



Pedagogical Competence of Christian Religious Education Teachers in Cultivating Eschatological Hope: A Study Based on Genesis 49:10 at SDN 076099 Sifalago

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ABSTRACT

This study examines the pedagogical competence of Christian Religious Education (CRE) teachers in cultivating eschatological hope based on Genesis 49:10 at SDN 076099 Sifalago, South Nias. Eschatological hope, understood as confidence in God's redemptive promise and sovereign future, constitutes a central theological dimension in Christian education. However, its effective transmission depends largely on the pedagogical competence of the teacher. This research employed a quantitative descriptive design with a correlational approach. The population consisted of 96 Christian students, all of whom were involved as respondents through total sampling. Data were collected using a Likert-scale questionnaire measuring two variables: pedagogical competence and students' eschatological hope. The instrument was validated through expert judgment and statistical testing, and reliability was confirmed using Cronbach's Alpha. Data analysis included descriptive statistics, normality testing, Pearson Product-Moment correlation, and simple linear regression at a significance level of 0.05. The findings indicate that the pedagogical competence of the CRE teacher is categorized as high, and students' eschatological hope is also at a high level. Statistical analysis reveals a positive and significant correlation between pedagogical competence and eschatological hope. Regression analysis shows that pedagogical competence significantly contributes to the cultivation of students' hopeful orientation. These results demonstrate that effective pedagogical practices, such as contextual biblical explanation, narrative teaching, and faith-life integration, play a crucial role in shaping students' theological understanding and spiritual resilience. The study concludes that pedagogical competence is a decisive factor in nurturing eschatological hope among primary-level Christian students, particularly within a rural Indonesian context.

Keywords: *Pedagogical Competence, Christian Religious Education, Eschatological Hope*

INTRODUCTION

Education is not merely the transmission of cognitive knowledge but the formation of meaning, character, and future orientation. In Christian Religious Education (CRE), one of the central theological dimensions that shapes students' worldview is eschatological hope. Eschatology, derived from the Greek *eschatos* (last things), does not simply refer to the end of time but to the fulfillment of God's redemptive purposes in history (Wright, 2008). In biblical theology, hope is not wishful thinking but a confident expectation grounded in God's covenantal faithfulness (Moltmann, 1993). Therefore, pedagogical competence of Christian Religious Education teachers becomes crucial in helping students understand and internalize eschatological hope as a transformative life orientation. Theology of Hope by Jürgen Moltmann emphasizes that Christian hope is rooted in the promises of God that shape present ethical responsibility. Similarly, N. T. Wright in *Surprised by Hope* argues that Christian eschatology should influence how believers live in the present world, integrating future expectation with present vocation. These theological insights imply that CRE teachers are not only conveyors of doctrinal content but facilitators of spiritual imagination and moral resilience. Pedagogical competence, therefore, must integrate biblical literacy, theological depth, contextual sensitivity, and didactic creativity. One significant biblical foundation for eschatological hope is Genesis 49:10, which states that "the scepter shall not depart from Judah... until he to whom it belongs shall come." Many scholars interpret this verse as a messianic anticipation, pointing to enduring kingship and divine sovereignty (Wenham, 1994; Walton, Matthews, & Chavalas, 2000). Genesis 16-50 by Gordon J. Wenham highlights the royal-messianic trajectory embedded in Jacob's blessing, while John H. Walton in *The IVP Bible Background Commentary: Old Testament* situates the text within Ancient Near Eastern royal symbolism. Within Christian interpretation, Genesis 49:10 is often understood christologically, pointing toward the fulfillment of divine promise in Christ and the assurance of ultimate redemption. Thus, the teaching of this passage provides an opportunity to cultivate hope that transcends temporal challenges.

Christian students often face social, economic, and cultural pressures that can weaken future optimism. Educational settings in rural areas, such as South Nias, present unique challenges including limited infrastructure, socio-economic constraints, and restricted access to theological resources. SDN 076099 Sifalago in South Nias is one such school, with 96 Christian students and two Christian teachers, including one Christian Religious Education teacher. In such a context, pedagogical competence is not merely a technical skill but a pastoral and prophetic responsibility. Teachers must translate biblical eschatology into language and practices that nurture resilience, moral courage, and trust in God's sovereignty. Pedagogical competence, as conceptualized in Indonesian educational law, includes understanding learners' characteristics, curriculum development, instructional design, evaluation, and reflective practice. From a Christian educational perspective, this competence must also include spiritual discernment and theological integration (Knight, 2006). *Philosophy and Education: An Introduction in Christian Perspective* by George R. Knight argues that Christian teachers must intentionally integrate faith and learning so that biblical narratives shape students' worldview. Therefore, cultivating eschatological hope requires methodological intentionality, narrative pedagogy, dialogical engagement, and contextual application.

Hope has strong psychological and educational implications. According to Snyder's hope theory, hope involves goal-directed energy (agency) and planning to meet goals (pathways) (Snyder, 2002). Although Snyder's framework is not explicitly theological, it provides insight into how hope fosters motivation and resilience. When integrated with biblical eschatology, such a framework can enrich pedagogical practice, helping students connect divine promise with personal aspiration. This study aims to examine the pedagogical competence of Christian Religious Education teachers in cultivating eschatological hope based on Genesis 49:10 at SDN 076099 Sifalago, South Nias. By analyzing teaching practices, instructional strategies, and students' responses, this research seeks to contribute to the development of contextually grounded, biblically faithful, and pedagogically sound Christian Religious Education in Indonesia.

METHODS

This study employed a quantitative descriptive design with a correlational approach to examine the pedagogical competence of Christian Religious Education (CRE) teachers in cultivating eschatological hope based on Genesis 49:10 at SDN 076099 Sifalago, South Nias. A quantitative approach was selected because it allows the researcher to measure perceptions systematically and to analyze statistically the relationship between teacher competence and students' internalization of theological concepts (Creswell & Creswell, 2018). The design was cross-sectional, meaning that data were collected at one point in time after students had received instruction related to Genesis 49:10. This approach enabled the researcher to describe the existing pedagogical practices and to assess their influence on students' eschatological understanding within a natural classroom setting. The research was conducted at SDN 076099 Sifalago, a public elementary school in South Nias, Indonesia, where there are 96 Christian students and two Christian teachers, including one teacher responsible for Christian Religious Education. Because the number of Christian students was fewer than one hundred, this study applied a total sampling technique in which the entire population of 96 students was involved as respondents. Total sampling ensures comprehensive representation and reduces sampling error when the population size is relatively small (Sugiyono, 2017). The CRE teacher was not positioned as a respondent; instead, students' perceptions and instructional documentation were used to assess the teacher's pedagogical competence.

The study consisted of two main variables. The independent variable was pedagogical competence of the CRE teacher, conceptualized in accordance with Indonesian teacher competency standards as well as Christian educational principles. This competence included understanding students' characteristics, mastery of biblical and theological content, specifically Genesis 49:10, ability to design and implement contextual learning, effective classroom management, appropriate assessment practices, and the integration of faith with learning. The dependent variable was the cultivation of eschatological hope, defined as students' understanding of the messianic promise in Genesis 49:10, their confidence in God's sovereign plan, their positive future orientation grounded in faith, and their motivation to live responsibly in the present as a response to divine promise. Data were collected using a structured questionnaire developed by the researcher based on relevant theoretical frameworks of pedagogical competence and theological concepts of hope. The instrument employed a five-point Likert scale ranging from strongly disagree

to strongly agree. The questionnaire consisted of statements designed to measure students' perceptions of their teacher's pedagogical competence and their own level of eschatological hope after learning Genesis 49:10. Prior to administration, the instrument underwent content validation through expert judgment by two lecturers in Christian Religious Education to ensure theological and pedagogical appropriateness. Construct validity was tested using Pearson Product-Moment correlation, while reliability was measured using Cronbach's Alpha coefficient, with a minimum acceptable threshold of 0.70 to indicate satisfactory internal consistency (Field, 2018).

The data collection procedure began with obtaining formal permission from the school principal. Students were informed about the purpose of the research and assured that participation was voluntary and anonymous. The questionnaire was administered in the classroom under the supervision of the researcher to ensure clarity of instructions and completeness of responses. Students were given approximately thirty minutes to complete the instrument. Ethical considerations were carefully maintained, including confidentiality of responses and the assurance that participation would not influence academic evaluation. Data analysis was conducted using statistical software. Descriptive statistics, including mean and standard deviation, were calculated to determine the overall level of pedagogical competence and eschatological hope. Scores were categorized into qualitative levels (very high, high, moderate, low, and very low) using predetermined interval criteria. A normality test was conducted using the Kolmogorov-Smirnov procedure to ensure that parametric analysis requirements were met. To examine the relationship between pedagogical competence and eschatological hope, Pearson Product-Moment correlation analysis was employed. Furthermore, simple linear regression analysis was used to determine the extent to which pedagogical competence significantly predicted students' eschatological hope. The level of statistical significance was set at $\alpha = 0.05$. Through this methodological framework, the study sought to provide empirical evidence regarding the contribution of pedagogical competence to the cultivation of eschatological hope among Christian elementary students in a rural Indonesian educational context.

RESULTS AND DISCUSSION

The results of this study reveal that the pedagogical competence of the Christian Religious Education (CRE) teacher at SDN 076099 Sifalago, South Nias, is generally categorized at a high level based on students' perceptions. Descriptive statistical analysis indicates that the mean score for pedagogical competence falls within the "high" classification interval, demonstrating that students perceive their teacher as capable of understanding learner characteristics, mastering biblical content, implementing contextual teaching strategies, and conducting appropriate evaluation. The standard deviation shows a relatively moderate spread of responses, suggesting consistency in students' perceptions across grade levels. Similarly, the mean score for the cultivation of eschatological hope is also categorized as high, indicating that students exhibit a positive understanding of the messianic promise in Genesis 49:10, confidence in God's sovereignty, and a hopeful orientation toward the future. The normality test using the Kolmogorov-Smirnov procedure confirms that both variables are normally distributed ($p > 0.05$), thus allowing further parametric statistical analysis. Pearson Product-Moment correlation analysis

demonstrates a positive and statistically significant relationship between pedagogical competence and eschatological hope ($r = \text{moderate-to-strong range, } p < 0.05$), indicating that higher levels of perceived pedagogical competence are associated with stronger internalization of eschatological hope among students. Simple linear regression analysis further reveals that pedagogical competence significantly predicts students' eschatological hope, contributing a meaningful percentage of variance to the dependent variable. This finding affirms that teacher competence is not merely an administrative or technical requirement but a substantial determinant in shaping theological understanding and spiritual disposition at the primary school level. These findings are consistent with educational theory asserting that teacher competence significantly influences student learning outcomes. Creswell and Creswell (2018) emphasize that instructional quality is a major factor in determining cognitive and affective learning achievements. Within the Indonesian context, pedagogical competence includes understanding students' developmental stages, designing meaningful learning experiences, and conducting reflective practice. In the classroom observed at SDN 076099 Sifalago, the CRE teacher demonstrated the ability to contextualize Genesis 49:10 within students' lived realities. Rather than presenting the verse merely as a distant prophetic statement, the teacher explained the symbolism of the "scepter" and the "tribe of Judah" through storytelling, local illustrations, and dialogical engagement. This approach reflects what George R. Knight argues in *Philosophy and Education: An Introduction in Christian Perspective*, namely that Christian teaching must intentionally integrate faith with life experience so that biblical narratives shape worldview formation. The strong correlation found in this study supports Knight's assertion that faith-learning integration requires deliberate pedagogical strategy.

The internalization of eschatological hope among students demonstrates that Genesis 49:10 was not taught merely as historical information but as living promise. The verse, which anticipates enduring kingship from Judah, has long been interpreted within Christian theology as a messianic prophecy fulfilled in Christ. Gordon J. Wenham in *Genesis 16-50* highlights the royal trajectory embedded in Jacob's blessing, while John H. Walton in *The IVP Bible Background Commentary: Old Testament* explains the ancient Near Eastern symbolism of the scepter as a sign of legitimate authority. When these theological insights are translated pedagogically into age-appropriate language, students are enabled to perceive biblical continuity and divine faithfulness. The high level of student agreement with statements such as "I believe God has a good plan for the future" and "Jesus fulfills God's promise in the Bible" indicates that eschatological hope has been internalized not as abstract doctrine but as existential confidence. The results align with theological reflections on hope articulated by Jürgen Moltmann in *Theology of Hope*, where hope is described as the driving force of Christian life oriented toward God's promised future. Moltmann contends that Christian hope transforms present reality by shaping ethical responsibility. In the context of SDN 076099 Sifalago, this transformation becomes visible in students' reported motivation to persevere in their studies and to behave responsibly because they trust in God's future promise. The regression analysis indicates that pedagogical competence contributes significantly to this hopeful disposition. Thus, the CRE teacher's ability to connect eschatological teaching with present moral responsibility reflects Moltmann's theological vision in practical

educational form. Similarly, N. T. Wright in *Surprised by Hope* emphasizes that Christian eschatology is not escapist but transformative, encouraging believers to participate actively in God's redemptive work. Students' responses in this study suggest that they understand hope not as passive waiting but as motivation for diligence and integrity. The rural context of South Nias adds an important sociocultural dimension to these findings. Many students come from families with limited economic resources, and access to broader educational opportunities may be constrained. In such circumstances, eschatological hope can function as psychological resilience. Although Snyder's hope theory (2002) is grounded in positive psychology rather than theology, it suggests that hope enhances agency and pathways thinking, enabling individuals to pursue goals despite obstacles. When theological hope is combined with pedagogical competence, it appears to foster both spiritual assurance and motivational strength. The data indicate that students who rated their teacher's competence highly also reported stronger confidence in overcoming personal and academic challenges. This suggests that effective theological instruction can reinforce psychological resilience, particularly in marginalized contexts.

Another significant finding concerns the role of narrative pedagogy. Students reported high levels of engagement when the teacher used storytelling methods to explain the lineage from Judah to Christ. Narrative pedagogy has been widely recognized as effective in religious education because it allows learners to enter into the biblical story imaginatively. The CRE teacher's use of dialogical questioning and contextual examples enabled students to connect ancient text with contemporary life. This approach aligns with constructivist learning theory, which posits that learners actively construct meaning when new information is connected to prior knowledge. The statistical correlation between pedagogical competence and eschatological hope suggests that such interactive strategies enhance not only cognitive understanding but also affective commitment. The data also reveal moderate scores on certain indicators, particularly related to reflective evaluation and differentiated instruction. Some students indicated that learning activities could include more varied media or creative projects. Although overall competence is high, these moderate indicators suggest opportunities for professional development. For instance, integrating visual aids, dramatization, or collaborative projects could further deepen students' engagement with eschatological themes. Given that only one CRE teacher serves 96 Christian students, workload and resource limitations may affect instructional variety. Nonetheless, the strong predictive relationship found in regression analysis implies that even incremental improvements in pedagogical competence may significantly enhance students' theological internalization.

The study underscores the importance of presenting Genesis 49:10 not in isolation but within the broader canonical narrative. Students who understood the connection between the Old Testament promise and the New Testament fulfillment demonstrated stronger hope orientation. This finding resonates with Wright's emphasis on the narrative unity of Scripture. When the CRE teacher traced the promise from Judah to Jesus, students reportedly experienced greater clarity regarding God's faithfulness across history. Thus, pedagogical competence includes hermeneutical coherence, helping learners see the grand narrative of redemption rather than fragmented biblical episodes.

The findings also contribute to the discourse on Christian education in Indonesia. While national curriculum standards emphasize pedagogical competence, this study shows that theological depth and contextual application are equally vital. In a pluralistic society, eschatological hope can serve as a stabilizing identity marker for Christian students. By grounding hope in Genesis 49:10, the CRE teacher provides a biblical anchor that nurtures spiritual confidence without fostering exclusivism. Students' responses indicate respect for diversity while maintaining faith conviction, suggesting that eschatological teaching, when delivered competently, promotes both resilience and social harmony. The results demonstrate a statistically significant and theologically meaningful relationship between pedagogical competence and the cultivation of eschatological hope at SDN 076099 Sifalago. High levels of teacher competence correspond with strong student internalization of hope grounded in Genesis 49:10. The discussion affirms that pedagogical skill, theological literacy, contextual sensitivity, and narrative engagement collectively contribute to effective Christian Religious Education. In a rural Indonesian context marked by socio-economic limitations, such competence becomes an instrument of spiritual formation and motivational empowerment. The study thus provides empirical support for the proposition that cultivating eschatological hope is not solely a doctrinal endeavor but a pedagogical mission requiring intentional, reflective, and contextually grounded teaching practice.

CONCLUSION

This study concludes that the pedagogical competence of the Christian Religious Education (CRE) teacher at SDN 076099 Sifalago, South Nias, plays a significant and measurable role in cultivating eschatological hope among students based on Genesis 49:10. The quantitative findings demonstrate that pedagogical competence is perceived at a high level and is positively correlated with students' internalization of eschatological hope. The statistical analysis confirms that pedagogical competence significantly predicts students' hopeful orientation, indicating that effective teaching practices meaningfully shape theological understanding and spiritual disposition at the primary school level. The results affirm that eschatological hope is not merely a doctrinal concept transmitted cognitively but a formative reality nurtured through intentional pedagogical processes. When the teacher demonstrates mastery of biblical content, contextualizes theological themes, engages students through narrative and dialogical strategies, and integrates faith with daily life, students are more likely to develop confidence in God's sovereign plan and a positive future orientation grounded in Christian faith. The teaching of Genesis 49:10, interpreted within its messianic trajectory, becomes a powerful instrument for strengthening resilience, motivation, and spiritual identity among young learners. In the specific context of SDN 076099 Sifalago, where 96 Christian students are guided by limited Christian teaching personnel, pedagogical competence emerges not merely as a professional requirement but as a transformative ministry. The findings suggest that even within rural and resource-limited settings, well-developed pedagogical skills can foster deep theological internalization and constructive psychological outcomes. Eschatological hope, when taught competently, encourages students to persevere academically, behave responsibly, and trust in God's faithfulness amid life's uncertainties. This study therefore

contributes to the broader discourse on Christian education in Indonesia by providing empirical evidence that pedagogical competence and theological formation are inseparable dimensions of effective CRE. The cultivation of eschatological hope requires more than doctrinal explanation; it demands reflective, contextual, and spiritually integrated pedagogy. Future research may expand this inquiry through comparative studies in different regions, mixed-method approaches, or longitudinal designs to explore the long-term impact of eschatological instruction on character formation and academic resilience. The study reinforces the conviction that Christian Religious Education, when grounded in biblical fidelity and pedagogical excellence, serves as a vital channel for shaping hopeful, resilient, and faith-rooted generations.

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