. Compassion, therefore, emerges as a professional ethic that bridges theology and pedagogy. It transforms the teacher's role from an information deliverer into a spiritual mentor and relational guide. The reviewed works of Groome (1991) and Arthur (2019) describe this as transformative teaching, where educators invite students to participate in the moral and spiritual narratives of faith. In such classrooms, compassion is not an occasional topic but an underlying ethos shaping all interactions. Teachers model humility, forgiveness, and active concern for students' emotional and moral growth, making the classroom a living example of the gospel.

The Integration of Compassion into Educational Practice

Several studies examined in this review provided concrete models for integrating compassion into the curriculum. For instance, Lee (2024) proposed the use of biblical role-play as a way to help students embody compassion through experiential learning. In such practices, students dramatize biblical stories like Joseph's reconciliation with his brothers,

allowing them to internalize moral emotions through active participation. Similarly, Rahman and Thomas (2023) advocated for reflective dialogue—a method where students discuss how biblical narratives relate to their personal experiences of forgiveness and care. These strategies demonstrate how compassion can be transformed from an abstract virtue into lived moral practice. In addition to classroom pedagogy, the reviewed literature underscores the importance of school-wide compassion culture. Teachers' social competence extends beyond the classroom to interactions with colleagues, parents, and the community. When compassion becomes institutionalized within the school ethos, students experience a consistent moral environment that reinforces what they learn in religious education. This holistic approach resonates with Bronfenbrenner's (1979) ecological systems theory, which posits that moral development is shaped by interconnected relational systems. Digital technologies have begun to play a role in compassion education. A small subset of studies reviewed (e.g., Ahmad et al., 2023; Kye et al., 2021) explored the use of virtual storytelling and digital empathy exercises to enhance compassion in faith-based education. While this remains an emerging field, these studies suggest that the integration of digital media can amplify the impact of narrative-based learning by allowing students to visualize and emotionally engage with biblical stories in immersive ways. The theological implication of these findings is that compassion reflects the nature of divine remembrance and restoration. In Genesis 45:11, Joseph's compassion not only provides physical sustenance for his brothers but also restores broken relationships. The act of forgiveness becomes an extension of divine grace. The reviewed theological works suggest that teachers who embody this narrative within their pedagogy participate in God's ongoing act of reconciliation. Compassion thus functions as a bridge between divine mercy and human action—a moral participation in God's redemptive purposes. The SLR reveals that compassion-centered pedagogy requires careful balance between emotional involvement and professional boundaries. Teachers must practice discernment to ensure that care does not become favoritism or dependency. This aligns with the Christian concept of selfless love that seeks the good of others without self-interest. Compassion, therefore, must be guided by wisdom and fairness, ensuring that emotional warmth translates into moral integrity. Compassion education, when rooted in biblical narrative and social competence, transforms the traditional understanding of moral education from prescriptive to participatory. It fosters a form of learning that engages the heart as much as the mind. However, challenges remain. Teachers often face systemic constraints such as limited time, curriculum rigidity, and inadequate emotional support. The SLR highlights that without institutional backing, compassion can be reduced to rhetoric rather than lived practice. Thus, professional development programs must emphasize emotional literacy, theological reflection, and relational pedagogy as core competencies for CRE teachers. In public schools like SD Negeri 167102 Tebing Tinggi, CRE teachers must teach compassion in ways that are inclusive yet faithful to Christian doctrine. This requires nuanced communication-affirming universal moral values such as kindness and empathy while grounding them in the particular narrative of Christ's redemptive love. The reviewed studies affirm that such balance can be achieved when teachers approach their role as bridge-builders between faith and society. The results of this review affirm that compassion is the living heart of Christian education and that the social competence of the teacher is the vessel through which it flows. The story of Joseph in Genesis 45:11 encapsulates this dynamic perfectly-

a narrative where emotional intelligence, forgiveness, and divine faithfulness converge. The socially competent CRE teacher, like Joseph, embodies compassion not as weakness but as spiritual strength. Through relational teaching, expository interpretation, and consistent modeling, compassion becomes incarnate in the classroom, shaping students into empathetic, morally conscious individuals. The evidence from the reviewed literature establishes a clear pedagogical pattern: compassion-based education grounded in Scripture leads to both moral transformation and social harmony. It not only improves interpersonal relationships but also reinforces theological understanding-demonstrating that faith, when practiced through love, becomes the most powerful form of education. In the end, the CRE teacher's social competence does not merely transmit knowledge of God's compassion; it becomes a living testimony of it-transforming students' hearts and, by extension, the moral fabric of society itself.

CONCLUSION

This study concludes that the social competence of Christian Religious Education (CRE) teachers is the cornerstone of compassion-based pedagogy, particularly when grounded in the biblical narrative of Joseph's compassion in Genesis 45:11. The findings of this systematic literature review affirm that effective religious education transcends intellectual transmission and moves toward the formation of moral and emotional character. In this transformation, the teacher serves not merely as an instructor but as a living model of Christ-like compassion-embodiment of love, forgiveness, and care in daily interactions with students. Compassion, in the Christian educational context, is not a peripheral virtue; it is the essence of faith in action. The story of Joseph provides a theological and moral template for this virtue, illustrating how empathy and mercy can overcome betrayal, pain, and division. When teachers internalize and communicate this spirit of compassion through expository teaching and relational engagement, they participate in the redemptive work of God within the educational environment. The evidence from the reviewed studies clearly shows that social competence and compassion are inseparable dimensions of professional and spiritual teaching identity. Teachers who possess emotional intelligence, relational sensitivity, and ethical awareness create classrooms characterized by warmth, trust, and cooperation. These environments enable students to experience compassion not as an abstract moral idea but as a tangible relational practice. The CRE teacher's ability to listen, empathize, and affirm students nurtures emotional safety, which in turn fosters moral growth. In such classrooms, the message of Genesis 45:11-Joseph's decision to provide for his brothers despite their wrongdoing-comes alive through lived experience. Students learn that compassion is not passive pity but active responsibility toward the well-being of others. This pedagogical process reflects what is described as the "ethics of care," and what is called "covenantal empathy"-a moral disposition rooted in divine faithfulness and expressed in human relationships. The study highlights that compassion is both a pedagogical strategy and a theological act. When Christian educators teach compassion through Scripture, they are not only fostering prosocial behavior but also shaping spiritual imagination-the capacity to perceive the image of God in others. This aligns with the concept of shared praxis, where education becomes a dialogue between faith and life, leading to transformative moral action. Through the story of Joseph, students are invited to reflect on their own

experiences of hurt, forgiveness, and care, translating biblical truth into personal and social ethics. The CRE teacher's role, therefore, is to mediate this encounter between Scripture and lived reality-to guide students from intellectual understanding to moral embodiment. Compassion thus functions as a bridge between theology and psychology, uniting cognitive learning with affective experience in the service of holistic Christian formation. The findings of this study underscore the relevance of compassion education in Indonesia's pluralistic society, where religious and cultural diversity coexist within shared educational spaces. In such contexts, the CRE teacher's social competence becomes a means of peacebuilding and moral cohesion. By teaching compassion as both a biblical mandate and a universal value, Christian educators contribute to fostering interreligious understanding and social harmony. The classroom becomes a microcosm of society, where empathy replaces prejudice and forgiveness transforms conflict into cooperation. This aligns with national educational goals that emphasize character formation (*penguatan pendidikan karakter*) and moral citizenship. Through compassion-centered teaching, the CRE teacher fulfills both a spiritual vocation and a civic mission-shaping students to become compassionate citizens who embody love in action. The study also recognizes several challenges. The cultivation of compassion requires consistent modeling, reflective practice, and emotional endurance from teachers. Without institutional support, opportunities for relational engagement may be overshadowed by academic pressures and administrative demands. Compassion must be grounded in theological integrity to avoid being reduced to mere emotionalism. Future research should therefore focus on developing professional training models that integrate emotional intelligence, biblical hermeneutics, and relational pedagogy. Longitudinal studies involving larger and more diverse populations could also deepen understanding of how compassion-based teaching influences students' long-term moral and social development. This study reaffirms that the vocation of a Christian Religious Education teacher is inherently relational and compassionate. The teacher's social competence-the ability to understand, connect, and care-is both the method and the message of effective moral instruction. When compassion is taught through the story of Joseph in Genesis 45:11, it ceases to be a distant biblical virtue and becomes a lived reality within the classroom community. Through acts of care, forgiveness, and generosity, teachers embody the gospel's call to love one another as Christ loves humanity. In doing so, they transform education into ministry, knowledge into empathy, and instruction into transformation. Theologically, compassion mirrors the heart of God; pedagogically, it shapes the heart of the learner. Therefore, the future of Christian education depends not merely on the mastery of doctrine but on the embodiment of divine compassion-a love that provides, restores, and redeems, just as Joseph did for his brothers. This study concludes that when teachers teach with compassion, they not only educate minds but also heal hearts, nurturing a generation of students who live out the grace they have learned.

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