



Nurturing Integrity through Pedagogical Excellence: Insights from Genesis 30:43 in Christian Religious Education at SD Negeri No.125543 Pematang Siantar

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ABSTRACT

This study examines how pedagogical competence in Christian Religious Education (CRE) contributes to nurturing integrity among elementary school students, using Genesis 30:43 as an exegetical and pedagogical foundation. Conducted through a Systematic Literature Review (SLR) of 47 high-quality sources published between 2000 and 2025, the study synthesizes research on teacher competence, biblical interpretation, and character formation in Christian education. The exegetical reading of Genesis 30:43 highlights Jacob's moral transformation and the symbolic significance of his growth as the outcome of perseverance, faithfulness, and divine guidance. These insights provide a theological framework for understanding integrity not only as an ethical expectation but as a response to God's ongoing work in shaping human character. The review identifies several pedagogical competencies that strongly support integrity formation, including value-based instructional design, classroom leadership grounded in mutual respect, dialogical pedagogy that encourages ethical reasoning, and teacher modelling that embodies honesty, responsibility, and consistency. Findings emphasize that students internalize integrity most effectively when biblical narratives are contextualized into daily moral experiences and when teachers demonstrate coherence between their beliefs and actions. The study also highlights contextual challenges, such as digital influences and shifting cultural norms, which require pedagogical adaptability and relational sensitivity. These competencies enable CRE teachers to navigate pluralistic environments while maintaining biblical fidelity. Overall, the study concludes that pedagogical excellence informed by Scripture offers an effective and holistic approach to cultivating integrity, positioning CRE teachers as essential agents of moral and spiritual formation in contemporary educational settings.

Keywords: *Pedagogical Excellence, Christian Religious Education, Integrity*

INTRODUCTION

Integrity stands as one of the most essential moral foundations in Christian Religious Education (CRE), especially within pluralistic and rapidly changing educational contexts. As Indonesian schools increasingly emphasize character formation in alignment with national values and global citizenship, Christian Religious Education teachers are expected to play a strategic role in cultivating virtues that shape students' identity and ethical awareness. Among these virtues, integrity—the consistency between belief, word, and action—emerges as an indispensable element of holistic Christian formation. In the setting of SD Negeri No.125543 Pematang Siantar, a public elementary school where students come from diverse socio-economic and cultural backgrounds, the demand for pedagogical excellence becomes even more crucial. Teachers must not only teach biblical principles but must embody them through consistent instructional practices, relational attitudes, and evaluative approaches that reflect the moral coherence central to Christian faith. Within Christian tradition, the cultivation of integrity is deeply rooted in biblical narratives that illustrate how God forms His people through processes of struggle, discipline, and transformation. One powerful narrative that provides insight into integrity-based formation is found in Genesis 30:43. This verse concludes a long and complex story of Jacob's labor under Laban, a narrative marked by negotiation, hardship, deception, and divine intervention. Genesis 30:43 states: *"Thus the man grew exceedingly prosperous and had large flocks, and female and male servants, and camels and donkeys."* At first glance, the verse appears as a simple report of Jacob's material success. However, when read exegetically within its broader pericope (Genesis 29-31), the verse signifies the culmination of a process in which Jacob's character is shaped through perseverance, wisdom, and alignment with God's promise. Despite being treated unjustly, Jacob shows resilience, strategic thinking, and a commitment to work ethically. His prosperity, therefore, is not merely economic but reflects the fruit of integrity expressed in steadfast labor and reliance on divine guidance. For Christian Religious Education teachers, Jacob's story serves as a pedagogical model illustrating that integrity is not merely taught but cultivated through consistent practice, just as Jacob's moral growth developed through repeated challenges and faithful response. The exegetical reading of Genesis 30:43 underscores that integrity involves long-term commitment, responsible stewardship, and ethical action even in complex circumstances. Applying this insight to the classroom, teachers are called to guide students toward understanding integrity not as a set of abstract values but as daily habits of honesty, responsibility, and faithfulness. Teaching strategies grounded in this biblical perspective require teachers to integrate cognitive, affective, and behavioral dimensions of learning.

Pedagogical competence, therefore, becomes a critical foundation for nurturing integrity. In the context of CRE, pedagogical competence includes the ability to design meaningful learning experiences, facilitate reflective dialogue, model ethical decision-making, and create a classroom environment that supports moral development. Teachers must also be culturally responsive, recognizing the diverse backgrounds of students in SD Negeri No.125543 Pematang Siantar. This includes understanding students' lived realities, socio-economic struggles, family dynamics, and cultural expectations, all of which influence their moral formation. A teacher who embodies integrity and applies differentiated

pedagogy becomes a living curriculum through which students internalize ethical values. The increasing emphasis on character education in Indonesia requires CRE teachers to integrate Biblical values with contemporary educational standards, thereby bridging faith, pedagogy, and societal needs. Genesis 30:43 provides a theological anchor that enriches the pedagogical approach-not only demonstrating God's faithfulness but also illustrating how character is formed amidst life's complexities. Within this framework, nurturing integrity becomes a transformative process that prepares students to become responsible and ethical citizens. This study investigates how pedagogical competence of Christian Religious Education teachers contributes to nurturing integrity among students, using insights from Genesis 30:43 as a biblical foundation. The locus of this research-SD Negeri No.125543 Pematang Siantar-offers a real-world context where pedagogy, spirituality, and character formation intersect meaningfully in daily classroom interactions.

METHODS

This study employs a Systematic Literature Review (SLR) approach to examine how pedagogical competence in Christian Religious Education (CRE) contributes to nurturing integrity among elementary school students, using Genesis 30:43 as the theological lens. The SLR method was chosen because it enables a structured, transparent, and replicable analysis of existing scholarly evidence, allowing the researcher to synthesize theoretical insights, empirical findings, and biblical interpretations relevant to integrity formation in educational settings. Through this approach, pedagogical practices observed among CRE teachers at SD Negeri No.125543 Pematang Siantar can be examined within a broader academic and theological discourse. The study followed the core SLR stages proposed by PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses), including: formulation of research questions, identification of literature, screening and eligibility assessment, data extraction, thematic synthesis. The guiding research questions included: what pedagogical competencies are emphasized in Christian Religious Education literature related to character and integrity formation? How do biblical interpretation, particularly of Genesis 30:43, inform the concept of integrity in Christian education? What teaching practices are shown to be effective in cultivating integrity among elementary school students? How can these insights be integrated into the pedagogical practices of CRE teachers at SD Negeri No.125543 Pematang Siantar? A comprehensive search of scholarly databases was conducted from January to November 2025. To strengthen the biblical and theological foundation, literature from biblical commentaries, exegetical monographs, and peer-reviewed theological journals (e.g., *Journal for the Study of the Old Testament*, *Vetus Testamentum*, *Journal of Biblical Literature*) was also incorporated. Inclusion Criteria include publications from 2010–2025, peer-reviewed journal articles, books, dissertations, and reputable theological commentaries. studies related to pedagogical competence, Christian character education, biblical ethics, virtue formation, integrity development, or CRE instruction, literature written in English, Indonesian, or biblical studies Hebrew scholarship, empirical or conceptual studies applicable to primary school contexts. After initial identification, 214 articles were found. Following title and abstract screening, 112 articles remained. After full-text eligibility checks, 47 high-quality sources were included in the final synthesis. A structured data extraction sheet was used to capture key information from

each study, including author, year, methodology, pedagogical focus, character formation strategies, biblical or theological insights, and findings related to integrity or Christian virtue. The data were then coded using thematic analysis. Pedagogical competence as a moral and instructional practice includes lesson design, classroom management, role modelling, and reflective teaching. Integrity as a theological-ethical construct in biblical and Christian education scholarship including exegetical insights from the Jacob narratives emphasizing honesty, resilience, and covenantal faithfulness. Effective strategies for nurturing integrity in elementary education such as experiential learning, value-based inquiry, dialogical instruction, and character modelling. Validity was ensured through triangulation across multiple sources, cross-checking exegetical interpretations of Genesis 30:43, and employing peer-reviewed materials to maintain academic credibility. Reliability was achieved through consistent use of predefined inclusion criteria, clear coding categories, and review of extracted themes by two independent researchers familiar with Christian pedagogy. When connecting findings to the context of SD Negeri No.125543 Pematang Siantar, the analysis avoided stereotyping and emphasized respect for local culture and educational practices.

RESULT AND DISCUSSION

The systematic literature review conducted in this study generated a rich and multidimensional understanding of how pedagogical competence in Christian Religious Education (CRE) contributes to the nurturing of integrity among elementary school students, when viewed through the exegetical and pedagogical lens of Genesis 30:43. The integration of biblical narrative—specifically the account of Jacob’s growth, blessing, and moral formation—with contemporary pedagogical scholarship offers a framework that is both theologically grounded and educationally relevant. The literature synthesized from 47 high-quality sources revealed that integrity formation in young learners is inseparable from the teacher’s pedagogical competence, particularly in domains such as instructional planning, classroom leadership, ethical modelling, dialogical engagement, and value-oriented curriculum implementation. At SD Negeri No.125543 Pematang Siantar, where Christian Religious Education is delivered within a pluralistic and public-school environment, such pedagogical competence becomes particularly significant because integrity must be taught not only as a moral norm but also as an embodied practice rooted in Christian faith. The first result of the review indicates that pedagogical competence has a direct influence on students’ internalization of moral and spiritual values. Scholars consistently highlight that competent teachers do more than transmit cognitive knowledge; they shape character by creating learning environments that encourage honesty, responsibility, discipline, and moral consistency. Research in Christian education emphasizes that pedagogical competence is inherently ethical because every instructional decision, such as how teachers correct behavior, design assessments, facilitate discussions, and respond to student mistakes, carries moral implications. Studies also show that teachers who intentionally integrate biblical values into their pedagogy achieve more sustainable character outcomes because students not only understand the meaning of integrity cognitively but also witness it practiced and modelled daily. In the context of CRE teachers in Indonesian public schools, pedagogical competence is often interpreted as the ability to contextualize Scripture so that it becomes relevant to students’ lived

experiences rather than remaining abstract theological information. This aligns with the narrative of Jacob in Genesis 30:43, which depicts steady growth and blessing as outcomes of faithfulness, perseverance, and moral resilience, values that provide a strong foundation for teaching integrity. A second key result from the literature concerns the biblical-theological significance of Genesis 30:43 as a lens for understanding integrity in Christian formation. Although the verse primarily describes Jacob's material increase, exegetical scholarship points out that the broader context—the struggles, negotiations, injustices, and divine guidance that Jacob experienced, offers a profound moral narrative. Jacob's journey from deception to transformation illustrates that integrity develops progressively. Commentators argue that Jacob's eventual prosperity is not merely economic but symbolic of spiritual maturation, covenantal obedience, and the restoration of moral identity. By understanding Genesis 30:43 within the larger narrative of Genesis 29-31, teachers can emphasize ethical principles such as diligence, honesty in work, faithfulness to commitments, wise stewardship, and reliance on God's guidance. These principles align with contemporary character education frameworks which emphasize integrity as a composite virtue involving consistency, transparency, responsibility, and moral courage. When CRE teachers draw from such exegetical insights, they can present biblical stories not as ancient tales but as practical ethical frameworks that help students navigate real-life moral dilemmas—such as cheating, peer pressure, responsibility, and decision-making—within the school environment. The third cluster of findings highlights effective pedagogical strategies that foster integrity. Across the literature, four pedagogical approaches emerged as consistently effective: value-based learning, character modelling, dialogical pedagogy, and reflective practice. Value-based learning involves designing lessons that explicitly connect learning objectives with moral outcomes. In Christian Religious Education, this includes presenting biblical narratives through ethical inquiry, encouraging students to identify virtues displayed in Scripture, and inviting them to connect these insights to contemporary situations. Modelling, on the other hand, emphasizes that teachers themselves become living examples of integrity. Research overwhelmingly shows that students are far more likely to adopt moral values when they observe them embodied authentically by their teachers. Dialogical pedagogy, derived from both biblical tradition and modern educational theory, involves cultivating open conversations about truth, moral choices, and responsible behavior. Teachers facilitate discussions where students can ask questions, express concerns, and analyze ethical issues from a Christian perspective. Reflective practice encourages both teachers and students to examine their daily decisions, analyze their intentions, and consider how their actions align with biblical values. These strategies are also highly adaptable to the context of SD Negeri No.125543 Pematang Siantar, where socio-economic diversity and varying levels of religious literacy require pedagogical approaches that are flexible, empathetic, and culturally sensitive. The fourth major result concerns the integration of integrity formation with the pedagogical competence framework used in Indonesian educational standards, particularly the four core competencies of teachers (pedagogic, professional, personality, and social). The literature reviewed consistently affirms that pedagogical competence intersects with personality competence, especially in the domain of character modelling. A teacher cannot effectively nurture integrity without demonstrating it personally. In other words, competence is not merely technical; it is also moral. Effective CRE teachers integrate curriculum goals with personal witness, creating

coherence between what they teach and how they behave. Studies conducted in Indonesia indicate that students develop strong moral commitment when teachers demonstrate consistency between their faith, words, and actions. This consistency mirrors the thematic background of Genesis 30:43, where Jacob's later life reflects a more refined moral consistency compared to his earlier narrative marked by conflict and deceit. By emphasizing this transformation, CRE teachers can inspire students to understand integrity as a lifelong process guided by God's mercy and discipline. The review also revealed that integrity formation is influenced by classroom culture, which is in turn shaped by the teacher's pedagogical competence. Scholars note that classroom culture grounded in mutual respect, honesty, and responsibility increases students' willingness to practice moral behavior. In such environments, mistakes are treated as learning opportunities, and students feel safe to express their struggles without fear of judgment. CRE teachers who employ supportive pedagogical practices, such as cooperative learning, value clarification, and character storytelling, help create atmospheres where integrity can flourish. Moreover, research shows that classrooms that regularly integrate prayer, reflection, and biblical meditation encourage deeper internalization of Christian virtues because students experience spiritual formation holistically rather than intellectually. Although SD Negeri No.125543 Pematang Siantar is a public school, the practice of cultivating silent reflection, gratitude, and moral reasoning is consistent with educational principles that encourage mindfulness and ethical awareness. A significant theme emerging from the literature is that integrity is best nurtured through experiential learning, where students actively practice moral choices. Scholars argue that integrity grows when learners engage in activities such as group projects, responsibility roles, peer mentoring, and community service. These activities provide real-life contexts where honesty, responsibility, and moral courage must be applied. In the theological reflection of Genesis 30:43, experiential learning aligns with Jacob's own journey, where character transformation occurred not in ideal situations but in challenging life circumstances. His experiences of working under Laban, negotiating unfair conditions, and managing livestock provided the environment where integrity, perseverance, and wisdom were tested and strengthened. In the same way, CRE teachers can design instructional activities that challenge students to practice integrity in daily school situations such as returning lost property, completing tasks honestly, resolving conflicts peacefully, and making responsible choices even when no one is watching.

Another important result of the review is the identification of challenges that CRE teachers face in nurturing integrity. These challenges include the influence of digital culture, peer pressure, socio-economic issues, and declining respect for authority. Studies suggest that technology has reshaped children's moral imagination, often promoting instant gratification, anonymity, and performance-driven identity. In such contexts, the role of the teacher becomes even more crucial. Pedagogical competence must include digital literacy, ethical guidance, and the ability to critically engage students with moral questions arising from online interactions. At SD Negeri No.125543 Pematang Siantar, where students may come from diverse home environments with varying degrees of parental involvement, teachers must also address gaps in moral guidance. The literature emphasizes that when teachers collaborate with parents, integrate home-school communication, and provide consistent moral expectations, integrity development

becomes more effective and sustainable. The discussion of the findings indicates that Genesis 30:43 serves as a powerful theological foundation for teaching integrity because it reinforces the biblical idea that moral character is essential to experiencing God's blessing. The verse marks a turning point in Jacob's life, symbolizing the fruit of faithful perseverance and divine favor. When interpreted pedagogically, this passage teaches that integrity is not merely an individual moral achievement but a response to God's covenantal relationship with His people. Scholars in Christian education argue that teaching integrity requires grounding moral instruction in a biblical worldview that emphasizes humanity's identity as God's image-bearers, called to live responsibly, truthfully, and faithfully. Therefore, CRE teachers who use Genesis 30:43 as a foundational text can help students understand that integrity is a manifestation of their relationship with God, not simply a social expectation. Instructional planning ensures that biblical values are intentionally embedded into learning goals. Classroom management builds habitual discipline and moral consistency. Learning assessment becomes a tool to cultivate honesty and responsibility. Communication skills enable teachers to guide students through moral reasoning. Technological integration allows teachers to address new ethical challenges. Personal character and spiritual maturity allow teachers to embody the integrity they teach. This holistic understanding of pedagogical competence aligns with the developmental needs of elementary school students, who learn best through concrete examples, relational experiences, and repeated practice. In the context of SD Negeri No.125543 Pematang Siantar, the implications of these findings are particularly relevant. As a public school, it operates within a pluralistic setting where Christian Religious Education must be both faithful to biblical truth and sensitive to cultural diversity. Pedagogical competence enables CRE teachers to navigate this complexity by contextualizing Scripture in ways that foster unity, respect, and collaboration among students from different backgrounds. Integrity becomes not only a Christian value but also a universal virtue that contributes to school harmony. By integrating insights from Genesis 30:43, teachers can emphasize that integrity benefits both the individual and the community, producing trust, cooperation, and positive learning environments. The results and discussion demonstrate that nurturing integrity through pedagogical excellence is a process rooted in biblical truth, shaped by educational theory, and expressed through daily classroom practice. Christian Religious Education teachers, guided by the theological depth of Genesis 30:43, play a central role in shaping students' moral identity by teaching, modelling, and guiding integrity in ways that are developmentally appropriate, spiritually grounded, and pedagogically effective.

CONCLUSION

This study concludes that nurturing integrity in Christian Religious Education (CRE) requires a dynamic interplay between pedagogical excellence and biblical-theological grounding. Through a systematic literature review, evidence consistently demonstrates that pedagogical competence is not merely a technical skill but a deeply moral and spiritual vocation. Teachers who are competent in planning, instruction, classroom leadership, assessment, and relational engagement are uniquely positioned to guide students toward the internalization of integrity as a core Christian virtue. The findings highlight that integrity is best cultivated through intentional, value-oriented pedagogical practices that move beyond the transmission of doctrinal knowledge to foster character

formation rooted in lived experience. Genesis 30:43, when examined through an exegetical lens, provides a compelling theological foundation for this task, illustrating that growth, blessing, and moral maturity arise from faithfulness, perseverance, and alignment with God's guidance. The narrative of Jacob reveals that integrity is not an instantaneous achievement but a gradual transformation shaped by trials, relational challenges, and divine intervention. This theological insight offers CRE teachers meaningful frameworks for classroom instruction that connect biblical truth with students' everyday moral decision-making. The review further concludes that pedagogical competence in nurturing integrity is expressed through modelling, dialogical engagement, reflective practice, and value-infused instruction. Students learn integrity not only through what teachers say but primarily through what teachers consistently embody. Therefore, the personal character and spiritual maturity of the teacher become integral components of professional competence. A coherent alignment between belief, teaching, and daily conduct serves as a silent yet powerful curriculum that shapes students' moral imagination. Moreover, integrity formation thrives within classroom cultures that emphasize respect, accountability, honesty, and compassion—cultures that teachers cultivate through sound pedagogical decisions and spiritually informed leadership. The study also highlights contemporary challenges such as digital influences, shifting social norms, and varying levels of parental involvement, all of which shape students' understanding and practice of integrity. These challenges underscore the necessity of pedagogical adaptability, contextual awareness, and ethical discernment among CRE teachers. In pluralistic school environments such as SD Negeri No.125543 Pematang Siantar, pedagogical competence enables teachers to integrate biblical values with sensitivity to diverse backgrounds while maintaining fidelity to Christian principles. Integrity, therefore, becomes both a Christian virtue and a universal ethical standard that contributes to harmonious and responsible school communities. The conclusion affirms that pedagogical excellence grounded in biblical insight, particularly the moral trajectory represented in Genesis 30:43, offers CRE teachers a holistic and transformative approach to character formation. When teachers blend exegetical depth with sound educational practice, they enable students not only to understand integrity intellectually but also to embody it as part of their identity and spiritual growth. This synthesis strengthens the role of Christian Religious Education as a vital contributor to moral development in public schools and provides a model for future research and practice in values-based pedagogy.

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