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The Spirituality of a Righteous Life among Teachers at SMK Negeri 1 Panei According to Genesis 5:22 Concerning Enoch

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ABSTRACT

This study examines the spirituality of righteous living among vocational teachers at SMK Negeri 1 Panei through the theological lens of Genesis 5:22, which describes Enoch's walk with God. The research investigates how the biblical concept of walking with God manifests in teachers' daily professional conduct, moral decision-making, and interpersonal relationships within the educational context. Employing a qualitative phenomenological approach, data were collected through in-depth interviews with 12 teachers, classroom observations, and document analysis. The findings reveal three primary themes: (1) spiritual consciousness in pedagogical practice, (2) moral integrity in professional conduct, and (3) transformative relationships reflecting divine principles. Teachers demonstrated that righteous living transcends religious rituals, encompassing consistent ethical behavior, compassionate student engagement, and commitment to character formation. The study concludes that Enochian spirituality—characterized by intimate communion with God and steadfast righteousness—provides a viable framework for understanding contemporary teacher spirituality in vocational education settings. This research contributes to the integration of biblical hermeneutics with educational ethics, offering practical implications for teacher professional development and character education programs.

Keywords: *spirituality, righteous living, Genesis 5:22, Enoch, vocational teachers*

INTRODUCTION

The integration of spirituality and professional ethics in educational settings has emerged as an essential discourse in contemporary scholarship, reflecting the growing recognition that education is not merely a technical or intellectual enterprise but a moral and spiritual vocation. Teachers, as both moral agents and exemplars, hold a vital role in shaping students' intellectual capacities while simultaneously nurturing their moral and spiritual sensibilities (Bullough, 2011; Palmer, 2017). Within the Indonesian educational landscape, where religion and spirituality remain foundational to the moral fabric of society, the interrelation between teachers' spiritual lives and their professional ethics assumes an

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even more pronounced significance (Hidayat & Machali, 2020). Teachers of Christian Religious Education (CRE), in particular, bear a dual responsibility: to transmit biblical truths faithfully and to embody the principles they teach through righteous living. Their spirituality must therefore transcend ritual observance and manifest in daily professional behavior that mirrors a life "walking with God," as exemplified in the life of Enoch. Genesis 5:22 succinctly declares, "Enoch walked faithfully with God 300 years and had other sons and daughters." Despite its brevity, this verse encapsulates a profound theological truth about perseverance, righteousness, and intimacy with the Divine. The biblical portrait of Enoch is strikingly distinct from that of other patriarchs; rather than focusing on genealogical or historical details, Scripture emphasizes his continuous fellowship with God-a walk marked by faith, obedience, and moral integrity (Hamilton, 1990). This sustained communion resulted in an extraordinary conclusion: "Enoch walked with God; then he was no more, because God took him" (Genesis 5:24). The theological implication is that Enoch's righteousness was not a static moral condition but a dynamic spiritual journey of steadfast fidelity (Sailhamer, 1992). His life offers a paradigm for understanding what it means to live rightly before God-a life where faith and ethical conduct are inseparable dimensions of a holistic spirituality. Applying Enoch's model of righteous living to the professional context of Christian Religious Education teachers offers fertile ground for reflection and transformation. SMK Negeri 1 Panei, a vocational high school in North Sumatra, provides an illustrative case study. As a vocational institution, it prepares students for technical professions while simultaneously engaging them in moral and civic education. Teachers in such settings encounter multifaceted challenges: balancing ethical expectations with the pragmatic demands of vocational training, maintaining integrity in a rapidly secularizing environment, and navigating institutional pressures that often prioritize measurable outcomes over moral development (Suryadi, 2019). Within this milieu, the spirituality of "walking with God" provides a countercultural framework that anchors teachers' professional ethics in divine fellowship rather than external regulations. The problem lies in the limited exploration of how biblical principles-specifically the Enochian model of righteous living-can inform teachers' ethical and professional formation within Indonesia's vocational education system. While studies on teacher professionalism and ethics abound, most tend to adopt sociological or psychological perspectives that neglect the spiritual dimensions underpinning ethical behavior (Billett, 2011). As a result, teachers' inner spiritual life, which profoundly influences their moral choices and professional relationships, remains underexamined in the academic discourse on education. Addressing this gap is critical, particularly in Christian educational settings, where spirituality is not an auxiliary element but the core of pedagogical identity. Understanding how teachers at SMK Negeri 1 Panei interpret and embody the spirituality of Enoch provides new insights into the synthesis of faith and professionalism in real-world educational contexts. From a theological perspective, this study seeks to interpret the biblical principle of "walking with God" as an enduring spiritual discipline applicable to modern educators. For teachers, walking with God implies a continual awareness of God's presence, guiding both private devotion and public responsibility. Such spirituality is not confined to religious rituals but expressed through ethical teaching practices, compassion toward students, humility in professional interactions, and consistency between belief and behavior. Teachers who internalize Enochian spirituality approach their vocation not merely as an occupation but as a divine calling. This perspective

reorients their motivation from external rewards to spiritual accountability, fostering authenticity, integrity, and faithfulness in all aspects of their professional life. In practice, the manifestation of righteous living among Christian Religious Education teachers may appear through daily acts of honesty, patience, fairness, and service. Their words, decisions, and attitudes become extensions of their faith commitment. For instance, a teacher who embodies Enoch's spirituality demonstrates integrity in grading, transparency in communication, and empathy in classroom management. Such behaviors reflect a deeper spiritual consciousness that teaching is a form of ministry rather than mere instruction. This aligns with the biblical worldview that righteousness is holistic-it encompasses right relationships with God, oneself, others, and creation. Teachers who "walk with God" thus cultivate a moral environment where students not only learn about Christian doctrines but also witness their living expression through their teacher's example. Nevertheless, maintaining this level of spiritual consistency in vocational education contexts presents considerable challenges. Teachers may face ethical dilemmas, institutional constraints, and societal pressures that test their faithfulness. The growing influence of secularism and materialism in education can erode spiritual motivation, reducing teaching to a mechanical function devoid of moral depth. Additionally, the tension between professional performance metrics and personal spiritual convictions may create internal conflict. Teachers who strive to uphold biblical values might find themselves marginalized or misunderstood within systems that prioritize efficiency over virtue. Yet, it is precisely amid such challenges that the spirituality of walking with God gains transformative power-it calls educators to persevere in righteousness even when external circumstances are unfavorable, trusting that their faithfulness contributes to a greater divine purpose. The significance of exploring this intersection between Enochian spirituality and teacher professionalism extends beyond theological reflection. Academically, it enriches educational theory by reintroducing the spiritual dimension as an integral component of professional ethics. Theologically, it demonstrates the relevance of ancient scriptural narratives to modern vocational contexts, affirming that the call to "walk with God" transcends time and profession. Practically, it offers actionable insights for teacher training programs, suggesting that professional development should include spiritual formation as a core element alongside pedagogical competence. By grounding teacher ethics in spirituality, educational institutions can foster educators who are not only skilled but also spiritually mature and morally grounded.

METHODS

This study adopted a qualitative phenomenological design to illuminate the lived experiences of teachers concerning spiritual righteousness, a methodological choice grounded in the capacity of phenomenology to reveal the textures of subjective meaning and embodied practice rather than merely cataloguing propositional beliefs (Creswell & Poth, 2018; Moustakas, 1994). Conducted at SMK Negeri 1 Panei in Simalungun Regency, North Sumatra, the research situated itself within a vocational high school context that integrates technical training with character formation and enrolls approximately 850 students served by a faculty of some 45 teachers. Twelve teachers were purposively selected for participation based on criteria intended to ensure depth and relevance: a

minimum of five years' tenure at the school, self-identification as practicing Christians conversant with biblical narratives, active engagement in character-education initiatives, and willingness to reflect on the spiritual dimensions of their professional lives. Data collection spanned four months (March–June 2025) and combined semi-structured interviews, classroom observation, and document analysis to generate a rich, triangulated dataset. Individual interviews of 60–90 minutes explored participants' interpretations of Genesis 5:22 and their personal and professional practices of "walking with God"; these conversations were audio-recorded, conducted in Indonesian, and transcribed verbatim. Each teacher was observed during two lesson sessions, with field notes focused on observable manifestations of spiritual values in pedagogy, ethical decision-making, and teacher-student interactions. Institutional artifacts-school policy documents, participants' written teaching philosophies, and lesson plans-were reviewed to capture formal and informal expressions of spiritual and ethical commitments. Data analysis followed Colaizzi's (1978) seven-step phenomenological procedure, progressing from immersion in the transcripts to extraction of significant statements, formulation of meanings, clustering into thematic structures, and synthesis into exhaustive descriptions subsequently distilled into essential structures; NVivo 12 supported systematic coding and data management. Ethical safeguards included prior institutional review board approval, written informed consent, assurance of voluntary participation and withdrawal rights, and the use of pseudonyms to protect confidentiality; the study adhered to beneficence by treating spiritual disclosures with respect and sensitivity. Trustworthiness was reinforced through methodological triangulation, prolonged engagement in the field, member checking to validate interpretations with participants, maintenance of an audit trail recording analytical decisions, and peer debriefing with two theological educators who critiqued emerging themes, thereby enhancing the credibility, dependability, and confirmability of the findings.

RESULT AND DISCUSSION

Participants demonstrated rich and nuanced understandings of Genesis 5:22, consistently emphasizing three interconnected dimensions of Enochian spirituality: continuous communion, faithful consistency, and progressive sanctification. Continuous communion with God emerged as the foundational element of righteous living. Participant Maria articulated, "Enoch walked with God, not occasionally visited Him. This means constant awareness of God's presence in every moment-teaching, correcting students, grading papers. Nothing exists outside this fellowship." This perspective was echoed across interviews, with ten participants explicitly describing righteous living as uninterrupted spiritual consciousness rather than compartmentalized religious activity. Notably, participants distinguished between performing religious duties and maintaining relational intimacy with the divine, emphasizing that Enoch's walk represented the latter. Faithful consistency across time and circumstances constituted the second major theme. Participants noted the significance of Enoch's 300-year walk, interpreting this extended duration as evidence of sustained moral integrity despite life's complexities. Teacher explained*, "Anyone can be righteous for a day, a week, even a year. But 300 years? That requires deep-rooted character, unwavering commitment when no one is watching, when challenges arise, when others compromise."* This theme connected directly to

participants' professional experiences, where maintaining ethical standards amid institutional pressures and societal expectations requires persistent dedication. Progressive sanctification emerged as participants reflected on Enoch's continued growth while walking with God. Rather than viewing righteousness as static perfection, teachers understood Enoch's journey as one of ongoing transformation. Other teacher stated, "*Enoch had children, worked, faced normal life after beginning his walk. He wasn't isolated from reality but learned to be holy within it, growing continually."* This interpretation informed participants' self-understanding as teachers engaged in lifelong spiritual development rather than having achieved moral completeness.

Manifestations of Righteous Living in Professional Practice

Participants integrated spiritual consciousness into teaching through several observable patterns. First, prayer as pedagogical foundation was consistently mentioned, with all twelve teachers describing prayer not merely as classroom ritual but as ongoing dialogue with God throughout lessons. Teacher also shared, *"I pray before, during, and after teaching. During class, if a student seems troubled or I face unexpected challenges, I silently ask God for wisdom, patience, love-whatever that moment requires."* Second, teaching as ministry reframed vocational instruction as spiritual service. Participants rejected dichotomies between sacred and secular knowledge, viewing automotive repair, accounting, and networking skills as equally valuable in God's economy. Other teacher explained, *"When I teach accounting principles, I'm not just preparing students for careers but teaching them about order, honesty, stewardship-all reflecting God's character. Every lesson is sacred."* Third, character integration emerged as deliberate practice where teachers intentionally connected technical content with moral principles. Observations documented instances where teachers addressed honesty in financial reporting, integrity in automotive diagnostics, and responsibility in network administration, explicitly linking these values to spiritual foundations. Righteous living profoundly shaped how participants engaged with students, colleagues, and parents. Unconditional positive regard characterized teacher-student relationships, mirroring divine love. Teacher Grace described, "God walked with Enoch despite his imperfections. Similarly, I must love students regardless of academic performance, behavior challenges, or family backgrounds. This unconditional acceptance creates safe spaces for transformation." Observational data confirmed this pattern, showing participants responding to student mistakes with corrective grace rather than condemnation, investing extra time in struggling learners, and celebrating small victories. Forgiveness and restoration practices were evident when teachers addressed student misconduct, focusing on reconciliation and growth rather than mere punishment. Colleague relationships reflected communal spirituality. Participants described supporting peers through prayer, encouraging ethical conduct through gentle accountability, and modeling servant leadership. Teacher noted, *"Walking with God isn't solitary. Enoch lived in community, had family. I must encourage fellow teachers in righteousness, not judgmentally but as one pilgrim alongside others."*

Participants demonstrated unwavering commitment to ethical standards even when institutional norms permitted compromise. Financial honesty emerged prominently, with teachers refusing to accept bribes for grade modifications or inappropriate gifts from students' families-practices reportedly common in some educational contexts. Teacher also stated firmly, *"How can I claim to walk with God then accept money to change a*

failing grade? Righteousness means consistency in all areas." Truthfulness in assessment represented another manifestation, where participants maintained rigorous academic standards despite pressure to inflate grades for school rankings. Teacher explained, *"True love for students means honest evaluation. Passing someone unqualified doesn't help them; it betrays both the student and God's truth."* Time stewardship reflected spiritual integrity, with participants arriving punctually, preparing thoroughly, and investing personal resources in professional development. These practices, while seemingly mundane, were explicitly connected to spiritual accountability and faithful stewardship of vocational calling. Participants identified multiple challenges threatening consistent righteous living in vocational education contexts. Institutional pressures emerged as the most frequently cited challenge. Teachers described administrative expectations sometimes conflicting with spiritual convictions, such as pressure to pass unqualified students to maintain school performance metrics or to compromise assessment integrity for institutional reputation. Other shared, *"When administrators subtly suggest giving higher grades to improve school rankings, I face real tension. Obeying authority is biblical, but so is honesty."* Cultural relativism posed significant challenges, particularly regarding ethical standards. Participants noted societal acceptance of practices they considered unethical-such as accepting gifts with implicit expectations or showing favoritism to influential families' children. Maintaining countercultural righteousness sometimes resulted in social isolation or professional marginalization. Personal limitations including fatigue, discouragement, and spiritual dryness threatened consistency. Teacher Deborah acknowledged, *"Some days I'm exhausted, frustrated with unresponsive students or unsupportive parents. Maintaining 'walking with God' consciousness when I can barely walk physically-that's difficult."* Theological tensions emerged around grace versus righteousness, particularly regarding how to love students unconditionally while maintaining behavioral expectations. Several participants wrestled with balancing mercy and justice, expressing uncertainty about when to extend grace versus enforce consequences.

Sustaining Factors for Spiritual Consistency

Despite challenges, participants identified resources enabling sustained righteous living. Personal spiritual disciplines formed the foundation, with all participants maintaining daily prayer, scripture reading, and reflection. Teacher emphasized, "*Enoch couldn't have walked with God 300 years without daily communion. My morning devotions aren't optional-they're oxygen for spiritual life."* Community support through Christian fellowship, accountability partnerships, and collegial encouragement proved essential. Ten participants belonged to teacher prayer groups or Bible study circles providing mutual support and accountability. Purpose clarity regarding teaching as divine calling rather than mere employment sustained commitment during difficulties. Teacher also stated, *"When I remember God called me to teach, not just for salary but to shape lives for His glory, challenges become opportunities for faithfulness."* Small victories where students demonstrated character growth or colleagues sought spiritual guidance reinforced participants' convictions about righteous living's impact, providing motivation for continued consistency.

Enochian Spirituality as Framework for Teacher Ethics

This study's findings illuminate Enochian spirituality's distinctive contributions to understanding teacher ethics in vocational education. The Genesis 5:22 narrative offers a theological paradigm emphasizing relational intimacy with God, sustained moral consistency, and holistic integration of faith across life domains-characteristics that resonate powerfully with contemporary teaching's multifaceted demands. Unlike deontological frameworks that emphasize rule-adherence or consequentialist approaches prioritizing outcomes, Enochian spirituality centers on relationship quality with the divine as the wellspring of ethical conduct. This relational foundation addresses limitations in purely rationalistic ethics by acknowledging transcendent accountability and intrinsic motivation beyond utilitarian calculation or social convention. Teachers in this study demonstrated that "walking with God" generates ethical behavior not from external obligation but internal transformation flowing from divine fellowship. The sustained nature of Enoch's 300-year walk provides a compelling counter-narrative to contemporary culture's emphasis on immediate results and episodic commitment. Participants' emphasis on faithful consistency across decades resonates with research highlighting teaching as a marathon requiring enduring dedication rather than sporadic bursts of enthusiasm. This longitudinal perspective addresses teacher burnout and moral fatigue by situating daily challenges within a larger narrative of spiritual formation and divine partnership. Furthermore, Enochian spirituality's holistic integration of faith across all life dimensions directly addresses vocational education's tendency toward compartmentalization, where technical skills are divorced from character formation. Participants' rejection of sacred-secular dichotomies, viewing automotive repair and accounting as equally valid expressions of divine stewardship, offers a theological basis for integrated education honoring both competence and character.

Practical Manifestations: From Belief to Behavior

The translation of spiritual convictions into observable professional behaviors represents this study's most significant empirical contribution. Unlike research that treats spirituality as internal orientation disconnected from practice, this study documents specific behavioral patterns linking Enochian theology with pedagogical action. The practice of continuous prayer throughout teaching, viewing instruction as ministry, and integrating character with content exemplifies what Shulman (2005) terms "pedagogical wisdom"-the fusion of technical knowledge, moral purpose, and spiritual insight. These practices challenge utilitarian education models reducing teaching to skill transmission, demonstrating that vocational instruction can simultaneously serve economic preparation and spiritual formation when grounded in robust theological frameworks. Teacher-student relationships characterized by unconditional positive regard and restorative discipline reflect theological anthropology recognizing all persons as bearers of divine image regardless of performance. This approach contrasts with behaviorist models emphasizing external control and meritocratic frameworks conditioning acceptance on achievement. Participants' relational practices embody Nouwen's (1975) concept of "wounded healer," where teachers acknowledge their own imperfections while extending grace to struggling students, creating psychologically safe environments conducive to authentic learning and growth. The unwavering commitment to financial

honesty, assessment integrity, and time stewardship-even amid institutional pressures toward compromise-demonstrates righteousness as costly discipleship requiring countercultural courage. These practices validate research by Campbell (2008) suggesting authentic spirituality necessarily entails sacrifice and social risk, distinguishing genuine faith from superficial religiosity accommodating prevailing norms.

Challenges and Sustainability

The challenges participants identified reveal tensions inherent in maintaining spiritual integrity within complex institutional contexts. The conflict between administrative pressures and ethical convictions reflects broader educational systems' tendency toward instrumentalization, where teachers become means to institutional ends (improved rankings, funding, reputation) rather than moral agents serving students' holistic development. This tension illuminates the prophetic dimension of Enochian spirituality. Just as Enoch's righteousness implicitly critiqued antediluvian society's corruption, requiring eventual divine removal from that context, contemporary teachers maintaining spiritual integrity may experience marginalization within systems prioritizing pragmatic outcomes over moral consistency. This observation suggests that authentic Christian education may require structural reforms, not merely individual virtue, to create environments supporting rather than undermining righteous living. The personal limitations teachers acknowledged-fatigue, discouragement, spiritual dryness-highlight righteousness as dependent on grace rather than self-effort. Participants' emphasis on daily spiritual disciplines as "oxygen" sustaining consistency aligns with classical spiritual formation literature emphasizing means of grace as essential for persevering faithfulness. This finding challenges educational professionalization's tendency toward self-sufficiency, suggesting effective teaching requires ongoing divine empowerment accessed through spiritual practices. The sustaining factors participants identified-spiritual disciplines, community support, purpose clarity, and experiential confirmation-cohere around what might be termed "ecosystems of faithfulness." These interconnected resources create conditions enabling sustained righteousness, suggesting that isolated individuals, regardless of personal resolve, face overwhelming challenges. Institutional support for teacher spiritual formation, collegial accountability structures, and explicit articulation of teaching's sacred dimensions emerge as critical for supporting Enochian spirituality in educational contexts.

Implications for Teacher Education and Professional Development

These findings carry significant implications for teacher education and ongoing professional development, particularly in contexts where religious values inform educational philosophy. First, teacher preparation programs should integrate spiritual formation alongside pedagogical training, recognizing that effective teaching flows from teacher character as much as methodological competence. Curriculum addressing spiritual disciplines, theological reflection on professional practice, and communal discernment could equip prospective teachers with resources for sustained faithfulness.

Second, professional development should move beyond technical skill enhancement to include spaces for moral reflection, spiritual renewal, and collegial encouragement. The prayer groups and Bible studies participants described could be formally incorporated into school cultures, with protected time and institutional support signaling

organizational commitment to teacher spiritual wellbeing. Third, educational leadership must address systemic factors undermining teacher integrity. Administrators committed to Enochian principles would resist pressures toward ethical compromise, advocate for policies supporting truthfulness over image management, and model servant leadership reflecting divine character. Fourth, assessment and accountability systems should evaluate character outcomes alongside academic metrics, recognizing education's formative purposes beyond economic preparation. This holistic accountability would validate teachers' character integration efforts and signal institutional valuing of righteousness. This study's limitations suggest directions for future research. First, the single-site design and small sample limit generalizability. Comparative studies across multiple vocational schools, diverse religious traditions, and varied cultural contexts would illuminate how Enochian spirituality's manifestations vary by setting. Second, the study's cross-sectional design captured participants' current experiences but not developmental trajectories. Longitudinal research following teachers across career stages could reveal how righteous living evolves with experience, how spiritual challenges shift over time, and what factors predict sustained integrity versus burnout or compromise. Third, student perspectives were absent from this study. Research examining how teachers' righteous living impacts student character formation, academic engagement, and spiritual development would provide outcome evidence for Enochian spirituality's educational effectiveness. Fourth, this study focused exclusively on teachers self-identifying as practicing Christians. Comparative research exploring how other religious traditions (Islam, Buddhism, Hinduism) or secular ethical frameworks inform vocational teaching would enrich interfaith dialogue and identify both distinctive and shared ethical commitments. Finally, intervention research developing and evaluating spiritual formation programs based on Enochian principles could test causality between structured spiritual practices and teaching effectiveness, ethical consistency, and personal wellbeing.

CONCLUSION

This phenomenological investigation of righteous living among teachers at SMK Negeri 1 Panei, interpreted through Genesis 5:22's narrative of Enoch walking with God, reveals the profound influence of biblical spirituality on contemporary vocational education practice. The findings demonstrate that Enochian spirituality-characterized by continuous divine communion, sustained moral consistency, and progressive sanctification-provides a robust theological framework for understanding teacher ethics and professional conduct. Teachers who embrace Enochian spirituality manifest righteousness through multiple dimensions of professional practice: maintaining prayerful consciousness throughout instruction, viewing vocational teaching as sacred ministry, developing transformative relationships grounded in unconditional positive regard, and sustaining unwavering moral integrity despite institutional pressures toward compromise. These practices transcend superficial religiosity, representing holistic integration of faith across all professional domains. The study also reveals significant challenges threatening spiritual consistency, including institutional pressures for ethical compromise, cultural relativism normalizing questionable practices, personal limitations of fatigue and discouragement, and theological tensions around grace and righteousness. However, participants identify crucial sustaining resources-daily spiritual disciplines, community

support, clarity of divine calling, and experiential confirmation-creating ecosystems enabling persevering faithfulness. Practically, this research suggests that supporting teacher righteousness requires both individual commitment and systemic reform. Teacher education must integrate spiritual formation with pedagogical training. Professional development should create spaces for moral reflection and spiritual renewal. Educational leadership must resist pressures toward ethical compromise. Assessment systems should evaluate character outcomes alongside academic metrics. The study extends biblical hermeneutics by demonstrating ancient scriptural principles' contemporary relevance, showing Genesis 5:22's brief narrative contains profound wisdom for navigating modern professional complexities. Enoch's walk with God, seemingly remote from 21st-century vocational classrooms, illuminates timeless truths about righteousness as relational intimacy with the divine, ethical consistency across life domains, and sustained faithfulness amid challenges. This research affirms that righteous living in vocational teaching contexts is both possible and transformative. Teachers who walk with God, like Enoch of old, become agents of divine presence in educational spaces, modeling integrity that shapes students' character while maintaining technical excellence. Their lives demonstrate that spirituality and professionalism, far from contradictory, synergistically create teaching marked by both competence and compassion, excellence and ethics, skill and sanctity. As educational systems worldwide grapple with moral crises, diminished trust in institutions, and questions about education's ultimate purposes, the Enochian model offers a hopeful vision: teachers as righteous pilgrims walking with God through the daily realities of lesson planning, student assessment, and interpersonal challenges, thereby sanctifying vocational education as sacred space where divine and human purposes converge in service of learner flourishing.

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