



Teaching Reconciliation: The Professional Competence of Christian Religious Education Teachers in Light of Genesis 33:20 at SMA Negeri 1 Bilah Hilir

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ABSTRACT

Christian Religious Education plays a vital role in shaping students' moral and spiritual maturity, especially in contexts marked by diversity and social fragmentation. This study explores how professional competence enables CRE teachers to teach reconciliation effectively, using Genesis 33:20-where Jacob builds an altar as a sign of restored relationship with God and his brother-as the theological foundation. The verse symbolizes peace, forgiveness, and divine-human harmony, offering a biblical framework for moral formation within education. This research employed a qualitative-expository approach, integrating biblical interpretation with pedagogical analysis. Data were collected through classroom observations, interviews, and document reviews at SMA Negeri 1 Bilah Hilir. The expository analysis of Genesis 33:20 was combined with Shulman's pedagogical competence framework to interpret how theological meaning informs teaching practices. Thematic analysis was used to identify patterns related to reconciliation pedagogy, teacher professionalism, and student moral transformation. Findings reveal that the CRE teacher's professional competence-encompassing biblical literacy, relational sensitivity, and reflective pedagogy-significantly influences students' understanding of reconciliation. Through storytelling, dialogue, and moral reflection, the teacher transformed the classroom into a space of forgiveness and empathy. Students demonstrated increased respect, cooperation, and emotional maturity as outcomes of reconciliation-centered learning. The study concludes that teaching reconciliation requires teachers who unite theological insight with pedagogical skill. The CRE teacher's competence serves as both a professional standard and a spiritual vocation, turning education into a redemptive act that mirrors God's reconciling love.

Keywords: Professional Competence, Christian Religious Education, Reconciliation

INTRODUCTION

Education, particularly within the framework of Christian Religious Education, is not merely the transmission of doctrinal knowledge but a transformative process that shapes

moral character, spiritual depth, and social responsibility. In the modern educational landscape, marked by increasing diversity and social tension, the call for reconciliation—both personal and communal—has become more urgent than ever. Christian education serves a unique mission in this regard: it bridges faith and social ethics by nurturing learners who embody forgiveness, compassion, and peace. The competence of the teacher, especially their professional competence, is a decisive factor in realizing this mission. Professional competence encompasses not only pedagogical skill and subject mastery but also the moral and spiritual integrity that enables teachers to translate biblical truth into lived moral practice (Shulman, 1987). For Christian Religious Education teachers, this competence manifests as the capacity to make Scripture come alive as a guide for ethical relationships and community restoration. The biblical foundation for this study lies in Genesis 33:20, which records Jacob's act of reconciliation with his brother Esau after years of conflict: *"And there he set up an altar and called it El-Elohe-Israel"*—meaning *"God, the God of Israel."* This moment marks not only the physical reunion of two estranged brothers but the spiritual restoration of a broken relationship. Jacob's altar symbolizes gratitude for divine intervention and the renewal of relational harmony under God's sovereignty. The story of Jacob and Esau embodies the essence of reconciliation: the courage to confront past wrongs, the humility to seek forgiveness, and the willingness to restore peace. Within the pedagogical context, this narrative offers a profound theological framework for teaching reconciliation as a moral and social value. It provides educators with a model of transformative forgiveness-reconciliation that begins with divine grace and extends outward into human relationships.

At SMA Negeri 1 Bilah Hilir, a public senior high school located in North Sumatra, this theme gains particular significance. The school represents a microcosm of Indonesia's pluralistic society, where students of different religious, ethnic, and cultural backgrounds coexist. In such a setting, Christian Religious Education teachers are not only responsible for nurturing students' faith identity but also for promoting peace, understanding, and cooperation among all members of the learning community. Teaching reconciliation in this context goes beyond doctrinal instruction; it becomes a moral practice and social ministry. Through stories, discussions, and classroom activities, the CRE teacher acts as both theologian and peacebuilder, guiding students to understand that forgiveness is not weakness but strength rooted in divine love. The competence to integrate biblical principles with real-life ethical challenges defines the hallmark of professional teaching in Christian education. Contemporary research emphasizes that reconciliation is an essential component of moral education and peacebuilding in schools (Lickona, 1991; Noddings, 2013). Students who experience forgiveness and empathy in their learning environments develop greater emotional intelligence, conflict-resolution skills, and social awareness. For Christian educators, these are not merely psychological outcomes but manifestations of spiritual formation. Teaching reconciliation, therefore, involves both cognitive and affective dimensions: understanding biblical narratives intellectually and embodying their moral essence relationally. The professional competence of CRE teachers enables this integration. It requires teachers to interpret Scripture contextually, communicate moral lessons effectively, and model the virtues they teach. In the story of Jacob and Esau, the educator finds a timeless illustration of God's redemptive power transforming human enmity into fellowship. The teacher's role is to make this narrative not only understood

but experienced-to turn the classroom into a living altar of peace where students encounter the grace of reconciliation. In the Indonesian context, this pedagogical task holds broader national implications. The nation's foundational ideology, Pancasila, upholds unity as a guiding principle for social cohesion. Christian Religious Education, when conducted with professional competence and theological depth, contributes directly to this national mission by forming students who embody tolerance, forgiveness, and moral solidarity. At SMA Negeri 1 Bilah Hilir, the CRE teacher's effort to teach reconciliation reflects this dual responsibility: to cultivate Christian virtue and to strengthen social harmony. The teacher's professional competence becomes a bridge between the biblical message of peace and the sociocultural realities of the classroom. Thus, Genesis 33:20 is not treated as an ancient narrative but as a living text that inspires ethical transformation. This study, therefore, seeks to explore how the professional competence of Christian Religious Education teachers enables the effective teaching of reconciliation values, as exemplified in Genesis 33:20, within the multicultural context of SMA Negeri 1 Bilah Hilir. The research aims to reveal how biblical interpretation, pedagogical strategy, and relational integrity converge to form a holistic approach to moral and spiritual education. Ultimately, it argues that the professional competence of CRE teachers is not only a technical qualification but a divine vocation-to serve as instruments of God's reconciliation in both word and deed, guiding students toward lives marked by peace, empathy, and redemptive love.

METHODS

This study employed a qualitative-expository research design, integrating biblical reflection and educational inquiry to explore how the professional competence of Christian Religious Education (CRE) teachers enables the teaching of reconciliation values as reflected in Genesis 33:20. The choice of this combined approach was driven by the nature of the research focus, which lies at the intersection of theology and pedagogy. The expository method was used to interpret the biblical text in its theological and ethical dimensions, while the qualitative method provided insight into the lived experiences, practices, and reflections of teachers and students within the educational context. Together, these approaches allowed for a comprehensive understanding of how biblical reconciliation is transformed from scriptural principle into educational praxis. The study was conducted at SMA Negeri 1 Bilah Hilir, a public senior high school in North Sumatra, Indonesia. The school was selected purposively due to its multicultural composition, which includes students from Christian, Muslim, and indigenous Batak backgrounds. This plural environment provides a meaningful setting for exploring how reconciliation-as both a biblical and social value-can be taught and embodied in a context that mirrors Indonesia's broader diversity. The Christian Religious Education (CRE) teacher at this school holds a critical role in cultivating peace and moral understanding among students from different faith traditions. Thus, the school became an ideal site for examining the relationship between teacher professional competence, biblical interpretation, and character formation. The primary participant of this study was one Christian Religious Education teacher, selected through purposive sampling based on their experience (more than five years of service) and demonstrated commitment to integrating biblical values into classroom practice. Additionally, twelve students from Grades 10 and 11 were selected as supporting participants. The students represented a mix of ethnic and

religious identities, providing a rich perspective on how reconciliation was perceived and practiced in a plural learning environment. The inclusion of student voices ensured that the analysis did not merely reflect the teacher's perspective but captured the relational and moral dynamics of the entire classroom community. Classroom observation focused on how the teacher integrated the message of reconciliation from Genesis 33:20 into the learning process. Particular attention was paid to the teacher's instructional strategies, language use, and relational interactions with students. The researcher observed three sessions over a one-month period, each lasting approximately 90 minutes. Field notes were taken to capture both verbal and non-verbal communication, as well as the emotional tone of classroom interactions. The teacher interview explored their understanding of professional competence, theological reflections on reconciliation, and practical approaches to implementing these values in class. Student interviews examined how lessons on reconciliation influenced their interpersonal relationships, empathy, and conflict resolution skills. Each interview lasted about 30–45 minutes and was audio-recorded with informed consent.

The biblical text of Genesis 33:20 served as the theological lens guiding the interpretation of all qualitative data. The verse—"And there he set up an altar and called it El-Elohe-Israel"—was analyzed exegetically to uncover its central message: reconciliation as a divine-human encounter leading to renewed relationships. In the narrative context, Jacob's reconciliation with Esau represents both personal transformation and communal healing. The expository component of this research thus explored how this message of divine reconciliation could be applied pedagogically in the school setting. By linking Jacob's altar as a symbol of restored fellowship with the teacher's classroom as a space of moral restoration, the study illuminated how theological insight shapes educational practice. All data from interviews, observations, and documents were transcribed and read repeatedly to gain deep familiarity. Then, open coding was conducted to identify recurring words, phrases, or ideas related to reconciliation, forgiveness, empathy, and professional competence. Codes were grouped into broader themes, such as "biblical integration in pedagogy," "teacher as reconciler," "students' moral transformation," and "faith-based social harmony." These themes were then compared and refined through theological reflection to ensure they aligned with the moral insights drawn from Genesis 33:20. A synthesis phase connected the empirical findings with theological interpretation, allowing for a holistic understanding of how reconciliation was both taught and lived in the classroom. Peer debriefing with a fellow religious education scholar was conducted to ensure theological and methodological coherence. Ethical procedures were rigorously followed: participants were informed of the study's purpose, assured of confidentiality, and given the right to withdraw at any stage. The role of the researcher in this study was that of an observer-interpretor, seeking to understand and articulate how the professional competence of a CRE teacher manifests in the process of teaching reconciliation. The researcher maintained a reflexive stance, acknowledging the interpretive nature of both theology and qualitative inquiry. Field notes included reflections on how personal faith perspectives and cultural assumptions might influence data interpretation. This reflexivity enriched the analysis, ensuring that interpretations were grounded in both academic rigor and spiritual sensitivity. The methodological framework of this research reflects a dialogue between Scripture and practice, theology

and pedagogy, faith and education. The integration of expository and qualitative approaches enabled the study to capture both the transcendent meaning of Genesis 33:20 and its tangible expression in the life of the school community. By doing so, the research honors the dual identity of the Christian Religious Education teacher as both professional educator and minister of reconciliation. The findings, therefore, are not limited to pedagogical effectiveness but extend to the theological significance of teaching as a form of sacred vocation—a calling to transform classrooms into altars of peace, where students learn that reconciliation is not merely a religious doctrine but a lived expression of divine grace.

RESULT AND DISCUSSION

The results of this study reveal that the professional competence of Christian Religious Education (CRE) teachers plays a crucial and transformative role in cultivating reconciliation as both a biblical virtue and a social practice. Grounded in Genesis 33:20—*“And there he set up an altar and called it El-Elohe-Israel”*—the narrative of Jacob’s reconciliation with Esau becomes a theological and pedagogical lens through which the process of healing, forgiveness, and restored relationships is interpreted in the educational context. At SMA Negeri 1 Bilah Hilir, the CRE teacher embodied the role of a reconciler, translating the biblical message into pedagogical actions that shaped the moral and spiritual consciousness of students. The findings from classroom observations, interviews, and document analysis coalesce into four major interpretive dimensions: biblical exegesis as the foundation of reconciliation pedagogy, professional competence as a moral and relational framework, the transformation of students through forgiveness-oriented education, and reconciliation as a communal and spiritual praxis within the multicultural school context. The first major finding concerns the integration of biblical exegesis into pedagogical practice. The teacher’s professional competence was most evident in their ability to bridge the theological message of Genesis 33:20 with the lived realities of students. During lessons on reconciliation, the teacher began with a narrative exposition of Jacob’s encounter with Esau, emphasizing the long history of estrangement that began with deception and ended with forgiveness. Through a dynamic storytelling approach, the teacher invited students to imagine Jacob’s fear, guilt, and ultimate relief as he faced his brother after years of separation. Rather than focusing on the political or genealogical aspects of the story, the teacher illuminated the emotional and spiritual dimensions of reconciliation—remorse, humility, and the desire for restored communion. The biblical altar that Jacob built was explained not merely as a ritual object but as a symbol of renewed relationship with both God and humanity. Students were encouraged to reflect on their own “altars”—moments when they had sought forgiveness or extended grace to others. In interviews, several students described how these reflections made them realize the importance of apologizing after conflicts, both in school and at home. One student said, “When Jacob built the altar, it was like saying thank you to God for fixing what was broken. It made me think of the time I said sorry to my friend and how peaceful it felt afterward.” Such responses demonstrate how biblical exposition, when grounded in emotional realism, facilitates moral and affective engagement. This integration of Scripture into moral pedagogy aligns with Groome’s (1991) model of shared praxis, where learners engage in critical reflection between the story of faith and their personal experiences. The teacher’s professional competence lay not simply in retelling the story

but in interpreting its theological core-the belief that reconciliation originates in God's grace and manifests in human relationships. By emphasizing that Jacob named the altar *El-Elohe-Israel* ("God, the God of Israel"), the teacher taught that true reconciliation is inseparable from divine acknowledgment. This lesson transformed the act of forgiveness from a mere social courtesy into a sacred vocation. The classroom thus became an interpretive space where theology and morality converged, allowing students to encounter the living relevance of Scripture.

The second key finding highlights professional competence as the moral and relational foundation of teaching reconciliation. According to Shulman's (1987) framework, professional competence involves the integration of content knowledge, pedagogical skill, and ethical judgment. In Christian education, this integration is deepened by spiritual sensitivity-the ability to embody the message being taught. Observations revealed that the CRE teacher displayed consistent emotional intelligence and relational wisdom in classroom interactions. The teacher maintained a calm, empathetic tone even when addressing disciplinary issues, turning moments of tension into opportunities for reflection and dialogue. For instance, during a group discussion, two students disagreed over differing interpretations of Jacob's motives. Instead of correcting them authoritatively, the teacher asked, "What do you think Jacob felt when he saw Esau's face? Was he proud, or was he grateful?" This gentle redirection transformed potential conflict into shared discovery. Students learned that disagreement, when handled respectfully, could deepen understanding rather than cause division. This relational pedagogy reflects Noddings' (2013) theory of the ethics of care, where the teacher's emotional presence and attentiveness form the core of moral education. The teacher's professionalism was rooted not only in mastery of content but in the capacity to build trust and empathy. Students reported feeling "safe" and "respected" in the classroom. They perceived their teacher as a "listener," someone who understood their struggles and guided them toward resolution rather than punishment. This climate of relational trust created fertile ground for moral formation. As one student expressed, "When we talk about reconciliation, it's not just about Jacob anymore-it's about how we treat each other." Such reflections illustrate how professional competence, infused with compassion and emotional intelligence, allows biblical reconciliation to take root in students' daily lives.

A third significant dimension of the findings concerns the transformation of students' moral and social behavior as a result of reconciliation-based teaching. The teacher's pedagogical strategies intentionally emphasized forgiveness, empathy, and cooperative learning. Observations showed that lessons often began with scriptural reflection followed by collaborative activities-such as role-playing Jacob and Esau's reunion, writing letters of apology, or composing prayers for peace. These activities moved students beyond cognitive understanding toward embodied moral practice. During one session, students reenacted the scene of Jacob approaching Esau with gifts. The teacher asked them to consider the emotions involved in both giving and receiving forgiveness. Afterward, a Muslim student commented that the story reminded him of the Qur'anic teaching about humility and peace after conflict. This cross-religious resonance demonstrated that the pedagogical approach not only strengthened Christian moral

understanding but also promoted interfaith empathy. The teacher's professional competence was further reflected in their capacity to design learning experiences that bridged theological principles with social realities. Students were encouraged to identify "modern Jacobs and Esau" in their lives-people they had misunderstood or hurt. Some shared experiences of family conflict or friendship breakdowns, while others spoke of prejudice between different cultural groups. These discussions were handled with pastoral sensitivity, and the teacher consistently guided them toward the principle that reconciliation requires both courage and grace. This moral dialogue produced tangible behavioral change. Follow-up interviews revealed that several students took practical steps to mend broken relationships after these lessons. One student recalled writing a message of apology to a friend after class, while another described helping resolve an argument between peers. The teacher's role in nurturing this moral transformation exemplified what Lickona (1991) calls moral action learning, where ethical knowledge is internalized through practice and reflection. The CRE teacher's classroom thus functioned as a moral laboratory, a place where biblical ethics became personal habits of peace.

The fourth major theme that emerged from the findings is the communal and spiritual dimension of reconciliation in the school environment. Reconciliation in this context transcended individual forgiveness; it became a collective moral culture. The CRE teacher viewed the classroom as a microcosm of the church-a sacred space where every act of kindness, cooperation, and forgiveness reflects divine presence. In one observed lesson, the teacher concluded a discussion on Genesis 33:20 with a communal activity: students wrote the names of people they wished to reconcile with on small pieces of paper, placed them in a symbolic "altar box," and prayed together for strength to forgive. This act of spiritual embodiment transformed the biblical narrative into lived worship. Students described this experience as "freeing," noting that it felt as if "the story became part of us." Through such participatory rituals, the teacher succeeded in transforming theological knowledge into emotional and spiritual practice. This dimension of communal spirituality aligns with Wright's (2006) concept of biblical ethics as relational restoration. The act of reconciliation, according to Wright, is not simply moral obedience but participation in God's covenant of peace. The teacher's pedagogical approach reflected this theological vision by positioning reconciliation as the heart of Christian discipleship. Moreover, in a school marked by ethnic and religious diversity, this approach contributed to a broader ethos of social harmony. Students learned that peace is not the absence of difference but the presence of mutual respect. Classroom observations recorded instances where students spontaneously mediated minor disputes among peers, invoking lessons from the story of Jacob and Esau. One Muslim student told a Christian classmate during a disagreement, "Let's not build walls like Jacob did-let's meet halfway." This statement, echoing the biblical imagery of reconciliation, reflects the deep moral internalization of Scripture beyond doctrinal boundaries. The professional dimension of reconciliation pedagogy also extended to curriculum design and evaluation. The teacher's lesson plans consistently integrated learning objectives that balanced cognitive, affective, and behavioral outcomes. For example, the objective "Students can explain the meaning of reconciliation in Genesis 33:20" was complemented by "Students demonstrate willingness to reconcile with peers." The inclusion of behavioral indicators in assessment rubrics illustrated the teacher's holistic approach to moral education. This practice

resonates with the Indonesian *Kurikulum Merdeka* framework, which emphasizes character education as integral to learning outcomes. By aligning national educational goals with biblical values, the CRE teacher demonstrated professional adaptability and contextual sensitivity. The study revealed that the teacher's professional competence was rooted in continuous self-reflection. In interviews, the teacher described their teaching vocation as "a journey of being reconciled daily." They viewed classroom challenges—such as student conflicts or apathy—not as obstacles but as opportunities for grace. The teacher kept a reflective journal documenting lessons learned from each class, noting moments where reconciliation was modeled successfully or needed improvement. This reflective discipline reflects Schön's (1983) concept of the reflective practitioner, emphasizing the cyclical process of action and reflection that deepens professional wisdom. In theological terms, it mirrors the Christian practice of repentance and renewal, where self-examination leads to spiritual growth. The teacher's humility and openness to learning thus reinforced their credibility as a moral leader. Students perceived this authenticity, as one remarked, "Our teacher doesn't just tell us what to do—they live what they teach." This congruence between word and deed embodies the essence of professional integrity in Christian education. The study also found that teaching reconciliation required navigating pedagogical and cultural challenges. The pluralistic context of SMA Negeri 1 Bilah Hilir meant that religious differences could sometimes lead to misunderstanding. The teacher addressed this challenge through an inclusive interpretive strategy—highlighting the universal moral principles of reconciliation, such as forgiveness and compassion, while maintaining the distinctiveness of Christian theology. This approach prevented religious instruction from becoming sectarian and instead positioned it as a moral dialogue among faiths. The teacher frequently encouraged students from other religious backgrounds to share equivalent teachings from their traditions. This dialogical pedagogy fostered what Banks (2008) describes as transformative multicultural education, where diversity becomes a resource for shared moral development rather than a barrier to understanding.

Another challenge was the emotional resistance some students initially expressed toward forgiveness, especially when personal conflicts felt too painful. The teacher responded by emphasizing that reconciliation does not negate justice but transforms resentment into responsibility. By referring to Jacob's humility in bowing before Esau, the teacher illustrated that forgiveness begins with courage, not weakness. Over time, students reported feeling less burdened by anger and more willing to initiate reconciliation. This emotional transformation indicates that reconciliation teaching impacts not only moral reasoning but also affective healing. The CRE teacher thus functioned simultaneously as educator, counselor, and spiritual guide—a role requiring high emotional and theological competence. The synthesis of findings indicates that reconciliation teaching operates as a triadic process: theological interpretation (understanding God's intention for peace), relational modeling (embodying forgiveness and empathy), and communal transformation (cultivating peace in social structures). At SMA Negeri 1 Bilah Hilir, these dimensions converged to produce a learning environment characterized by moral coherence and spiritual vitality. The teacher's professional competence was not confined to classroom instruction but extended to extracurricular mentoring, prayer gatherings, and interfaith initiatives. For instance, the teacher organized a "Peace Day" event, where

students presented creative expressions—songs, poetry, and artwork—centered on the theme of reconciliation. The event concluded with students collectively reciting a commitment to “build peace wherever we are,” symbolizing the extension of classroom learning into community ethics. These practices reflect the eschatological dimension of reconciliation: the belief that every act of restored relationship anticipates the ultimate harmony of God’s kingdom. In this sense, the CRE teacher’s work becomes sacramental—an outward sign of inward grace manifesting through education. Genesis 33:20 gains renewed meaning within this pedagogical context. The altar Jacob built stands as a metaphor for the school community itself: a place where God’s presence sanctifies human reconciliation. Each lesson, each apology, each act of kindness becomes a stone in that altar. The teacher, through professional excellence and spiritual conviction, constructs a living monument to peace in the hearts of students. The discussion reveals that professional competence in Christian Religious Education is both pedagogical and pastoral. It involves mastery of biblical exegesis, psychological insight, cultural sensitivity, and moral leadership. The teacher’s ability to embody the message of reconciliation transforms teaching from an academic exercise into a ministry of restoration. Students do not merely learn about forgiveness; they witness it, experience it, and practice it. The classroom evolves into a moral sanctuary where divine truth meets human experience. Through professional competence rooted in faith, the CRE teacher fulfills the apostolic calling described in 2 Corinthians 5:18—*“God reconciled us to Himself through Christ and gave us the ministry of reconciliation.”* The study demonstrates that when this ministry is lived out in education, Genesis 33:20 ceases to be a distant narrative of ancient brothers; it becomes a living reality among modern students learning to rebuild trust, seek peace, and worship the God of reconciliation. The results of this study affirm that teaching reconciliation is not merely about transferring knowledge but about forming character through embodied faith. The professional competence of the CRE teacher at SMA Negeri 1 Bilah Hilir served as both method and message, embodying the essence of the Gospel through everyday interactions. The story of Jacob and Esau provided the theological foundation; the teacher’s professionalism gave it pedagogical form. Together, they transformed the classroom into a sacred space where reconciliation was not only taught but lived. The findings suggest that such pedagogy has profound implications for Christian education in Indonesia’s pluralistic society: it fosters moral healing, social cohesion, and a shared vision of peace grounded in divine love. Reconciliation, when taught with professional and spiritual integrity, becomes more than a religious ideal—it becomes a transformative educational experience, rebuilding the broken altars of humanity into sanctuaries of grace.

CONCLUSION

This study concludes that the professional competence of Christian Religious Education teachers serves as a transformative instrument in teaching reconciliation, bridging the theological narrative of Genesis 33:20 with the moral and social realities of contemporary education. The findings demonstrate that reconciliation is not merely a doctrinal concept but a dynamic moral process that can be cultivated pedagogically through the teacher’s expertise, empathy, and integrity. The story of Jacob and Esau offers a profound theological foundation for this transformation, reminding educators that reconciliation is both a divine initiative and a human responsibility. By erecting an altar and naming it *El-*

Elohe-Israel, Jacob signified not only his renewed relationship with God but also his restored bond with his brother—a symbolic act that reveals the inseparability of worship and human relationship. For CRE teachers, this connection serves as a pedagogical paradigm: authentic faith is expressed through restored relationships, and teaching reconciliation is therefore an act of worship. The professional competence of the CRE teacher at SMA Negeri 1 Bilah Hilir exemplified this integration between theology and pedagogy. Through biblical exposition, dialogical learning, and relational modeling, the teacher created a learning environment where students encountered reconciliation as a lived experience. The teacher's mastery of Scripture enabled precise interpretation of the text, while pedagogical skill transformed that interpretation into meaningful moral practice. Students learned that reconciliation begins with humility, continues through empathy, and culminates in communal harmony. These findings affirm Shulman's (1987) assertion that pedagogical content knowledge must be accompanied by moral and emotional intelligence for education to achieve its full transformative potential. In Christian contexts, this competence is not merely a professional attribute but a spiritual vocation—a calling to embody Christ's ministry of reconciliation within the educational sphere. The study also underscores that reconciliation pedagogy operates within a relational framework. Professional competence is not measured solely by instructional efficiency but by the teacher's capacity to model and sustain caring relationships. The CRE teacher's emotional intelligence—manifested through attentive listening, patient correction, and inclusive dialogue—served as a moral witness to students. Such relational presence transformed classroom dynamics from hierarchical to communal, enabling students to experience moral values as lived realities rather than abstract ideals. The teacher's consistent emphasis on forgiveness and empathy cultivated a culture of peace that extended beyond the classroom into students' interpersonal relationships. This finding aligns with Noddings' (2013) theory of the ethics of care, which posits that education grounded in authentic relationships yields lasting moral formation. For the Christian educator, this care is not merely psychological empathy but a theological participation in divine compassion—a reflection of God's reconciling love embodied in Christ. This study reaffirms that reconciliation is central to the Christian understanding of education. Genesis 33:20 portrays Jacob's act of building an altar as both a spiritual and relational restoration. Within pedagogical practice, this narrative invites teachers to build similar "altars" in their classrooms—spaces of peace, forgiveness, and gratitude. The CRE teacher's role thus becomes sacerdotal in nature: mediating between divine truth and human experience, guiding students toward both intellectual insight and moral renewal. In this light, teaching becomes an act of ministry, where every lesson, conversation, and act of kindness participates in God's redemptive work. This perspective echoes Paul's theology in 2 Corinthians 5:18, where believers are called to be ministers of reconciliation. When teachers internalize this calling, education transcends academic achievement and becomes a means of restoring broken relationships and healing social divisions. The study further emphasizes that reconciliation-based pedagogy holds significant relevance for Indonesia's multicultural context. In a society marked by ethnic and religious diversity, the CRE teacher's professional competence contributes directly to national goals of peacebuilding and character education. By framing biblical reconciliation as a universal moral principle, the teacher demonstrated that Christian education can foster mutual respect without compromising theological integrity. Students of different faiths learned

that humility, forgiveness, and cooperation are not exclusive to Christianity but resonate with the moral teachings of all religions. This inclusive approach transforms religious education from confessional instruction into a platform for intercultural dialogue and moral solidarity. It reveals that faith, when expressed through love and humility, has the power to unite rather than divide. The study also recognizes that teaching reconciliation requires sustained institutional and spiritual support. Teachers often face constraints such as limited time, curriculum rigidity, and emotional fatigue. Without professional formation programs that integrate theology, psychology, and pedagogy, the moral and spiritual dimensions of education may remain underdeveloped. Therefore, it is recommended that teacher training institutions, particularly Christian colleges and seminaries, incorporate modules on biblical reconciliation, emotional literacy, and conflict transformation. Such training would enable future educators to approach moral formation not as an optional component but as the essence of their vocation. Additionally, school administrators should cultivate environments that encourage relational pedagogy and restorative discipline, ensuring that the ethos of reconciliation permeates the entire educational community. In conclusion, the professional competence of the CRE teacher in teaching reconciliation embodies the intersection of knowledge, faith, and love. It transforms biblical narrative into moral imagination, theological reflection into pedagogical method, and classroom instruction into spiritual ministry. Genesis 33:20 thus stands as a timeless pedagogical metaphor: to build altars of peace where enmity once stood, to transform conflict into communion, and to acknowledge God as the source of every reconciled relationship. The teacher who teaches reconciliation participates in God's ongoing act of restoration-repairing the moral fabric of humanity one lesson, one relationship, and one heart at a time. Through such teaching, education becomes not merely the pursuit of knowledge but the practice of redemption, revealing that the ultimate goal of Christian pedagogy is not only to inform minds but to reconcile souls to God and to one another.

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