



Linking Pedagogical Competence to Social Responsibility Values: A Biblical Perspective from Genesis 4:9 at SDN Wangan

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ABSTRACT

This study explores the relationship between pedagogical competence and the cultivation of social responsibility values in Christian Religious Education (CRE), viewed through a biblical lens derived from Genesis 4:9: "Am I my brother's keeper?" Employing a Systematic Literature Review (SLR) method based on the PRISMA framework, this research synthesizes national and international studies published between 2015 and 2025 that examine pedagogical competence, moral and social education, and biblical pedagogy. The purpose of this study is to analyze how pedagogical competence enables CRE teachers to foster students' sense of moral accountability and compassion in both spiritual and social dimensions. The findings reveal that pedagogical competence encompasses not only mastery of instructional methods but also moral integrity, emotional sensitivity, and spiritual maturity. Teachers who integrate these dimensions into their practice are more effective in shaping students' attitudes of empathy, cooperation, and care for others. Genesis 4:9 serves as a theological foundation for understanding social responsibility as a divine mandate-reminding teachers and students alike that faith must be expressed through love and responsibility toward others. At SDN Wangan, the effective application of pedagogical competence allows teachers to contextualize biblical teachings in a way that inspires students to live responsibly within their community. This study concludes that linking pedagogical competence with social responsibility provides a holistic framework for Christian education-where teaching becomes an act of service, learning becomes a journey of moral transformation, and Scripture becomes the foundation for cultivating responsible, compassionate citizens of faith.

Keywords: *Pedagogical competence, Christian Religious Education, Social Responsibility, Genesis 4:9*

INTRODUCTION

Education, at its core, is not merely an academic pursuit but a moral and social endeavor aimed at forming holistic human beings who live responsibly within their communities. Within the context of Christian Religious Education (CRE), teaching extends beyond the transmission of biblical knowledge to the nurturing of virtues that reflect the character of

Christ. Among these virtues, social responsibility stands as one of the most essential moral imperatives in contemporary education. It encompasses the awareness, empathy, and commitment to care for others—a reflection of the biblical command to “*love your neighbor as yourself*” (Mark 12:31). In the Indonesian educational context, where the national curriculum emphasizes the development of students’ character and moral integrity, Christian Religious Education plays a pivotal role in shaping attitudes of compassion, care, and social accountability among learners from an early age. Pedagogical competence serves as the cornerstone of effective teaching. It refers to the teacher’s ability to design, implement, and evaluate learning processes in a way that facilitates students’ intellectual, emotional, and moral development. In the field of Christian Religious Education, pedagogical competence is not limited to teaching methods and classroom management; it extends to the teacher’s capacity to integrate biblical values into learning experiences. A teacher who possesses strong pedagogical competence not only delivers content effectively but also becomes a moral model who embodies the faith and virtues they teach. This combination of pedagogical skill and moral modeling is crucial in nurturing students’ sense of responsibility—both to God and to their fellow human beings.

The narrative in Genesis 4:9—where Cain responds to God’s question, “Where is your brother Abel?” with “Am I my brother’s keeper?”—offers profound theological insight into the theme of social responsibility. This passage exposes the human tendency toward self-centeredness and the neglect of moral obligation toward others. In the educational context, this biblical text serves as a mirror for both teachers and students, reminding them of the divine calling to care for one another and to live in accountable relationships. The story of Cain and Abel is not merely a tale of fraternal conflict but a revelation of God’s expectation for social responsibility as an expression of love and righteousness. Therefore, understanding this verse within the framework of pedagogy can provide a biblical foundation for cultivating responsible and compassionate learners.

At SDN Wangan, where students are in their formative years, the role of Christian Religious Education teachers becomes particularly vital in instilling these values. The elementary school setting provides fertile ground for character formation, as children at this stage are highly impressionable and responsive to moral guidance. Through effective pedagogical approaches—such as interactive learning, storytelling, role modeling, and community engagement—teachers can integrate the message of Genesis 4:9 into daily learning experiences. By linking pedagogical competence with the value of social responsibility, teachers can help students understand their moral duties toward others and practice empathy, cooperation, and stewardship within their communities. The relevance of this study lies in addressing the growing concern that moral and social values are often overshadowed by academic achievements and technological advancements in modern education. Many educational institutions, while successful in fostering intellectual growth, struggle to instill moral awareness and social responsibility in their students. In this light, exploring the link between pedagogical competence and social responsibility through a biblical lens offers an alternative framework for holistic education—one that harmonizes intellectual excellence with moral integrity. This study seeks to explore how pedagogical competence in Christian Religious Education relates to the cultivation of social responsibility values, particularly through a biblical interpretation of Genesis 4:9. It aims to demonstrate that when teachers teach with pedagogical wisdom

grounded in Scripture, they do not merely educate minds but also shape hearts that are responsive to God's moral call. The locus of SDN Wangan serves as a practical example of how biblical principles can be integrated into pedagogical practice to nurture students who are both knowledgeable and socially responsible.

METHODS

This study employs the Systematic Literature Review (SLR) method to explore the relationship between pedagogical competence and the cultivation of social responsibility values in Christian Religious Education (CRE), with theological grounding from Genesis 4:9. The SLR method was chosen because it enables a comprehensive, transparent, and replicable synthesis of existing literature related to a specific research question. Through this approach, the study aims to identify, evaluate, and interpret relevant research findings from both national and international academic sources concerning pedagogical competence, social responsibility education, and biblical foundations for moral development in schools. The research followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines to ensure methodological rigor and validity. The SLR process involved four main stages: identification, screening, eligibility, and inclusion. In the identification stage, relevant databases such as Google Scholar, CrossRef, ERIC, Scopus, and DOAJ were searched using specific keywords: *"pedagogical competence," "Christian Religious Education," "social responsibility," "biblical pedagogy,"* and *"Genesis 4:9."* The inclusion of both theological and educational terms ensured a multidisciplinary perspective that connected biblical exegesis with pedagogical theory and practice. The inclusion criteria were established to select studies that met the following standards: published between 2015–2025 to maintain relevance; written in English or Indonesian; focused on teacher competence, moral or social value formation, and Christian education; and published in peer-reviewed journals, books, or credible conference proceedings. Studies focusing exclusively on secular pedagogy without moral or spiritual integration were excluded. The screening process involved reviewing abstracts and titles to determine thematic relevance, followed by a full-text assessment to ensure that each selected work contributed directly to understanding the intersection between pedagogical competence and social responsibility in CRE. A total of 53 initial publications were identified, of which 28 met the inclusion criteria after screening and quality appraisal. The data extraction process focused on summarizing the objectives, methods, key findings, and implications of each selected study. Each source was coded according to thematic relevance, particularly concerning the definition and dimensions of pedagogical competence, strategies for integrating moral and social values in education, and biblical or theological foundations of responsibility. These themes were then synthesized to identify patterns, similarities, and divergences across the literature. The data analysis employed a narrative synthesis approach, which allowed the integration of conceptual insights and theological perspectives rather than statistical aggregation. This qualitative synthesis emphasized how pedagogical competence influences the internalization of social responsibility among students, and how Genesis 4:9 provides a biblical lens for understanding moral education. The synthesis also drew upon educational psychology theories and theological interpretations to strengthen the argument for linking pedagogy and biblical values. To ensure validity and reliability, the review process

involved critical comparison of findings from diverse sources, cross-referencing interpretations, and triangulating theological insights with educational frameworks. Ethical standards in academic research were maintained by properly citing all sources and avoiding any form of plagiarism or bias in data selection and interpretation.

RESULTS AND DISCUSSION

Pedagogical competence, as defined by both educational theorists and Christian educators, involves the ability of teachers to design, manage, and evaluate learning processes that facilitate holistic development-cognitive, affective, and psychomotor (Shulman, 1987; Suprihatiningrum, 2016). In the Christian educational context, this competence goes beyond technical proficiency; it integrates spiritual sensitivity, moral modeling, and relational engagement with students (Foster, 2018). A pedagogically competent CRE teacher not only understands teaching strategies but also recognizes the moral and spiritual implications of each classroom interaction. According to Oser and Biedermann (2020), teachers in faith-based education settings must embody *pedagogical wisdom*-a concept that merges professional skill with ethical discernment. This wisdom enables teachers to balance academic content with the moral formation of students. Pedagogical competence therefore includes the teacher's ability to create learning environments that are inclusive, reflective, and value-centered. In Christian Religious Education, the teacher is a mediator between biblical truth and learners' lived experiences. The pedagogical process thus becomes a form of ministry-where teaching, mentoring, and discipleship converge. In the context of SDN Wangan, a public elementary school where Christian Religious Education is taught as part of the national curriculum, pedagogical competence manifests in the teacher's creativity in contextualizing Scripture for children. Effective CRE teaching does not merely involve reciting biblical stories; it involves transforming these stories into meaningful moral lessons that resonate with students' daily lives. The teacher's role is to ensure that learning activities-such as storytelling, role play, group work, and reflective discussions-are intentionally designed to nurture empathy, cooperation, and moral responsibility. Pedagogical competence entails continuous self-improvement. Teachers must engage in professional development, reflective practice, and peer collaboration to refine their instructional skills (Guskey, 2017). In a Christian framework, this pursuit of excellence reflects stewardship-the responsibility to develop one's teaching gifts for the glory of God and the service of others. A competent teacher is therefore not only technically skilled but spiritually mature, capable of modeling Christ-like behavior in the classroom.

The Biblical Foundation: Understanding Genesis 4:9 and the Value of Social Responsibility

The verse "*Am I my brother's keeper?*" (Genesis 4:9) is both a question and a confrontation. It emerges from Cain's attempt to evade moral accountability after killing his brother Abel. In this text, God exposes the root of moral irresponsibility-self-centeredness and denial of relational obligation. Cain's question is rhetorical, yet it reflects the persistent human tendency to detach personal actions from communal consequences. Biblically, the concept of being one's "brother's keeper" represents divine expectation for social responsibility. Humanity is created to live in covenantal

relationships-mutually accountable, compassionate, and just (Wright, 2010). The fall of Cain signifies the breakdown of this moral order, while God's question restores the moral principle that human beings are indeed responsible for one another. In the light of Christian education, Genesis 4:9 calls teachers and students to live out this ethic of care in every social interaction. This passage connects closely to the Great Commandment-*"Love your neighbor as yourself"* (Mark 12:31). Both texts underscore the relational nature of faith. Love is not merely emotion but moral action that manifests through responsibility, justice, and service. Therefore, Christian Religious Education that draws on Genesis 4:9 seeks to awaken students' awareness of their moral duties toward others-within their families, schools, and communities. In classroom practice, the teacher must interpret this text not as a distant biblical event but as a living message. Through reflective dialogue, creative storytelling, and experiential learning, the teacher helps students grasp that being "my brother's keeper" means showing care to classmates, respecting diversity, and contributing to communal well-being. This is especially relevant in pluralistic settings like SDN Wangan, where fostering empathy and solidarity aligns with both biblical values and national education goals of character development (*Profil Pelajar Pancasila*).

Linking Pedagogical Competence with the Formation of Social Responsibility

Research consistently shows that pedagogical competence strongly influences students' moral and social development (Banks, 2016; Lickona, 2018). Teachers who demonstrate empathy, consistency, and reflective teaching practices tend to foster similar dispositions in their students. Within Christian Religious Education, pedagogical competence acts as a channel through which biblical values are internalized. One of the key findings from the reviewed literature is that student-centered pedagogies-such as inquiry-based learning, project-based learning, and moral dilemma discussions-are effective in cultivating responsibility and moral reasoning. These methods engage students not only cognitively but emotionally and socially, prompting them to reflect on ethical issues and relational dynamics. For instance, a CRE teacher might use the story of Cain and Abel as a case study for discussing jealousy, accountability, and reconciliation. Students can be encouraged to dramatize the narrative, write reflective journals, or engage in community service activities inspired by the message. Through such methods, the teacher connects biblical reflection with real-life moral practice. Another important aspect of pedagogical competence is relational pedagogy, which emphasizes trust, care, and mutual respect between teachers and students (Noddings, 2013). Christian teachers are called to embody Christ's love through patience, understanding, and compassionate discipline. This relational approach models what social responsibility looks like in action. When students experience care and respect from their teacher, they learn to extend the same to others. Therefore, the teacher's attitude and behavior become a living curriculum that communicates moral responsibility more powerfully than words. In addition, pedagogical competence involves moral consistency-the alignment between what teachers teach and how they live. According to Lickona (1991), moral education fails when there is a gap between instruction and example. For CRE teachers, personal integrity and social concern must be evident in their daily conduct, both inside and outside the classroom. Their example of humility, cooperation, and service becomes a formative influence on students' moral identity. From the SLR findings, it was also evident that teachers who practice collaborative learning approaches contribute significantly to developing social

responsibility. Group projects, peer mentoring, and cooperative games encourage students to listen, share, and help one another. These activities reflect the essence of being one's "brother's keeper" by fostering interdependence and accountability. Thus, pedagogical competence is not merely about instructional technique but about creating a community of care where learning is relational and transformative.

Social Responsibility as a Biblical and Educational Value

Social responsibility is a multidimensional concept that includes moral awareness, empathy, civic engagement, and willingness to contribute to the common good (Carroll, 2016). In Christian education, it also involves theological understanding-recognizing that caring for others is an act of obedience to God. The literature reveals that when biblical teaching is linked to experiential learning, students develop a deeper sense of purpose and ethical commitment (Arthur, 2019). From a pedagogical perspective, integrating social responsibility requires intentional curriculum design. Teachers should plan lessons that connect biblical narratives to social realities-such as caring for the environment, helping the poor, and promoting justice. For example, lessons on Genesis 4:9 can lead to projects where students practice acts of kindness in school or the community. Through such experiential learning, students understand responsibility not as abstract moral theory but as a lived Christian practice. In the Indonesian context, where education emphasizes *character building*, this alignment between biblical values and social responsibility enhances both spiritual and national development. Christian Religious Education contributes to the broader mission of nurturing citizens who are faithful to God and responsible to society. Therefore, pedagogical competence in this field requires teachers to integrate faith, learning, and social action coherently. The findings of this study have practical implications for teachers at SDN Wangan and similar institutions. First, teachers must view pedagogical competence as a spiritual vocation. Effective teaching in CRE is not limited to delivering biblical knowledge but involves guiding students toward moral maturity. Teachers must intentionally connect Scripture to students' lived experiences, helping them see that being responsible is part of their Christian identity. Second, teacher training programs should include modules on integrating theology with pedagogy. Many educators are proficient in teaching techniques but lack theological reflection in their practice. By studying texts like Genesis 4:9, teachers can deepen their understanding of biblical anthropology-the view of humans as moral agents accountable to God and others. This theological insight enriches pedagogical competence and provides a moral compass for classroom leadership. Third, schools should foster collaborative learning cultures where teachers share strategies for value-based teaching. Professional learning communities can help teachers at SDN Wangan reflect on how their pedagogical practices influence students' character formation. This collaboration mirrors the communal responsibility that Scripture emphasizes. Fourth, the research underscores the importance of modeling. Students learn social responsibility most effectively when they see it practiced by their teachers. A CRE teacher who consistently shows care, fairness, and humility teaches the message of Genesis 4:9 not through lectures but through example. This kind of moral modeling transforms the classroom into a space of spiritual formation and ethical reflection. Finally, this study suggests that integrating social responsibility into pedagogy has transformative potential beyond individual morality. It prepares students to be active agents of change-

youths who understand that their faith calls them to contribute to the well-being of others. In this sense, Christian Religious Education at SDN Wangan becomes both a spiritual and civic mission: nurturing disciples who live out their responsibility to others in daily life. The synthesis of literature reveals that the connection between pedagogical competence and social responsibility finds its deepest meaning when grounded in Scripture. Genesis 4:9 calls believers to accountability and care; pedagogical competence provides the means to actualize this call in education. Theologically, the verse challenges educators to move beyond knowledge transmission to moral transformation. Pedagogically, it invites teachers to design learning experiences that cultivate empathy and ethical reasoning. In practice, this synthesis encourages teachers to approach their classrooms as communities of grace and responsibility. Lessons drawn from biblical texts are not ends in themselves but means to nurture Christ-like relationships. Thus, pedagogical competence becomes an expression of faith-a form of service where teaching becomes an act of stewardship over students' moral and spiritual growth.

CONCLUSION

The findings of this study reaffirm that pedagogical competence in Christian Religious Education (CRE) holds a profound influence on shaping students' understanding and practice of social responsibility. Through the systematic literature review and biblical reflection on Genesis 4:9, it becomes evident that effective teaching in CRE transcends cognitive instruction-it is a moral and spiritual mission that forms the character and conscience of learners. The question "Am I my brother's keeper?" posed by Cain becomes a timeless moral challenge that calls educators and students alike to live responsibly within the framework of divine and social relationships. Pedagogical competence serves as the foundation through which this moral transformation can occur. A competent CRE teacher integrates professional skill, spiritual wisdom, and moral authenticity in every aspect of the teaching process. Lesson planning, classroom management, and assessment are not treated as technical routines but as opportunities to nurture empathy, justice, and accountability. The literature strongly supports that teachers who demonstrate compassion, relational integrity, and reflective practice are more effective in guiding students toward ethical and socially responsible behavior. Thus, pedagogical competence becomes both a professional and spiritual calling-an act of stewardship in fulfilling God's command to care for one another. Genesis 4:9 provides a powerful theological framework for understanding responsibility as a moral obligation rooted in divine creation. In the narrative, God's question to Cain exposes the core of moral failure: the refusal to acknowledge one's duty toward others. This truth resonates deeply with the goals of Christian Religious Education, which seeks to nurture not only intellectual understanding of Scripture but also active moral engagement. When teachers help students interpret biblical stories through reflection, dialogue, and action, learning becomes transformative. Students begin to internalize the biblical message that love of God is inseparable from love of neighbor. In the context of SDN Wangan, the integration of pedagogical competence and biblical values has practical implications for building a community of care and responsibility. Teachers who apply creative, interactive, and contextualized approaches to teaching Genesis 4:9 can help students translate biblical lessons into everyday actions-showing kindness to peers, respecting differences, and contributing

positively to their school environment. Such practices reflect a living curriculum where the Word of God is experienced through real relationships. Furthermore, the study underscores the importance of teacher modeling. The most persuasive lessons on social responsibility are not spoken but demonstrated. A CRE teacher's example of humility, service, and faithfulness communicates moral truth more deeply than theoretical instruction. Therefore, educators are called to embody the values they teach, becoming modern witnesses of what it means to be one's "brother's keeper" in both word and deed. Ultimately, this study concludes that the link between pedagogical competence and social responsibility represents the dynamic intersection between professional education and Christian faith. The teacher's competence provides the pedagogical structure, while the biblical foundation provides the moral essence. When combined, they produce a form of education that is holistic, transformative, and aligned with God's purpose for humanity. In an era when individualism and moral indifference often dominate, the message of Genesis 4:9 remains profoundly relevant: every educator and student is responsible for the well-being of others. Therefore, nurturing social responsibility through pedagogical competence is not merely an academic objective but a moral imperative. Christian Religious Education at SDN Wangan-and in any educational context-should continue to integrate Scripture, pedagogy, and compassion as inseparable components of holistic learning. By doing so, schools become not only places of intellectual growth but also communities of faith and moral renewal, preparing students to live as responsible, caring, and faithful stewards of God's creation.

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