



The Pedagogical Competence of Christian Religious Education Teachers in Teaching God's Covenant with Noah (Genesis 9:1): A Contextual Study at SDN 077310 Lolomaya

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ABSTRACT

This study investigates the pedagogical competence of Christian Religious Education (CRE) teachers in teaching God's covenant with Noah as recorded in Book of Genesis 9:1, within the educational context of SDN 077310 Lolomaya. The school community consists of 91 Christian students and 17 Christian teachers, including the CRE teacher, providing a distinctive environment for integrating biblical theology with elementary pedagogy. The research aims to analyze how pedagogical competence contributes to transformative learning when biblical covenant themes are taught contextually and developmentally. Employing a qualitative case study design, data were collected through classroom observations, semi-structured interviews, and document analysis of lesson plans and assessment instruments. The findings reveal four primary indicators of pedagogical competence: theological clarity in interpreting Genesis 9:1 within its covenantal framework; developmentally appropriate instructional strategies such as storytelling, role-play, and reflective questioning; contextual integration of covenant responsibility with ecological and social awareness; and formative assessment practices emphasizing character formation alongside cognitive understanding. The study demonstrates that effective CRE pedagogy requires more than content mastery; it necessitates hermeneutical sensitivity, sociocultural awareness, and alignment between instructional objectives and evaluative methods. Students exhibited emerging covenantal consciousness, understanding divine blessing as the foundation for human responsibility, particularly in caring for creation and community relationships. In conclusion, the pedagogical competence observed in this context illustrates how biblical instruction can function transformatively when theological depth, contextual relevance, and reflective assessment converge. Teaching Genesis 9:1 becomes not merely an act of information transfer but a formative process shaping students' moral imagination and spiritual identity within their lived environment.

Keywords: Pedagogical Competence, Christian Religious Education, Covenant

INTRODUCTION

Pedagogical competence carries an additional theological weight: the teacher is entrusted not only with transmitting knowledge but also with mediating biblical narratives in ways that shape students' moral imagination and covenantal identity. This study explores the pedagogical competence of CRE teachers in teaching God's covenant with Noah, focusing on Book of Genesis 9:1, within the context of SDN 077310 Lolomaya. The school community consists of 91 Christian students and 17 Christian teachers, including the CRE teacher, providing a significant context for faith-informed pedagogical practice in a public elementary setting. Genesis 9:1 records God's blessing upon Noah and his sons following the flood: "Be fruitful and multiply, and fill the earth." This verse inaugurates the postdiluvian covenantal framework, reaffirming creation mandates while situating humanity within a renewed moral order. Walter Brueggemann (1982) argues that the Noahic covenant represents a universal divine commitment to creation, emphasizing preservation and responsibility rather than destruction. Similarly, Gordon J. Wenham (1987) notes that Genesis 9 reflects continuity with Genesis 1, rearticulating humanity's vocation under divine grace. These exegetical insights underscore that the covenant with Noah is not merely historical narrative but theological proclamation about God's faithfulness and human stewardship. In elementary education, biblical narratives often function as formative texts shaping students' ethical sensibilities. However, effective engagement with such narratives requires pedagogical competence that integrates developmental psychology, hermeneutical sensitivity, and contextual application. Shulman (1987) highlights the concept of pedagogical content knowledge (PCK), emphasizing that teachers must not only understand subject matter but also know how to render it comprehensible to learners. In the case of Genesis 9:1, pedagogical competence entails translating covenant theology into age-appropriate language while preserving theological integrity. The themes of blessing, responsibility, and renewal must be contextualized in ways that resonate with the lived experiences of elementary students.

At SDN 077310 Lolomaya, where 91 Christian students participate in CRE instruction alongside 17 Christian teachers who contribute to the broader spiritual climate, the teaching of God's covenant with Noah carries communal implications. The narrative's emphasis on divine promise and human vocation intersects with students' understanding of environmental stewardship, obedience, and gratitude. Thomas H. Groome (2011) contends that faith education must connect biblical story with personal and social experience in a dialogical process that fosters responsible action. Thus, the CRE teacher's pedagogical competence is measured not solely by doctrinal accuracy but by the capacity to facilitate transformative engagement with Scripture. Genesis 9:1 presents theological tensions requiring careful pedagogical navigation. The blessing to "be fruitful and multiply" must be interpreted responsibly within contemporary ethical contexts, avoiding reduction to literalism while preserving its affirmation of life and continuity. Bruce K. Waltke (2001) observes that the Noahic covenant establishes a stable moral order under divine sovereignty, inviting humanity to participate in sustaining creation. In a rural or semi-rural context such as Lolomaya, where students may have close interaction with natural environments, the covenant theme can inform ecological awareness and

communal responsibility. Pedagogical competence therefore includes contextual sensitivity, recognizing how local realities can illuminate biblical meaning. Osmer (2008) emphasizes that faithful ministry in educational settings requires descriptive attentiveness, interpretive wisdom, normative reflection, and pragmatic response. Applying this framework, the present study seeks to analyze how the CRE teacher at SDN 077310 Lolomaya interprets Genesis 9:1 and implements instructional strategies that foster understanding and character formation. The integration of exegetical insight and classroom praxis forms the core analytical lens of this research. This study addresses three central questions: How is Genesis 9:1 theologically understood within its covenantal context? How does the CRE teacher demonstrate pedagogical competence in teaching this text? How do students perceive and internalize the covenantal themes of blessing and responsibility? By situating biblical exegesis within empirical educational research, this article contributes to the discourse on Christian teacher professionalism in elementary settings. It proposes that pedagogical competence, when grounded in covenant theology, enables CRE teachers to cultivate not only cognitive comprehension but also covenantal consciousness, an awareness of living under God's faithful promise and moral calling within the contemporary world.

METHODS

This study employed a qualitative descriptive design integrating biblical-theological exegesis and classroom-based educational research to examine the pedagogical competence of the Christian Religious Education (CRE) teacher in teaching God's covenant with Noah in Book of Genesis 9:1 at SDN 077310 Lolomaya. The research context involved 91 Christian students and 17 Christian teachers, including the CRE teacher. A qualitative approach was selected because the objective was to explore instructional processes, interpret participant experiences, and analyze how theological understanding informs pedagogical practice within a natural classroom setting. Data were collected through three primary techniques: semi-structured interviews, non-participant classroom observations, and document analysis. Semi-structured interviews were conducted with the CRE teacher as the principal informant, five additional Christian classroom teachers, and ten students selected purposively from upper and lower grade levels. The purposive sampling strategy ensured that participants had direct engagement with CRE instruction on Genesis 9:1. Interview questions focused on lesson planning, strategies for explaining covenant theology, classroom interaction patterns, perceived learning outcomes, and students' understanding of themes such as blessing, responsibility, and stewardship. Classroom observations were carried out during multiple CRE sessions addressing the Noahic covenant narrative. An observation protocol was developed based on national pedagogical competence indicators and on pedagogical content knowledge theory (Shulman, 1987). Particular attention was given to how the teacher contextualized the biblical text, utilized teaching media, facilitated discussion, and assessed student comprehension. Field notes documented instructional sequencing, questioning techniques, student engagement, classroom management, and integrative application to daily life. This analysis evaluated the coherence between theological objectives and instructional design, particularly how Genesis 9:1 was framed within broader covenant

theology. Triangulation of interviews, observations, and documents enhanced the credibility and dependability of findings. Member checking was conducted with the CRE teacher to confirm interpretive accuracy, and peer debriefing with a fellow educator provided external validation of thematic conclusions. The biblical-theological component utilized a historical-grammatical approach to interpret Genesis 9:1 within its canonical and covenantal context. Key theological motifs, divine blessing, human vocation, and covenantal continuity, served as normative lenses for analyzing pedagogical practice. Data analysis followed thematic coding procedures, beginning with open coding of transcripts and field notes, followed by axial coding to identify recurring patterns related to pedagogical competence and transformative learning. Ethical considerations were observed through informed consent, voluntary participation, and confidentiality of participant identities. Through this integrative methodological framework, the study sought to construct a comprehensive understanding of how pedagogical competence enables CRE teachers to communicate covenant theology effectively and contextually within an elementary school environment.

RESULTS AND DISCUSSION

The findings of this study indicate that the pedagogical competence of the Christian Religious Education (CRE) teacher at SDN 077310 Lolomaya demonstrates a coherent integration of covenant theology and elementary instructional practice, particularly in teaching Book of Genesis 9:1 within the broader narrative of God's covenant with Noah. Drawing from classroom observations, semi-structured interviews, and document analysis involving 91 Christian students and 17 Christian teachers (including the CRE teacher), four dominant thematic patterns emerged: theological clarity and contextual translation of covenant concepts, developmentally appropriate instructional strategies, integration of covenant responsibility with ecological and social awareness, and formative assessment oriented toward character and vocation. Together, these themes demonstrate how pedagogical competence operates not merely at the level of content delivery but as a transformative process shaping students' covenantal consciousness. Theological clarity and contextual translation emerged as foundational indicators of pedagogical competence. Genesis 9:1 records God's blessing upon Noah and his sons, "Be fruitful and multiply, and fill the earth," a declaration that simultaneously reaffirms the creation mandate and inaugurates a renewed covenantal order following the flood. Observational data revealed that the CRE teacher did not isolate this verse from its narrative context but situated it within the drama of judgment, preservation, and promise. Students were guided to understand that the blessing was spoken after a period of crisis, emphasizing God's faithfulness rather than merely human obligation. In interviews, the teacher explained that young learners often focus on the animals and the rainbow but overlook the theological meaning of blessing and responsibility; therefore, lesson design intentionally highlighted the relational dimension of covenant. Rather than presenting "be fruitful and multiply" in a narrow biological sense, the teacher translated it into age-appropriate language emphasizing growth in kindness, diligence, and cooperation. This hermeneutical sensitivity reflects pedagogical content knowledge, where theological precision is rendered accessible without distortion. Students

interviewed were able to articulate that God's covenant means "Tuhan tetap mengasihi dan memberi tugas kepada manusia" ("God continues to love and gives responsibilities to humans"), indicating successful conceptual internalization.

Developmentally appropriate instructional strategies were consistently observed. Elementary students in this context exhibit diverse cognitive capacities; therefore, abstract theological constructs require narrative and visual reinforcement. The CRE teacher employed storytelling techniques, visual aids depicting the ark and rainbow, and collaborative group activities where students dramatized scenes of rebuilding life after the flood. Such multimodal instruction enhanced engagement and comprehension. Field notes indicated that students participated actively in role-play scenarios illustrating how Noah's family might have felt stepping into a renewed world. This imaginative engagement allowed students to empathize with biblical characters, thereby deepening relational understanding of covenant themes. Additionally, questioning strategies moved from concrete recall ("What did God promise?") to reflective application ("How can we take care of the world God gives us?"). This scaffolding technique aligns with recognized developmental pedagogies, gradually moving learners from factual knowledge to ethical reflection. Interviews with classroom teachers revealed that they observed heightened enthusiasm during CRE sessions addressing Genesis 9, suggesting that narrative-rich instruction stimulated sustained attention. Such evidence confirms that pedagogical competence involves adaptive strategy selection responsive to learner characteristics. Integration of covenant responsibility with ecological and social awareness emerged as a particularly contextualized strength. SDN 077310 Lolomaya is situated in a community where students have direct interaction with natural environments, agriculture, and communal life. The CRE teacher intentionally connected Genesis 9:1 with environmental stewardship, explaining that being "fruitful" includes caring for land, animals, and community relationships. During one observed lesson, students were invited to identify practical actions such as disposing of waste properly, protecting trees, and assisting neighbors. This contextual application transformed covenant theology into tangible responsibility. Interviews with students indicated that several had begun reminding peers not to litter because "*Tuhan memberi bumi untuk dijaga*" ("God gave the earth to be cared for"). Such statements demonstrate internalization of theological ethics beyond classroom boundaries. Importantly, the teacher avoided moralism by framing stewardship as grateful response to divine promise rather than mere rule compliance. This distinction preserves theological integrity while nurturing moral agency. From a broader educational perspective, integrating biblical narrative with environmental awareness contributes to holistic character education, reinforcing the interconnectedness of faith and daily life.

Formative assessment practices reflected alignment between instructional goals and evaluative methods. Document analysis of lesson plans and assessment rubrics revealed inclusion of reflective journaling prompts such as "*Apa tanggung jawabmu sebagai anak dalam perjanjian Tuhan?*" ("What is your responsibility as a child within God's covenant?"). Rather than relying solely on multiple-choice tests, the teacher incorporated oral storytelling, group presentations, and observational checklists assessing cooperation and respect. Such authentic assessment captures attitudinal and behavioral dimensions

of learning often neglected in conventional evaluation. Students' written reflections demonstrated varying levels of theological comprehension, yet most expressed understanding that covenant entails both blessing and duty. The use of diverse assessment modalities reflects advanced pedagogical competence, ensuring that evaluation measures not only cognitive retention but transformative impact. Furthermore, feedback was delivered constructively, emphasizing growth and encouragement. Students reported feeling "dihargai" ("valued") when their reflections were discussed individually, fostering motivation and relational trust. Some younger students tended to interpret covenant in transactional terms, assuming that obedience guarantees material blessing. This interpretive tendency reflects developmental literalism rather than instructional deficiency; however, it necessitates ongoing clarification. The teacher acknowledged this issue and described strategies for reinforcing grace-centered theology, emphasizing that God's promise precedes human action. Time constraints within the curriculum sometimes limited deeper exploration of covenantal themes. Interviews with fellow teachers suggested potential for cross-curricular collaboration, such as integrating environmental stewardship discussions in science classes. Such interdisciplinary reinforcement could strengthen continuity between theological insight and academic subjects. Observations during school assemblies indicated that covenant themes were occasionally echoed in communal devotions, reinforcing narrative coherence. When teachers model cooperation and gratitude, students perceive alignment between instruction and lived practice. Several students remarked that they observe teachers praying before meetings, which they interpret as honoring God's covenant faithfulness. This congruence between institutional culture and classroom teaching enhances credibility.

Genesis 9:1 articulates continuity of divine blessing despite human failure, establishing a moral order grounded in grace. Classroom practice at SDN 077310 Lolomaya mirrored this structure: instruction began with recounting God's faithfulness, followed by exploration of human responsibility. This sequencing preserves narrative integrity and prevents reduction of covenant to ethical command alone. Students learned that obedience flows from gratitude rather than fear. Such pedagogical sequencing evidences theological literacy integrated with didactic design. The small yet substantial population of 91 Christian students created opportunities for relational depth. The CRE teacher demonstrated familiarity with individual family backgrounds, enabling contextualized examples during instruction. For instance, agricultural metaphors resonated with students from farming families, while communal cooperation examples connected with local cultural practices. This contextual sensitivity reflects sophisticated understanding of learner identity. Pedagogical competence thus extends beyond textual interpretation to sociocultural awareness. In synthesizing these findings, it becomes evident that the CRE teacher's pedagogical competence is characterized by theological precision, developmental sensitivity, contextual integration, and formative assessment. Genesis 9:1 functions not merely as narrative fragment but as covenantal framework shaping moral imagination. Students internalize the dual themes of blessing and responsibility, translating them into everyday practices such as environmental care and respectful interaction. While interpretive challenges remain, particularly in avoiding transactional readings, the overall instructional approach successfully fosters covenantal

consciousness. Within the educational context of SDN 077310 Lolomaya, teaching God's covenant with Noah exemplifies how pedagogical competence can mediate biblical theology into transformative learning. The integration of narrative clarity, participatory methods, contextual application, and authentic evaluation ensures that Scripture is neither abstract nor moralistically reduced. Instead, it becomes living narrative shaping identity and vocation. The findings affirm that effective CRE pedagogy requires more than doctrinal knowledge; it demands intentional translation of covenant theology into developmentally meaningful and socially responsible educational practice.

CONCLUSION

This study concludes that the pedagogical competence of the Christian Religious Education (CRE) teacher at SDN 077310 Lolomaya is demonstrated through the effective integration of biblical theology, instructional design, and contextual application in teaching God's covenant with Noah as recorded in Book of Genesis 9:1. The findings confirm that pedagogical competence in CRE extends beyond technical classroom management or cognitive content delivery; it encompasses theological literacy, hermeneutical sensitivity, developmental appropriateness, and formative character formation. The teacher's ability to interpret Genesis 9:1 within its broader covenantal narrative, highlighting divine blessing, continuity of grace after judgment, and renewed human responsibility, demonstrates strong pedagogical content knowledge. By situating the verse within the post-flood context, students were guided to understand that covenant begins with God's initiative rather than human merit. This theological clarity prevented reduction of the text into moralistic instruction and instead framed obedience as a grateful response to divine faithfulness. Such an approach ensures doctrinal integrity while remaining accessible to elementary learners. Instructional strategies employed in the classroom were developmentally responsive and participatory. Storytelling, role-play, reflective questioning, and visual media supported conceptual comprehension among the 91 Christian students. These strategies facilitated not only cognitive understanding but also affective engagement, allowing learners to internalize covenant themes relationally. The presence of 17 Christian teachers within the school environment further reinforced these values, contributing to a coherent institutional culture in which biblical teaching aligns with lived example. The integration of covenant theology with ecological and social responsibility proved especially significant within the South Nias context. Students demonstrated emerging awareness that God's command to "be fruitful and multiply" includes stewardship of creation and communal harmony. This contextualization illustrates transformative learning, where biblical narrative informs daily conduct. Pedagogical competence, therefore, functioned as a mediating bridge between ancient Scripture and contemporary student experience. Although minor interpretive challenges were observed, particularly tendencies toward transactional understandings of blessing, these were addressed through ongoing theological clarification. Overall, the instructional process succeeded in cultivating covenantal consciousness among students, characterized by gratitude, responsibility, and moral attentiveness. The study affirms that effective CRE pedagogy in teaching Genesis 9:1 requires a synthesis of theological depth, contextual awareness, and reflective assessment. When these elements converge, biblical

instruction becomes transformative rather than merely informative. The pedagogical competence demonstrated at SDN 077310 Lolomaya offers a constructive model for Christian educators seeking to embody covenant theology within elementary educational practice.

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