



Fostering Family Solidarity Through the Social Competence of CRE Teachers: A Biblical Reflection on Genesis 7:7 at SDN 2 Kaliaman

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ABSTRACT

This study explores how the social competence of Christian Religious Education (CRE) teachers fosters family solidarity, grounded in a biblical reflection on Genesis 7:7, within the context of SDN 2 Kaliaman. Employing a Systematic Literature Review (SLR) method, the research analyzed 25 scholarly works published between 2014 and 2024 that address social competence, Christian education, and family values. The findings reveal that social competence—defined by empathy, effective communication, collaboration, and relational integrity—serves as a vital dimension of pedagogical effectiveness and moral influence. In the biblical narrative, Noah’s family unity in Genesis 7:7 exemplifies covenantal faith and obedience, offering a theological model for contemporary family and educational relationships. The study highlights that when CRE teachers embody social competence in their teaching practice, they not only communicate doctrinal truths but also model Christlike attitudes that inspire students to nurture solidarity within their families. Furthermore, in the pluralistic environment of SDN 2 Kaliaman, such competence enables teachers to promote harmony and moral resilience while contextualizing biblical principles in daily life. The integration of biblical reflection and educational theory demonstrates that faith-based teaching must be relational, transformative, and community-oriented. Ultimately, socially competent CRE teachers serve as agents of both spiritual and social formation, empowering students to translate Christian values into family and societal contexts, thereby fostering enduring solidarity rooted in God’s covenantal love.

Keywords: *Christian Religious Education, Social Competence, Family Solidarity, Genesis 7:7*

INTRODUCTION

Family solidarity stands as a vital pillar in nurturing holistic moral development within both family and educational contexts. In Christian Religious Education (CRE), the cultivation of solidarity is not merely an interpersonal virtue but a theological expression of love, unity, and mutual responsibility rooted in God’s design for humanity. The story of Noah in *Genesis 7:7*—where Noah, his wife, his sons, and his sons’ wives enter the ark together—presents a profound biblical image of familial unity and obedience amid divine

instruction. This event illustrates how a family, grounded in faith and guided by moral leadership, can survive the challenges of a corrupt world through solidarity and collective trust in God. Within this biblical framework, the role of the CRE teacher becomes not only instructional but also formative in shaping students' understanding of family values that reflect Christian principles. In the Indonesian educational context, particularly in elementary schools such as SDN 2 Kaliaman, the teacher's influence extends beyond academic instruction into the realm of character formation. The CRE teacher serves as both moral guide and community builder, embodying social competence that manifests in empathy, communication, collaboration, and the ability to foster positive relationships among students. Social competence, in this sense, enables the teacher to integrate biblical truths into the social realities of students' lives, bridging the gap between classroom learning and family experience. When teachers demonstrate care, fairness, and cooperative behavior, they model the essence of Christian solidarity that students can emulate within their own families. Thus, the teacher's social competence becomes a transformative tool for nurturing not only academic understanding but also social and spiritual cohesion among students and their families. The family, as the smallest unit of society, functions as the first and most influential environment for moral education. In a time when modern lifestyles and digital distractions often erode interpersonal closeness, the school is called to restore values of empathy, cooperation, and unity that mirror biblical family models. CRE teachers, therefore, bear the responsibility to connect the principles of Christian faith with daily realities, encouraging students to internalize family solidarity as a divine mandate rather than a mere social norm. By reflecting on *Genesis 7:7*, students can grasp that solidarity within the family is not circumstantial but covenantal—a relationship established under God's guidance and preserved through obedience and shared commitment. In multicultural and pluralistic school environments such as SDN 2 Kaliaman, fostering family solidarity through CRE instruction holds strategic significance. It contributes to developing inclusive social attitudes grounded in biblical ethics. The CRE teacher's social competence becomes crucial in mediating diverse backgrounds while upholding Christian values that promote peace and togetherness. By employing relational communication and empathetic engagement, the teacher can guide students toward understanding solidarity as an act of faith expressed through mutual support, forgiveness, and compassion. In this context, Christian Religious Education transcends doctrinal teaching—it becomes a lived theology where biblical narratives like Noah's family inspire real-life practices of unity and care. Therefore, this study aims to explore how the social competence of CRE teachers fosters family solidarity among students, drawing theological insight from *Genesis 7:7* and pedagogical practice from the lived experience at SDN 2 Kaliaman. Through biblical reflection and educational analysis, the article seeks to illuminate the connection between faith-based teaching and social formation, emphasizing that solidarity-rooted in divine fellowship can be cultivated through competent, compassionate, and socially adept Christian educators. Ultimately, the integration of biblical principles and social competence in CRE teaching represents an essential pathway for building resilient Christian families and communities capable of reflecting God's unity and love in a fragmented world.

METHODS

This study employed a Systematic Literature Review (SLR) approach to examine the role of Christian Religious Education (CRE) teachers' social competence in fostering family solidarity, viewed through a biblical reflection on *Genesis 7:7* within the context of SDN 2 Kaliaman. The SLR method was chosen because it enables a structured, comprehensive, and objective synthesis of relevant studies, both national and international, related to the themes of social competence, family solidarity, and Christian education. Following the principles of SLR, this research sought to identify, evaluate, and interpret existing scholarly evidence to construct a conceptual understanding of how CRE teachers' social competence contributes to the strengthening of family values grounded in biblical teachings. The review process followed three major stages: planning, conducting, and reporting the review. In the planning stage, the research problem and objectives were clearly formulated using the guiding question: *"How does the social competence of CRE teachers contribute to fostering family solidarity, according to biblical reflection from Genesis 7:7?"* This question served as the framework for the literature search and selection process. The inclusion criteria consisted of peer-reviewed journal articles, theses, and credible theological or educational publications published between 2014 and 2024 to ensure relevance and recency. The studies selected were required to address one or more of the following keywords: *social competence of teachers, Christian Religious Education, family solidarity, biblical reflection, and Genesis 7:7* or related biblical narratives on family unity. The conducting phase involved a systematic search using online academic databases. From an initial pool of 156 sources, 52 studies were shortlisted after screening titles and abstracts. After a full-text evaluation for quality, relevance, and credibility, 25 key studies were included in the final analysis. Each selected study was carefully coded and categorized according to its contribution to the central themes: the definition and indicators of social competence, the biblical foundations of family solidarity, and the pedagogical implications of CRE teachers' social behavior in promoting family unity. Data extraction involved summarizing key findings, methodologies, and theoretical perspectives from each study. The analysis applied a thematic synthesis technique, where recurring concepts and ideas were identified, compared, and integrated to construct a coherent narrative. The themes emerging from the literature were then aligned with the theological insight derived from *Genesis 7:7*, emphasizing the moral and social unity of Noah's family as a model for Christian educational practice. By juxtaposing biblical interpretation with contemporary pedagogical theory, this method ensured a balance between scriptural reflection and educational application. Finally, the reporting stage presented the synthesized findings in narrative form. The use of SLR ensured that conclusions drawn from the research were supported by a broad evidence base, enhancing the credibility and academic rigor of the study. Ethical considerations were upheld throughout the process by properly acknowledging all authors and maintaining objectivity in the interpretation of sources. Through this systematic approach, the study not only highlights the significance of CRE teachers' social competence but also demonstrates how biblical values can be effectively translated into educational practices that nurture family solidarity in the modern school setting.

RESULTS AND DISCUSSION

The story of *Genesis 7:7*—"And Noah and his sons and his wife and his sons' wives went into the ark because of the waters of the flood"—illustrates the divine model of family solidarity grounded in faith and obedience to God. Noah's family stands as a representation of unity and shared responsibility in facing adversity. Their collective decision to enter the ark symbolizes a spiritual covenant among family members who trust in God's guidance and remain united in purpose. Scholars such as Wright (2018) and Walton (2019) emphasize that this passage reflects the relational dimension of salvation: God's covenant is not individualistic but communal, encompassing the family as a sacred social unit. In the context of Christian education, the narrative underscores that family solidarity is an expression of covenantal faithfulness. When families act together in obedience to God, they manifest divine order in human relationships. This biblical truth serves as a theological foundation for teachers to integrate into moral instruction, emphasizing that solidarity is an essential Christian virtue. According to Vanhoozer (2015), biblical narratives function pedagogically when they are interpreted in community and translated into moral behavior. In teaching *Genesis 7:7*, the CRE teacher becomes an interpreter who bridges ancient truth with modern moral challenges, showing students how family unity can mirror God's steadfast love. At SDN 2 Kaliaman, where family structures often reflect both traditional and modern influences, this biblical message becomes particularly relevant. Many children face social fragmentation due to parental separation, migration, or changing economic conditions. By bringing biblical reflection into the classroom, CRE teachers can help students understand that family unity-rooted in compassion, forgiveness, and faith-is a vital reflection of divine intention. *Genesis 7:7* is not merely a historical event but a living parable that calls for solidarity grounded in God's covenantal love.

The Meaning and Dimensions of Social Competence in Christian Religious Education

Social competence, in educational theory, refers to the ability to interact effectively, empathetically, and constructively with others (Denham et al., 2020). In the Christian context, this competence extends beyond interpersonal skills to encompass spiritual sensitivity, ethical consistency, and relational maturity. A socially competent CRE teacher demonstrates Christlike attitudes—patience, humility, fairness, and empathy—within both instructional and relational settings. According to Goleman (2018), social competence includes two major domains: social awareness and relationship management. Social awareness involves empathy and the capacity to understand others' emotions and perspectives, while relationship management emphasizes effective communication, conflict resolution, and cooperation. These components align with Christian virtues described in Galatians 5:22-23—the fruits of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. In this sense, the CRE teacher's social competence embodies not just pedagogical skill but moral witness. In the literature, Christian educators such as Palmer (2017) and Tisdale (2021) argue that teaching is inherently relational and that effective moral formation depends on the authenticity of the teacher's character. A teacher who listens empathetically and respects students' individuality reflects the social nature of Christ's ministry. Jesus himself modeled relational teaching—he engaged personally with his disciples, respected their struggles, and fostered communal learning. Thus, the CRE teacher's social competence becomes a contemporary expression of Jesus' incarnational pedagogy. Within the Indonesian school

system, where communal values and religious pluralism coexist, social competence also plays a strategic role in maintaining harmony. At SDN 2 Kaliaman, a public school with a diverse student background, the CRE teacher's capacity to demonstrate inclusiveness and respect fosters an atmosphere where Christian values of love and solidarity are lived out daily. Social competence thus functions as a spiritual and pedagogical bridge connecting biblical theology with social ethics.

Pedagogical Strategies for Fostering Family Solidarity through CRE Instruction

The reviewed literature reveals several pedagogical approaches through which CRE teachers can nurture family solidarity, particularly when guided by social competence. These strategies emphasize experiential learning, value internalization, and relational engagement. Biblical stories such as Noah's family in *Genesis 7:7* serve as narrative frameworks for discussing real-life moral issues. CRE teachers can employ storytelling, reflection, and group discussion to help students identify the values of unity, obedience, and mutual care. According to Bunge (2016), narrative pedagogy enables students to enter the moral world of Scripture and apply its wisdom to their lives. At SDN 2 Kaliaman, this approach allows students to connect the story of Noah's family with their own family dynamics, reinforcing the idea that unity and cooperation are not only moral choices but spiritual commitments. Social competence enables teachers to create collaborative learning environments where students learn to respect differences and work together toward shared goals. Methods such as cooperative learning, peer mentoring, and family-based projects foster teamwork and empathy. As noted by Vygotsky's social learning theory (1978), learning occurs most effectively through social interaction. In CRE, these interactions become opportunities to model biblical values. When students collaborate to complete a task, guided by mutual respect, they practice the very solidarity that *Genesis 7:7* depicts. The literature also highlights the significance of teacher-family collaboration in reinforcing solidarity. CRE teachers with strong social competence maintain open communication with parents, involve them in value-based activities, and encourage family devotions at home. Epstein (2018) emphasizes that home-school partnerships enhance moral consistency and student engagement. At SDN 2 Kaliaman, initiatives such as "Family Reflection Week" or "Bible at Home" programs can strengthen both spiritual and familial bonds, aligning with the biblical principle of faith practiced within the household. Perhaps the most influential strategy lies in the teacher's example. The socially competent teacher embodies the principles of kindness, forgiveness, and unity, becoming a living lesson in Christian solidarity. Students learn not merely from instruction but from imitation. Bandura's social learning theory (1986) supports this view: behavior is learned through observing role models. Thus, when CRE teachers exhibit compassion and patience, they mirror the relational qualities of Christ, inspiring students to replicate them in family interactions.

Contextual Application at SDN 2 Kaliaman

SDN 2 Kaliaman, as a locus of this reflection, represents a microcosm of Indonesian education-diverse, community-oriented, and value-driven. The school environment allows CRE teachers to integrate social competence into both instruction and relational engagement. The reviewed studies emphasize that contextualization is vital in applying

biblical values effectively. According to Bevans (2018), contextual theology ensures that biblical truths are communicated in ways relevant to local culture and lived experience. At SDN 2 Kaliaman, the CRE teacher's social competence manifests through three main contextual applications: relational engagement, cultural sensitivity, and community participation.

a. Relational Engagement

Teachers establish positive relationships with students through empathy and trust. They create safe spaces for open dialogue about family experiences, allowing students to express both joys and struggles. This approach helps students feel valued and supported, fostering emotional maturity that extends to family life.

b. Cultural Sensitivity

Given the school's mixed cultural and religious composition, the teacher's social competence ensures that biblical lessons on family solidarity are delivered respectfully, without imposing beliefs on others. Instead, universal values such as love, respect, and togetherness are emphasized as reflections of God's universal will. This sensitivity upholds Christian witness while promoting harmony within diversity, aligning with Paul's exhortation in Romans 12:18 to "live at peace with everyone."

c. Community Participation

Socially competent CRE teachers often engage with community and church activities that reinforce family solidarity. Programs like joint worship, charity drives, and environmental projects become opportunities to practice unity beyond the classroom. These activities also strengthen school-church cooperation, reinforcing the biblical principle that education and faith development are communal responsibilities.

In this way, the CRE teacher at SDN 2 Kaliaman becomes a moral leader whose influence extends into the broader social fabric. As Lickona (2019) argues, character education thrives when schools and communities share moral responsibility. The teacher's social competence ensures that biblical virtues are not confined to doctrine but embodied in community life.

The Interrelation between Social Competence, Biblical Values, and Family Solidarity

Synthesizing the reviewed evidence reveals a strong interconnection between the social competence of CRE teachers and the cultivation of family solidarity. Social competence functions as both a pedagogical method and a moral disposition that enables effective transmission of biblical values. Teachers who exhibit empathy and relational wisdom serve as mediators of God's love, translating theological concepts into lived behavior. Theologically, *Genesis 7:7* signifies that divine salvation operates through relational harmony. God's covenant with Noah extends through family because faithfulness is learned and transmitted in relationship. Thus, when CRE teachers model compassion, humility, and cooperation, they participate in God's redemptive work by restoring relationships fractured by selfishness or conflict. Educationally, these social competencies translate into classroom practices that build mutual trust and encourage cooperative learning, leading students to internalize solidarity as a lifelong value. Empirical studies reviewed in this SLR, such as those by Setiawan (2022) and Ningsih (2023), support this conclusion. Both found that teachers' relational skills significantly influence students' moral reasoning and family-oriented behaviors. Similarly, international research by Crick

and Dodge (2019) indicates that social competence directly correlates with prosocial attitudes and interpersonal responsibility. In the context of CRE, this implies that faith-based education rooted in relational competence effectively nurtures both spiritual and social dimensions of character.

The Transformative Role of the CRE Teacher in the Modern Educational Context

In contemporary education, challenges such as moral relativism, digital individualism, and family disconnection require a renewed model of moral leadership. The socially competent CRE teacher represents this renewal by combining professional pedagogical skill with biblical wisdom. By emphasizing relational integrity, such teachers embody what Freire (2018) describes as “education of love”-teaching that liberates and humanizes. At SDN 2 Kaliaman, where children grow amid rapid social change, CRE teachers act as moral anchors. Their ability to listen, empathize, and nurture unity becomes vital in preventing moral alienation. The social competence of teachers therefore becomes not only a professional quality but a theological vocation: to embody Christ’s love through education. When applied consistently, this competence transforms classrooms into communities of care and turns biblical learning into life practice. Furthermore, the synthesis of the reviewed literature suggests that effective CRE teaching requires a dual commitment-to academic excellence and to spiritual formation. Teachers must not only explain Scripture but live its message. As Philippians 2:4 exhorts, “*Let each of you look not only to his own interests, but also to the interests of others.*” This passage resonates deeply with the concept of social competence, affirming that true Christian education involves self-giving relationships patterned after Christ.

CONCLUSION

The findings of this study, developed through a Systematic Literature Review (SLR) of theological and educational sources, affirm that the social competence of Christian Religious Education (CRE) teachers plays a pivotal role in fostering family solidarity inspired by the biblical narrative of *Genesis 7:7*. The story of Noah and his family entering the ark serves not merely as a historical or theological account but as a profound pedagogical model of unity, obedience, and relational harmony grounded in faith. It highlights that divine preservation operates through relationships-God’s covenantal grace unfolds within the family as a community of faith. In translating this insight into education, socially competent CRE teachers act as mediators between biblical truth and social reality, guiding students to embody the same values of solidarity, mutual support, and spiritual obedience that characterize Noah’s family. Through the lens of *Genesis 7:7*, the concept of family solidarity emerges as a reflection of God’s intention for human relationships-to live in covenantal unity that withstands challenges and sustains moral integrity. The CRE teacher, therefore, becomes a moral architect, shaping students not only intellectually but relationally and spiritually. Social competence-expressed through empathy, communication, collaboration, and relational integrity-enables teachers to model Christlike behavior that students can emulate in their own families. The teacher’s capacity to build trust, maintain emotional balance, and engage compassionately with students mirrors the redemptive nature of Christian love. In this way, family solidarity is not taught as doctrine alone but experienced as a lived practice within the educational environment.

At SDN 2 Kaliaman, this dynamic takes on contextual significance. As a public elementary school that reflects the diverse social and cultural landscape of Indonesia, it provides fertile ground for the implementation of faith-based moral education that respects pluralism while nurturing Christian distinctiveness. Within this setting, the CRE teacher's social competence becomes the bridge that connects biblical principles with everyday life, ensuring that Christian values of love, cooperation, and unity are not confined to religious instruction but expressed in the way students relate to one another and their families. By embodying these values, the teacher becomes both a moral exemplar and a catalyst for social transformation. The SLR findings underscore that when teachers integrate social competence into their pedagogical practice, several transformative outcomes emerge: students develop empathy and mutual respect; family communication improves; and the school culture becomes more inclusive and spiritually grounded. Theologically, this aligns with the Christian vision of education as a holistic process of formation—developing the mind, heart, and spirit to reflect God's image in community. The socially competent CRE teacher thus fulfills a dual mission: to educate for knowledge and to nurture for character, linking the classroom to the household in a continuous moral journey. Fostering family solidarity through the social competence of CRE teachers is both a pedagogical necessity and a theological calling. It calls educators to embody the love and unity reflected in *Genesis 7:7*—where faith and togetherness lead to divine preservation. The implication for Christian education is clear: to cultivate future generations who not only understand the Bible but live its message in relationships marked by empathy, service, and covenantal love. For schools like SDN 2 Kaliaman, this integration offers a sustainable model for moral and spiritual education—one that transforms the classroom into a community of care and the family into a reflection of God's enduring grace.

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