



The Implementation of Christian Religious Education Teachers' Pedagogical Competence in Cultivating Students' Awareness of Sin (Genesis 3:6)

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ABSTRACT

This study examines the implementation of pedagogical competence by Christian Religious Education (CRE) teachers in cultivating students' awareness of sin based on the narrative of Genesis 3:6. In the contemporary educational context, moral and spiritual formation faces significant challenges due to secularization and postmodern values that relativize sin concepts. This research aims to analyze how CRE teachers utilize their pedagogical competence to develop students' understanding and awareness of sin through contextual biblical teaching. Using a qualitative descriptive method with a case study approach, data were collected through interviews, classroom observations, and documentation from three senior high schools in urban areas. The findings reveal that effective pedagogical competence includes: (1) ability to contextualize Genesis 3:6 narratives to students' daily experiences, (2) application of student-centered learning methods including reflection and discussion, (3) integration of technology in delivering moral-spiritual materials, and (4) authentic assessment of character development. However, challenges persist including limited instructional time, heterogeneous student spiritual backgrounds, and minimal support for character education from school environments. This study recommends continuous professional development for CRE teachers in pedagogical innovation and strengthening collaboration between schools, families, and churches in character formation.

Keywords: *pedagogical competence, Christian religious education, awareness of sin, Genesis 3:6, character education*

INTRODUCTION

Christian Religious Education (CRE) in schools plays a crucial role in shaping not only students' intellectual understanding of faith but also their moral and spiritual character. It functions as an integral aspect of holistic education that aligns knowledge with virtue and faith-based living. Within the framework of the Indonesian educational system, the National Education System Law No. 20 of 2003 stipulates that education should develop

students' potential so that they become individuals who believe in and fear God Almighty while embodying noble character (Pemerintah Republik Indonesia, 2003). This vision reflects a theological and moral commitment to nurturing the spiritual integrity of students as part of their human development. However, in contemporary society, moral degradation among adolescents has become a growing concern. Widespread issues such as dishonesty, violence, promiscuity, and various forms of deviant behavior reflect a declining sense of moral awareness (Lickona, 2015). These realities highlight the urgent need for Christian educators to address moral decay through pedagogical approaches that awaken students' awareness of sin and moral accountability before God. Awareness of sin is a foundational aspect of Christian moral formation. Theologically, sin is understood as an act of rebellion or deviation from God's will and a violation of His divine law. The biblical narrative in Genesis 3:6 vividly illustrates humanity's first transgression when Adam and Eve disobeyed God's command by eating the forbidden fruit. This act marked the beginning of humanity's separation from God and introduced the reality of moral corruption into human existence. Yet, beyond its historical dimension, the passage carries profound theological and pedagogical implications. It teaches about the origin and nature of sin, the dynamics of temptation, and the moral consequences of disobedience (Grenz, 2000). Through this text, students can learn that sin arises not only from external temptation but also from internal desires and cognitive distortions that lead to moral failure. CRE teachers face complex challenges in teaching about sin, particularly to millennial and Generation Z students who inhabit a pluralistic, digital, and relativistic world. Postmodern cultural trends tend to blur absolute moral boundaries, often reducing sin to a social or cultural construct rather than a spiritual reality (Smith & Denton, 2005). In such a context, CRE teachers must navigate students' diverse perspectives and help them rediscover the biblical understanding of sin in a way that speaks meaningfully to their experiences. Pedagogical competence thus becomes a vital instrument for teachers to deliver moral and theological content that is both relevant and transformative. A teacher's ability to integrate theological insight with effective pedagogical strategies determines the success of moral formation in the classroom. Based on this background, the present study focuses on three core questions: (1) How do CRE teachers implement their pedagogical competence in cultivating students' awareness of sin based on Genesis 3:6? (2) What challenges do they encounter in applying pedagogical competence to foster moral awareness? and (3) What strategic approaches can enhance the effectiveness of pedagogical competence in nurturing students' understanding of sin and repentance? These questions are designed to uncover not only the pedagogical practices currently employed but also the theological depth and contextual adaptation within CRE classrooms. The objectives of this study are threefold. First, to describe the practical implementation of pedagogical competence among CRE teachers in nurturing students' awareness of sin using Genesis 3:6 as a theological and instructional foundation. Second, to identify the challenges that teachers face in connecting biblical teaching with the moral realities of students' lives. Third, to propose strategic recommendations for optimizing teachers' pedagogical competence so that moral and spiritual formation can take place more effectively. Through these objectives, the study aims to bridge the gap between theological doctrine and classroom practice, ensuring that biblical truth is communicated with pedagogical sensitivity and transformative intent.

Pedagogical competence, according to Government Regulation No. 19 of 2005, refers to the ability of educators to manage learning effectively, encompassing understanding of students, lesson design, instructional implementation, learning assessment, and the development of students' potential (Pemerintah Republik Indonesia, 2005). Mulyasa (2013) elaborates that pedagogical competence includes several interrelated dimensions: comprehension of educational foundations, understanding student characteristics, curriculum development, instructional design, utilization of learning technologies, evaluation of learning outcomes, and facilitation of student development. Within the context of CRE, these competencies are not limited to technical instructional skills but are deeply rooted in the teacher's spiritual integrity and theological discernment. A CRE teacher must be able to translate abstract theological concepts—such as sin, grace, and redemption—into learning experiences that are cognitively engaging, affectively touching, and behaviorally transformative. From a theological perspective, sin is not merely moral wrongdoing but a rupture in humanity's relationship with God. Sin as the culpable disruption of *shalom*—the peace, harmony, and order intended by God. In the Genesis 3:6 account, sin manifests in three interconnected dimensions: the cognitive (Eve saw that the fruit was good for food), the aesthetic (the fruit was pleasing to the eye), and the epistemic (it was desirable for gaining wisdom). These dimensions illustrate the process by which sin begins with distorted perception, progresses through misplaced desire, and culminates in disobedient action. Teaching this narrative pedagogically enables students to recognize that sin is not merely about external actions but internal dispositions and thought patterns that oppose God's will. Character education and moral formation are integral components of Christian Religious Education. Lickona (2015) argues that effective character education must encompass three domains: moral knowing, moral feeling, and moral action. Within Christian education, this triadic model aligns with the biblical understanding that transformation involves not only cognition but also affect and volition. Pazmiño (2010) emphasizes that true Christian character formation is not limited to the transmission of moral values but involves the transformative work of the Holy Spirit within learners. Similarly, Wilson (2005) underscores that Christian character education should be holistic—integrating intellectual comprehension, emotional responsiveness, and behavioral practice. For CRE teachers, this means fostering not just knowledge of sin but a heartfelt awareness and repentance that lead to moral renewal. To cultivate such awareness, CRE teachers must design pedagogical approaches that engage students holistically. This may include interactive Bible study, contextual moral reflection, and experiential learning that connects biblical truths with real-life ethical dilemmas. Teachers must also embody the message they teach, serving as moral exemplars whose lives reflect humility, repentance, and obedience to God. When students witness congruence between a teacher's words and actions, they are more likely to internalize the values being taught.

METHODS

This study employed a qualitative research design using a descriptive case study method to explore the implementation of pedagogical competence among Christian Religious Education (CRE) teachers in cultivating students' awareness of sin. The qualitative approach was chosen because it allows for an in-depth exploration of participants' experiences, perceptions, and practices within their real-life educational context.

According to Creswell and Poth (2018), qualitative inquiry provides a rich, detailed understanding of human behavior and meaning-making processes that cannot be captured through quantitative methods. The case study approach, as emphasized by Yin (2018), enables researchers to examine complex social phenomena holistically, focusing on how and why certain practices occur in their natural settings. Through this method, the researcher was able to obtain a comprehensive understanding of how CRE teachers interpret, adapt, and implement pedagogical competence in classroom situations when addressing theological and moral themes such as sin and repentance. The research was conducted in three Christian senior high schools located in urban areas. These schools were selected using purposive sampling to ensure alignment with specific research criteria. The criteria included: (1) schools with CRE teachers who have at least five years of teaching experience, (2) schools implementing either the 2013 Curriculum or the Independent Curriculum, and (3) institutions with student populations from diverse social, cultural, and denominational backgrounds. Such criteria were intended to ensure a variety of perspectives and teaching contexts, enhancing the representativeness and richness of the data. The participants consisted of 9 CRE teachers, 3 school principals, and 36 students from grades 10 to 12. The inclusion of multiple stakeholders aimed to provide a more comprehensive view of the pedagogical process. Teachers provided insights into instructional strategies and challenges, principals contributed perspectives on institutional support and educational policy, while students offered reflections on their learning experiences and perceptions of sin awareness. This triangulation of participants supported the study's validity and depth of interpretation. Data collection was carried out using three complementary methods: in-depth interviews, classroom observations, and document analysis. In-depth Interviews: Semi-structured interviews lasting between 60 and 90 minutes were conducted with CRE teachers. The interviews aimed to explore their conceptual understanding, pedagogical strategies, and reflections on implementing sin awareness within CRE lessons. Open-ended questions encouraged participants to share experiences freely and provide illustrative examples of teaching practices. Classroom Observation: A total of 18 classroom sessions were observed to gain direct insights into the dynamics of teaching and learning. Observation focused on teacher-student interactions, classroom atmosphere, pedagogical approaches, and instructional media used in explaining moral and theological concepts. Field notes and observation checklists were employed to ensure systematic data recording. Documentation: Relevant documents, including syllabi, lesson plans, teaching materials, student assignments, and assessment tools, were collected and analyzed to supplement interview and observational data. Document analysis helped identify consistencies or gaps between planned instruction and actual classroom implementation. The data were analyzed using thematic analysis following the six stages outlined by Braun and Clarke (2006): (1) familiarization with data, (2) generating initial codes, (3) identifying potential themes, (4) reviewing themes for coherence, (5) defining and naming themes, and (6) producing the final report. This analytical process allowed the researcher to identify recurring patterns and significant themes related to pedagogical competence, instructional strategies, and moral formation. To enhance the credibility and trustworthiness of findings, data validity was ensured through triangulation across sources, methods, and time, as well as through member checking and peer debriefing with fellow researchers. Ethical considerations were strictly maintained throughout the research process. Informed consent was

obtained from all participants after providing clear explanations regarding the study's purpose, procedures, and confidentiality measures. Participation was entirely voluntary, with the right to withdraw at any stage without penalty. The anonymity of participants was guaranteed by using pseudonyms and securing data in password-protected storage. Additionally, the study received ethical clearance from relevant educational and institutional review boards. By adhering to these ethical principles, the research ensured respect, integrity, and protection of participants' rights while contributing valuable insights to the field of Christian Religious Education.

RESULT AND DISCUSSION

The findings of this study reveal that pedagogical competence in Christian Religious Education (CRE) extends far beyond the mastery of instructional techniques or classroom management skills. Instead, it encompasses the teacher's holistic ability to design, implement, and sustain transformative learning environments that nurture both cognitive understanding and spiritual awareness. In this regard, pedagogical competence serves as a moral and theological foundation upon which students' character and awareness of sin are formed. It involves the integration of deep theological knowledge, reflective practice, and pedagogical creativity—qualities that enable CRE teachers to address complex moral and spiritual themes meaningfully. Teachers who effectively cultivate students' awareness of sin embody what Shulman (1987) conceptualized as *pedagogical content knowledge (PCK)*—the fusion of subject matter expertise with knowledge of how to teach that content in ways that are comprehensible and transformative. Within the context of CRE, this means the teacher not only understands theological doctrines such as sin, repentance, and redemption but also possesses the pedagogical insight to communicate them in ways that resonate with students' moral experiences. Teachers with strong PCK use instructional strategies that engage students intellectually while also touching their affective and volitional dimensions, leading to genuine moral reflection and transformation. For instance, they employ inquiry-based discussions, moral dilemmas, and reflective storytelling to help students internalize biblical values rather than simply memorizing theological facts. The study highlights that effective CRE teachers contextualize biblical texts to bridge the gap between ancient scriptural narratives and modern learners' lived experiences. This finding aligns with Palmer's (2017) perspective that meaningful religious education connects the timeless truths of Scripture with the contemporary realities of learners. Through contextualization, teachers reinterpret passages such as Genesis 3:6—not as distant historical accounts but as living lessons that reveal human vulnerability, moral choice, and divine grace. By drawing parallels between the temptation and moral struggles of Adam and Eve and the ethical challenges faced by today's students, teachers enable learners to see Scripture as personally relevant and morally instructive. This approach embodies the principles of *contextual pedagogy*, which emphasize the importance of beginning the learning process from students' life world (Freire, 2005). Paulo Freire's philosophy of education as dialogue and critical reflection underscores that true learning occurs when knowledge is rooted in real-life experiences and social realities. Applied to CRE, this means teachers act as facilitators who guide students to critically reflect on their personal choices, moral failures, and the need for

repentance in light of biblical truth. By doing so, teachers move beyond didactic instruction toward dialogical engagement—where faith and life intersect. Pedagogical competence thus becomes a moral vocation rather than a mere professional requirement. It requires teachers to embody the values they teach, modeling repentance, humility, and integrity in their own conduct. The teacher's character and authenticity play a vital role in moral-spiritual formation; students are more likely to internalize the message of sin awareness when they witness it exemplified in the teacher's life. In this sense, pedagogical competence in CRE is both performative and relational—it involves not only knowledge transmission but also personal witness and compassionate mentoring.

Participatory Methods and Moral Development

The use of participatory learning methods by Christian Religious Education (CRE) teachers demonstrates an awareness that character and moral formation cannot be achieved solely through one-way, teacher-centered instruction. Instead, moral growth requires students' active participation in the learning process. Theoretical perspectives from developmental psychology—particularly those of Jean Piaget (1932) and Lawrence Kohlberg (1981)—affirm that moral development is not a passive reception of moral rules but a dynamic and dialogical process. Piaget emphasized that children construct moral understanding through interaction and reflection on moral experiences, while Kohlberg elaborated that moral reasoning progresses through structured stages that require engagement with moral dilemmas and ethical reflection. Within the CRE context, these insights suggest that moral formation must be cultivated through dialogical, experiential, and participatory methods that empower students to reason about moral issues from a Christian perspective. Participatory learning activities such as reflective discussions, role-playing, and case study analysis provide meaningful opportunities for students to engage actively with moral and theological questions. These strategies move beyond the traditional lecture-based approach by encouraging students to articulate their values, confront conflicting perspectives, and evaluate their choices in light of biblical teachings. Reflective discussions allow learners to internalize scriptural principles through critical and empathetic dialogue, while role-playing situates moral reflection in practical and imaginative contexts where students can experiment with ethical decision-making. Similarly, case studies rooted in real-life situations help bridge theory and practice, allowing students to analyze the moral dimensions of daily life from a Christian worldview. Through such methods, students not only acquire knowledge about sin, grace, and redemption but also develop moral reasoning skills that enable them to make responsible and faith-driven decisions. Vygotsky's (1978) sociocultural theory reinforces this understanding by highlighting the social nature of moral and cognitive development. He proposed that learning occurs within the *zone of proximal development* (ZPD)—the distance between what learners can achieve independently and what they can achieve through collaboration with more knowledgeable peers or mentors. Within CRE classrooms, collaborative learning practices foster environments where students at varying levels of spiritual maturity learn from one another through shared reflection, dialogue, and mutual correction. This collective moral reasoning not only deepens understanding but also nurtures empathy, humility, and communal accountability. The findings of this study show that such interactional dynamics strengthen students' capacity

for moral discernment, as they are guided to interpret moral challenges through both personal reflection and collective insight. This collaborative dimension corresponds with the Christian educational perspective articulated by Groome (2010), who argues that faith formation is inherently communal. According to Groome's *Shared Christian Praxis* model, authentic Christian education occurs when learners participate together in critical reflection on life in light of the Christian story and vision. Faith, in this sense, is not an isolated individual experience but a communal journey nurtured through dialogue, worship, and service. The classroom thus becomes a microcosm of the faith community—a space where students experience belonging, encouragement, and spiritual accountability. Through participatory and community-oriented learning, students encounter the moral and theological dimensions of life not as abstract doctrines but as living truths that shape character and faith practice.

Technology: Opportunity and Challenge

The integration of technology into CRE instruction reflects teachers' responsiveness to the changing needs of the digital generation. Prensky (2001) introduced the term *digital natives* to describe students who have grown up immersed in digital environments, with distinct learning preferences shaped by technology. Today's students often exhibit shorter attention spans but higher visual literacy, preferring interactive and multimedia-rich learning experiences. In this context, the use of digital platforms, multimedia presentations, and online discussion forums allows CRE teachers to capture students' attention, enhance engagement, and expand access to religious education beyond the classroom walls. Properly utilized, technology can support diverse learning styles, facilitate self-paced learning, and provide creative means for students to explore biblical narratives, theological concepts, and moral case studies. Nevertheless, technology in Christian education must be approached critically and discerningly. Postman (2015) cautioned that every technological advancement represents a *Faustian bargain*—offering benefits while simultaneously imposing risks and hidden costs. For CRE teachers, this means recognizing that technology, though a valuable educational tool, cannot substitute the relational and spiritual dimensions of faith formation. Overreliance on digital media risks reducing sacred content to mere entertainment or spectacle, thereby weakening students' capacity for contemplation and moral depth. Technology should not become an end in itself but should serve as a medium that supports pedagogical and spiritual objectives. The findings of this study indicate that technology becomes genuinely effective only when its integration is intentional, purpose-driven, and aligned with the theological aims of Christian education. For example, digital storytelling, virtual Bible study platforms, and multimedia reflections can deepen students' understanding when they encourage critical engagement and personal reflection. Conversely, when technology is employed merely to attract attention without substantive pedagogical purpose, it tends to produce superficial engagement rather than genuine transformation. Therefore, CRE teachers must exercise discernment—constantly evaluating whether the use of technology facilitates authentic encounters with Scripture, community, and personal faith. Participatory pedagogy and critical technology use together form a holistic approach to moral and spiritual development in Christian Religious Education. Participatory methods foster dialogue, empathy, and moral reasoning within the faith community, while technology, when guided by pedagogical and theological wisdom,

extends learning opportunities and accessibility. Both dimensions reflect a commitment to forming students who not only understand Christian doctrine intellectually but also embody moral integrity and spiritual discernment in their daily lives.

Assessment Challenges in Character Education

The implementation of holistic and authentic assessment by Christian Religious Education (CRE) teachers demonstrates a profound understanding that moral and spiritual growth cannot be measured through traditional objective tests such as multiple-choice assessments. Character formation is an inherently complex and subjective process involving attitudes, values, emotions, and spiritual insight. Therefore, evaluating students' moral awareness, particularly regarding sin consciousness, presents significant epistemological and methodological difficulties. Educators must grapple with questions of how to measure something as deeply internal and intangible as "awareness of sin" without falling into moral judgment or superficial evaluation. According to Lickona (2015), authentic character assessment should emphasize developmental progress rather than summative judgment. This means that evaluation must focus on the learner's moral growth trajectory instead of static outcomes. The use of spiritual journals, self-assessment tools, and reflective portfolios—as observed among research participants—embodies this developmental orientation. These instruments encourage students to engage in self-examination and take personal responsibility for their moral and spiritual growth. Through reflective writing, students articulate their experiences, recognize their moral struggles, and express repentance and transformation. Such reflective practices not only provide data for assessment but also serve as pedagogical tools for deepening faith and conscience formation. The issues of validity and reliability in spiritual assessment persist. A critical concern arises regarding the authenticity of student reflections—whether their journal entries genuinely represent inner experiences or simply mirror what they believe teachers expect. Evaluating personal spiritual narratives requires a high level of interpretative sensitivity and hermeneutical discernment from educators. Teachers must read "between the lines," attending to nuances of language, tone, and emotion in students' reflections. This interpretive process transforms assessment into an act of pastoral care—an empathetic engagement rather than a detached measurement. To achieve this, CRE teachers must balance evaluative rigor with compassion, creating an atmosphere of trust where students feel safe to disclose their inner struggles honestly. In addition to interpretive challenges, structural and systemic barriers further complicate character education assessment in Indonesia. One significant issue is the limited time allocation for religious education within the national curriculum. This constraint reflects a deeper structural problem in which cognitive and academic subjects are prioritized over affective and moral formation. Noddings (2002) critiques this imbalance as the dominance of "academic rationality" over the "ethic of care." When educational success is primarily defined by measurable academic achievements, the formative dimensions of learning—such as empathy, integrity, and spiritual awareness—are marginalized. Consequently, CRE teachers must often compress profound moral discussions into minimal class time, reducing opportunities for authentic dialogue and reflection. Cultural factors also play a crucial role in shaping these challenges. The influence of secular and relativistic values among students represents a broader societal shift in moral consciousness. Taylor (2007), in *A Secular Age*, describes the modern condition as one where faith is merely one option

among many rather than an unquestioned foundation of meaning. Although Indonesia remains religiously oriented, the globalized digital environment exposes youth to diverse worldviews and moral perspectives through media, entertainment, and online communities. As a result, students often internalize relativistic attitudes that question absolute moral truths, including biblical teachings about sin and repentance. Rather than perceiving this relativism solely as a threat, CRE teachers can reinterpret it as a pedagogical opportunity. Students' doubts and moral questions can become starting points for deeper theological reflection. Following Groome's (2010) perspective, questioning and critical engagement are integral to faith formation. Encouraging students to articulate their uncertainties allows teachers to guide them toward mature, reflective faith rather than blind acceptance. Such dialogical pedagogy transforms the classroom into a space of theological inquiry where students learn to integrate reason and faith, autonomy and obedience, freedom and responsibility. To sustain this approach, educators need institutional support and professional development in reflective assessment, pastoral pedagogy, and dialogical teaching. Schools and educational policymakers must recognize that moral and spiritual development are not peripheral to education but central to the humanizing mission of schooling. Without adequate time, resources, and structural recognition, even the most dedicated CRE teachers will struggle to maintain consistent and meaningful assessment practices. Assessing character education, particularly in the realm of spiritual and moral awareness, demands a paradigm shift from measurement to interpretation, from judgment to accompaniment. Authentic assessment in Christian education requires educators who are not merely evaluators but facilitators of spiritual growth. They must possess both pedagogical competence and pastoral sensitivity to navigate the complex terrain between moral guidance and personal freedom. Through reflective and relational approaches, assessment becomes an integral part of formation—a space where students encounter truth, grace, and transformation.

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only provide data for assessment but also serve as pedagogical tools for deepening faith and conscience formation. The issues of validity and reliability in spiritual assessment persist. A critical concern arises regarding the authenticity of student reflections—whether their journal entries genuinely represent inner experiences or simply mirror what they believe teachers expect. Evaluating personal spiritual narratives requires a high level of interpretative sensitivity and hermeneutical discernment from educators. Teachers must read “between the lines,” attending to nuances of language, tone, and emotion in students’ reflections. This interpretive process transforms assessment into an act of pastoral care—an empathetic engagement rather than a detached measurement. To achieve this, CRE teachers must balance evaluative rigor with compassion, creating an atmosphere of trust where students feel safe to disclose their inner struggles honestly. In addition to interpretive challenges, structural and systemic barriers further complicate character education assessment in Indonesia. One significant issue is the limited time allocation for religious education within the national curriculum. This constraint reflects a deeper structural problem in which cognitive and academic subjects are prioritized over affective and moral formation. Noddings (2002) critiques this imbalance as the dominance of “academic rationality” over the “ethic of care.” When educational success is primarily defined by measurable academic achievements, the formative dimensions of learning—such as empathy, integrity, and spiritual awareness—are marginalized. Consequently, CRE teachers must often compress profound moral discussions into minimal class time, reducing opportunities for authentic dialogue and reflection. Cultural factors also play a crucial role in shaping these challenges. The influence of secular and relativistic values among students represents a broader societal shift in moral consciousness. Taylor (2007), in *A Secular Age*, describes the modern condition as one where faith is merely one option among many rather than an unquestioned foundation of meaning. Although Indonesia remains religiously oriented, the globalized digital environment exposes youth to diverse worldviews and moral perspectives through media, entertainment, and online communities. As a result, students often internalize relativistic attitudes that question absolute moral truths, including biblical teachings about sin and repentance. Rather than perceiving this relativism solely as a threat, CRE teachers can reinterpret it as a pedagogical opportunity. Students’ doubts and moral questions can become starting points for deeper theological reflection. Following Groome’s (2010) perspective, questioning and critical engagement are integral to faith formation. Encouraging students to articulate their uncertainties allows teachers to guide them toward mature, reflective faith rather than blind acceptance. Such dialogical pedagogy transforms the classroom into a space of theological inquiry where students learn to integrate reason and faith, autonomy and obedience, freedom and responsibility. To sustain this approach, educators need institutional support and professional development in reflective assessment, pastoral pedagogy, and dialogical teaching. Schools and educational policymakers must recognize that moral and spiritual development are not peripheral to education but central to the humanizing mission of schooling. Without adequate time, resources, and structural recognition, even the most dedicated CRE teachers will struggle to maintain consistent and meaningful assessment practices. Assessing character education, particularly in the realm of spiritual and moral awareness, demands a paradigm shift from measurement to interpretation, from judgment to accompaniment. Authentic assessment in Christian education requires educators who are not merely

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CONCLUSION

The findings of this study highlight that the implementation of Christian Religious Education (CRE) teachers' pedagogical competence in cultivating students' awareness of sin is a multidimensional process involving moral, spiritual, and educational dynamics. Pedagogical competence in this context extends beyond technical teaching skills; it represents a transformative capacity to create meaningful learning environments that integrate theological understanding, critical reflection, and lived experience. First, the study confirms that effective moral-spiritual formation requires participatory and dialogical pedagogies. When CRE teachers engage students through discussions, role-plays, and case analyses, they foster moral reasoning and personal reflection rather than mere conformity to moral rules. This aligns with developmental theories by Kohlberg, Piaget, and Vygotsky, who emphasize the social and experiential nature of moral growth. In the Christian context, such interaction also mirrors the communal dimension of faith formation as described by Groome (2010). Second, the integration of technology in CRE teaching presents both opportunities and challenges. While digital media enhance engagement and accessibility, they must be used purposefully to support spiritual formation rather than serve as mere entertainment. Teachers' critical discernment in selecting and integrating digital tools determines whether technology contributes to or distracts from moral development. Third, the study underscores that assessment in character and spiritual education requires authentic, reflective, and developmental approaches. Traditional cognitive assessments are inadequate to measure internal transformation such as "awareness of sin." Instead, reflective journals, self-assessments, and portfolios provide meaningful insight into students' spiritual journeys. However, these methods demand from teachers a high degree of hermeneutic sensitivity to interpret students' reflections authentically without judgment. Finally, the research reveals structural and cultural challenges that influence the effectiveness of CRE instruction in Indonesia. Limited time allocation for religious subjects and the prioritization of academic performance over moral formation reflect systemic undervaluation of character education. Moreover, the rise of secular and relativistic cultural influences requires CRE teachers to engage students' doubts and questions not as threats but as opportunities for deeper theological dialogue and faith formation. This study concludes that cultivating students' awareness of sin through Christian Religious Education depends on the teacher's pedagogical competence, moral sensitivity, and contextual adaptability. CRE teachers must embody the integration of faith, reason, and compassion, becoming both educators and spiritual mentors. Sustainable moral and spiritual formation will only occur when teaching, assessment, and reflection are grounded in authentic relationships, critical dialogue, and transformative learning processes. In essence, pedagogical competence in CRE is not simply about instructional effectiveness but about guiding students toward self-awareness, repentance, and moral maturity within a faith community that nurtures both understanding and grace.

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