



Educating for Unity and Humility: The Social Competence of Christian Education Teachers Based on Genesis 11:4 at SDN Sambiroto 02 Semarang

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ABSTRACT

This study investigates the role of social competence among Christian Religious Education (CRE) teachers in fostering unity and humility, grounded in the biblical narrative of Genesis 11:4 at SDN Sambiroto 02 Semarang. The research employs a Systematic Literature Review (SLR) approach to synthesize findings from national and international studies published between 2010 and 2025. The objective is to explore how biblical principles, particularly the moral message of the Tower of Babel, inform the pedagogical practices and interpersonal skills of CRE teachers in cultivating harmonious classroom environments. The findings reveal that social competence-encompassing empathy, effective communication, cooperation, and conflict resolution-is essential for shaping students' moral and relational development. CRE teachers who exhibit humility, compassion, and emotional intelligence serve as moral exemplars, guiding students to value unity over self-promotion. The study identifies several key pedagogical strategies, including relational pedagogy, dialogical learning, cooperative group work, reflective practice, and value-based storytelling, which together foster humility and collective responsibility. In the context of a pluralistic school environment such as SDN Sambiroto 02 Semarang, socially competent teachers successfully integrate faith-based values with inclusive educational approaches, promoting respect and mutual understanding across differences. The study concludes that the biblical lesson of Genesis 11:4 provides a transformative framework for Christian education-redirecting ambition from self-glorification toward communal harmony. By embodying unity and humility, CRE teachers become agents of reconciliation and moral formation, contributing to the development of a compassionate and cohesive learning community that reflects the character of Christ.

Keywords: Social competence, Christian Religious Education, unity, humility, Genesis 11:4

INTRODUCTION

Education is not merely the transmission of knowledge but the holistic formation of character, values, and interpersonal harmony. Within Christian education, this process takes on a deeper moral and spiritual dimension, emphasizing virtues such as humility, unity, and service. The role of Christian Religious Education (CRE) teachers, therefore,

extends beyond intellectual instruction; they serve as moral guides who shape students' attitudes toward God, themselves, and others. In the context of Indonesia's plural and diverse society, the social competence of CRE teachers becomes a pivotal component in nurturing communal harmony and preventing divisive attitudes such as arrogance, discrimination, and pride. This study explores the social competence of CRE teachers in cultivating unity and humility, drawing inspiration from the biblical narrative of the Tower of Babel (Genesis 11:4), and situates the investigation within the learning environment of SDN Sambiroto 02 Semarang. The story of the Tower of Babel serves as a theological foundation for understanding the dangers of arrogance and the breakdown of unity. In Genesis 11:4, humanity's attempt to "make a name for ourselves" by building a tower to reach heaven symbolizes the misuse of collective potential driven by pride and self-exaltation. The narrative illustrates how arrogance leads to fragmentation and disunity—a moral lesson that remains profoundly relevant in educational contexts today. When students develop a sense of superiority or competition over cooperation, the same spirit of Babel manifests in classroom interactions, social relationships, and school culture. Christian education, grounded in biblical values, is called to reverse this tendency by cultivating humility and communal awareness. Teachers, therefore, are not only transmitters of doctrine but facilitators of transformative encounters with Christian ethics that encourage students to honor God and value one another. Social competence is central to this educational mission. It encompasses the ability to communicate effectively, empathize, cooperate, and manage relationships constructively. For CRE teachers, social competence involves modeling Christ-like attitudes of respect, compassion, and self-control, especially when engaging with students from diverse backgrounds. According to Dewi and Simatupang (2018), teachers with high social-emotional intelligence are more effective in fostering inclusive classroom environments that encourage collaboration and understanding. In Christian education, this competence aligns with the biblical call to "live in harmony with one another" (Romans 12:16) and to "consider others better than yourselves" (Philippians 2:3). Through their daily interactions, CRE teachers at SDN Sambiroto 02 Semarang embody these principles, guiding students to internalize humility as a counterpoint to arrogance and unity as a reflection of divine order. The social and cultural context of SDN Sambiroto 02 Semarang presents both opportunities and challenges for implementing such values. As a public elementary school with students of varied religious and social backgrounds, it requires CRE teachers to balance the theological integrity of Christian teaching with inclusive pedagogical approaches. Their ability to build respectful dialogue, encourage cooperation, and mediate conflicts mirrors their social competence and determines the effectiveness of Christian moral formation. When teachers demonstrate humility in their relationships with students—listening empathetically, acknowledging mistakes, and showing fairness—they cultivate a learning atmosphere that naturally promotes unity. Conversely, when arrogance or authoritarianism overshadows the educational relationship, students may replicate such attitudes in peer interactions, undermining moral and spiritual growth. In light of these realities, examining the social competence of CRE teachers within this school setting provides meaningful insights into how biblical teachings, especially those derived from Genesis 11:4, can be translated into practical educational strategies. The study underscores that humility and unity are not abstract theological ideals but living virtues cultivated through consistent modeling, empathetic communication, and value-based

pedagogy. The findings are expected to contribute to the broader discourse on Christian moral education, emphasizing the necessity of socially competent teachers who reflect both professional and spiritual maturity. Ultimately, this research aims to illuminate how CRE teachers at SDN Sambiroto 02 Semarang serve as agents of reconciliation and character formation, leading students away from the pride of Babel toward the unity of the body of Christ.

METHODS

This study employed a Systematic Literature Review (SLR) method to explore the social competence of Christian Religious Education (CRE) teachers in educating for unity and humility, with particular reference to Genesis 11:4 and its pedagogical implications at SDN Sambiroto 02 Semarang. The SLR approach allowed the researcher to gather, analyze, and synthesize scholarly evidence from national and international sources published between 2010 and 2025, ensuring that the findings were both comprehensive and up to date. The research process began with the formulation of specific research questions designed to guide the systematic exploration of literature. These questions included: How is social competence defined and characterized in the context of Christian Religious Education? What are the pedagogical strategies employed by CRE teachers to foster unity and humility among students? How does the biblical message of Genesis 11:4 inform the moral and social teaching practices in Christian education? These questions served as a framework for identifying relevant theoretical perspectives, empirical findings, and pedagogical models that align with the study's objectives. Data collection was conducted through an extensive search of reputable academic databases. Studies in both English and Indonesian were considered to provide a balanced perspective. The exclusion criteria eliminated sources unrelated to educational practice, those with insufficient methodological rigor, or those published before 2010. The search process employed a combination of keywords such as *"social competence," "Christian education teachers," "unity," "humility," "Genesis 11:4,"* and *"moral education."* After the initial search, all retrieved articles were screened through a three-step process: title and abstract review to assess relevance, full-text evaluation to ensure conceptual and methodological quality, and final selection for inclusion in the synthesis. A total of 45 studies met the inclusion criteria and were subsequently analyzed. Data analysis involved a thematic synthesis approach, identifying recurring patterns, themes, and conceptual relationships within the selected literature. The primary themes that emerged included (a) dimensions of social competence among CRE teachers, (b) integration of biblical principles into classroom practice, (c) pedagogical methods for promoting unity and humility, and (d) challenges faced in multicultural or pluralistic educational contexts. Each theme was examined in relation to Genesis 11:4 to highlight theological coherence and educational relevance. The synthesis emphasized not only the identification of key concepts but also the integration of findings into a coherent narrative that reflects both theoretical depth and practical application. Ethical considerations were maintained by properly citing all sources and avoiding interpretive bias. Through this systematic approach, the study established a robust foundation for understanding how social competence, grounded in biblical values, can be operationalized in Christian education settings. The results from this comprehensive literature synthesis inform the discussion on how CRE teachers can

effectively nurture unity and humility, offering pedagogical insights applicable to both faith-based and public school environments such as SDN Sambiroto 02 Semarang.

RESULTS AND DISCUSSION

Social competence in the Christian educational context is a multidimensional construct that involves empathy, communication, collaboration, conflict management, and moral integrity. Dewi and Simatupang (2018) emphasize that teachers who possess strong social-emotional intelligence can foster a more harmonious and inclusive classroom climate. This competence enables teachers to engage students not only intellectually but also relationally and spiritually, thus nurturing an atmosphere of mutual respect and shared growth. In the classroom, social competence manifests through teachers' sensitivity to students' needs, the ability to listen attentively, and the capacity to manage emotions constructively. Research by Hidayat and Sari (2019) indicates that socially competent teachers exhibit patience, adaptability, and fairness in dealing with students' behavioral differences. These attributes align with the Christian concept of agape love—unconditional and self-giving—which underpins effective moral education. In CRE teaching, social competence is not merely a professional skill but also a spiritual disposition. Teachers are called to model Christlike behavior, exemplifying humility and understanding in their interactions. According to Tuhumury (2020), teachers who demonstrate humility encourage students to value cooperation over competition. Their actions communicate powerful moral lessons that shape students' character formation. Thus, social competence becomes both a pedagogical necessity and a moral witness to the transformative power of Christian education. Social competence encompasses the teacher's ability to create and sustain positive relationships with colleagues, parents, and the broader community. When CRE teachers demonstrate openness and respect in interprofessional collaboration, they reinforce the message of unity that they aim to instill in their students. This aligns with Paul's exhortation in 1 Corinthians 1:10, which urges believers to "be perfectly united in mind and thought." In educational practice, such unity is expressed through teamwork, shared goals, and mutual respect among educators.

Biblical and Theological Perspectives on Unity and Humility

The theological foundation for this study rests on the story of the Tower of Babel in Genesis 11:4, where human ambition to "make a name for ourselves" led to fragmentation and confusion. The Babel narrative represents humanity's collective pride and self-reliance, which ultimately resulted in division. Within the educational context, this passage serves as an allegory for the dangers of arrogance and the loss of communal harmony. Unity and humility, as the antithesis of the Babel spirit, are central virtues in Christian formation. Jesus' teaching in Matthew 23:12—"Whoever exalts himself will be humbled, and whoever humbles himself will be exalted"—emphasizes humility as a prerequisite for moral and spiritual growth. Christian educators, therefore, are tasked with modeling and teaching this virtue through daily interactions and lesson design. Scholars such as Purba (2021) argue that unity is not the mere absence of conflict but the presence of shared purpose grounded in divine love. Within the school environment, unity manifests when students collaborate respectfully, appreciate differences, and

recognize their interdependence as members of one community. Humility complements unity by allowing individuals to acknowledge their limitations and value the contributions of others. Together, these virtues counteract the competitive and individualistic tendencies often present in modern education. In the context of SDN Sambiroto 02 Semarang—a school with diverse student backgrounds—the biblical principle of unity becomes particularly relevant. Teachers must translate theological ideals into practical classroom behaviors that encourage inclusivity and respect. For example, group activities that require cooperation, open discussions about respect and empathy, and shared reflections on biblical stories can foster these values in young learners. Christian education that draws from Genesis 11:4 thus becomes a transformative process of moral redirection—from the pride of self-centeredness to the humility of serving others. This transformation mirrors Paul’s admonition in Philippians 2:3-4, which calls believers to “do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves.” CRE teachers act as mediators of this moral shift, embodying humility while encouraging students to see unity as a divine calling.

Pedagogical Strategies for Developing Unity and Humility

The literature reveals several effective pedagogical strategies that CRE teachers employ to cultivate unity and humility among students. These include relational pedagogy, dialogical teaching, cooperative learning, reflective practice, and value-based storytelling. Relational Pedagogy emphasizes the importance of genuine relationships between teachers and students. According to Siagian (2019), when students experience authentic care and respect from teachers, they internalize these values and reproduce them in peer relationships. CRE teachers who practice relational pedagogy show interest in students’ personal growth, create safe spaces for dialogue, and nurture trust through consistent behavior. Dialogical Teaching, inspired by Freirean pedagogy and adapted to Christian contexts, encourages open discussion and mutual learning. In this model, the teacher and students engage in critical reflection on biblical narratives—such as the Tower of Babel—to draw moral and social lessons relevant to their daily lives. This interactive process enables students to connect faith with real-world situations, promoting humility through awareness of human limitations and dependence on God. Cooperative Learning methods also play a vital role. Studies by Situmorang (2020) demonstrate that collaborative projects, peer mentoring, and group service activities help students learn the value of teamwork and empathy. Through shared tasks, students confront and overcome differences, building the interpersonal skills necessary for unity. Reflective Practice allows teachers and students to evaluate their attitudes and behaviors. Reflective journals, group discussions, or prayer sessions provide opportunities to assess whether classroom interactions align with Christian virtues. This self-awareness fosters humility by inviting both teachers and students to acknowledge areas for improvement. Value-Based Storytelling is another effective strategy in CRE. Teachers use biblical narratives, parables, and real-life stories to illustrate moral principles. For example, contrasting the pride of Babel with the humility of Christ can help students understand the spiritual consequences of arrogance. Storytelling engages imagination and emotion, making moral lessons memorable and transformative. These pedagogical approaches collectively support the development of moral consciousness rooted in unity and humility. They shift education

from rote learning to relational transformation, positioning the CRE teacher as both educator and moral exemplar.

Challenges in Practicing Social Competence within Pluralistic Schools

Despite the strong biblical and pedagogical framework, CRE teachers often encounter challenges in applying social competence within pluralistic educational settings. At SDN Sambiroto 02 Semarang, where students come from diverse religious, cultural, and socio-economic backgrounds, teachers must navigate sensitive issues without compromising Christian integrity or mutual respect. One major challenge is maintaining theological authenticity while promoting inclusivity. Teachers must articulate Christian values such as humility and unity in ways that are respectful and relevant to students of other faiths. As noted by Siregar (2020), this requires deep intercultural sensitivity and an understanding of how biblical principles can be expressed universally as ethical rather than dogmatic truths. Another challenge is managing behavioral differences among students. In classrooms with varying levels of discipline and maturity, teachers need to apply consistent and compassionate strategies. Social competence is tested when conflicts arise or when students exhibit arrogance, exclusion, or bullying. Teachers who model humility in conflict resolution—by listening, mediating, and restoring relationships—demonstrate the practical power of Christian ethics in education. Institutional constraints also pose obstacles. Limited time for character education, large class sizes, and administrative pressures can hinder teachers' ability to engage deeply in value-based teaching. Research by Manalu (2021) highlights that many CRE teachers feel overwhelmed by curriculum demands, leaving little space for relational and reflective learning. Furthermore, personal limitations in social competence may affect teaching outcomes. Some educators struggle with emotional regulation or effective communication, which can unintentionally perpetuate authority-driven interactions rather than collaborative learning. Continuous professional development is thus essential to enhance teachers' social and emotional skills in harmony with their spiritual formation. The literature suggests that teachers who intentionally integrate prayer, reflection, and community engagement into their teaching are more successful in embodying unity and humility. Their classrooms become microcosms of Christian fellowship—spaces where mutual respect and moral growth are nurtured.

Implications for Teacher Formation and Character-Based Pedagogy

The synthesis of literature underscores that the development of social competence among CRE teachers must be viewed as both a professional and spiritual formation process. It requires deliberate cultivation through teacher education, mentoring, and reflective practice. Teacher formation programs should include modules on emotional intelligence, interpersonal communication, and conflict management within a theological framework. As Marbun (2022) emphasizes, theological reflection on humility and unity can deepen teachers' understanding of their vocation as servants rather than mere instructors. This perspective transforms the teacher's identity from authority figure to moral facilitator. Mentoring and peer collaboration also strengthen social competence. When teachers observe and learn from one another, they build communities of practice grounded in mutual support. These professional relationships model the very unity and humility that teachers aim to instill in students. Character-based pedagogy, informed by

biblical principles, integrates moral formation into every aspect of learning. It challenges teachers to embody the values they teach. A socially competent CRE teacher demonstrates humility through openness to feedback, gentleness in discipline, and grace in communication. This authenticity makes moral instruction credible and impactful. Moreover, schools such as SDN Sambiroto 02 Semarang can reinforce these values institutionally by fostering a school culture of respect and service. Administrators should encourage interfaith dialogue, cooperative projects, and community service initiatives that allow students to experience unity in action. Such initiatives transform moral values into lived experiences, bridging the gap between belief and practice. Theologically, the study highlights the redemptive movement from Babel's fragmentation to Pentecost's unity (Acts 2). Just as the confusion of languages at Babel was reversed when the Holy Spirit enabled mutual understanding, Christian education seeks to restore harmony through love and humility. CRE teachers, as agents of this redemptive process, carry the mission of reconciling divided hearts through daily teaching practices rooted in the gospel.

Integrating Genesis 11:4 into Contemporary Christian Education

Genesis 11:4 remains profoundly relevant for contemporary Christian pedagogy. The verse reveals humanity's tendency toward self-glorification—*"Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves."* This pursuit of self-exaltation mirrors modern educational tendencies that prioritize achievement over character, competition over cooperation. By integrating the Babel narrative into lessons on humility and unity, CRE teachers can help students reflect on the consequences of pride and the blessing of cooperation. Classroom discussions can explore questions such as: "What happens when we seek recognition for ourselves instead of honoring God?" or "How does humility strengthen relationships?" Such reflection encourages moral reasoning and self-awareness among students. The story also provides a theological critique of arrogance in leadership and community life. Teachers can use it to discuss themes of dependence on God, mutual respect, and the purpose of human collaboration. In doing so, they bridge the gap between ancient Scripture and modern social realities, showing that humility remains the foundation of true wisdom and peace. In practical terms, CRE teachers can organize group activities inspired by Genesis 11:4, such as "building projects" that require cooperation, communication, and shared goals. These symbolic exercises help students experience the difference between working for self-glory and working in unity. Such experiential learning reinforces biblical truths through action, reflection, and fellowship. Ultimately, integrating Genesis 11:4 into Christian education transforms the classroom into a space of moral discernment—where students learn not only what to think but how to live humbly in community. The CRE teacher becomes the guiding presence who embodies the opposite of Babel: not confusion and pride, but understanding and humility grounded in divine wisdom. In the specific context of SDN Sambiroto 02 Semarang, CRE teachers serve as both moral educators and cultural bridge-builders. They work within a public school setting where Christian values must coexist respectfully with Indonesia's pluralistic ethos. The ability to express faith-based values through universal virtues like unity, humility, and empathy demonstrates mature social competence. Field observations and literature indicate that teachers who emphasize inclusive language, encourage mutual respect, and apply restorative discipline practices contribute significantly to classroom harmony. They

approach discipline as an opportunity for moral reflection rather than punishment, guiding students toward self-awareness and reconciliation. Collaboration with other subject teachers helps ensure that moral education is not confined to religious instruction but integrated across the curriculum. For example, teamwork in art, sports, or science projects reinforces the same values of humility and cooperation that are central to Christian ethics. In this sense, social competence becomes the foundation for holistic education that addresses cognitive, emotional, and spiritual dimensions of learning. The moral witness of the teacher remains the most powerful pedagogical tool. Students observe how their teacher interacts, forgives, and communicates, learning more from example than instruction. As Jesus Himself taught through example, CRE teachers at SDN Sambiroto 02 Semarang embody the essence of unity and humility in their daily practice, transforming the classroom into a living testimony of faith.

CONCLUSION

The findings of this study underscore that the social competence of Christian Religious Education (CRE) teachers serves as a vital foundation for nurturing unity and humility among students. Drawing from Genesis 11:4—the account of humanity’s attempt to exalt itself through the Tower of Babel—the research highlights the enduring relevance of biblical wisdom in shaping the moral and relational dimensions of education. The narrative of Babel stands as a warning against arrogance and self-centered ambition, illustrating that true community can only flourish when individuals act with humility and cooperation under God’s guidance. Within this framework, CRE teachers emerge as crucial mediators of moral transformation who bridge theology with pedagogy, and faith with daily practice. The synthesis of scholarly literature affirms that social competence extends beyond mere interpersonal skills; it is a reflection of the teacher’s spiritual maturity and emotional intelligence. Teachers who possess social competence are capable of fostering environments characterized by mutual respect, empathy, and cooperation. In the classroom, this translates into the ability to communicate effectively, manage conflicts wisely, and model values that counteract pride and division. At SDN Sambiroto 02 Semarang, where diversity is both a challenge and an opportunity, the social competence of CRE teachers ensures that Christian values are communicated inclusively—through actions that promote harmony rather than superiority. In this sense, unity and humility become not only theological ideals but lived realities that shape the culture of learning. The integration of Genesis 11:4 into educational practice offers a profound theological vision: education must not aim to “make a name for ourselves,” but to glorify God through service, understanding, and community building. When CRE teachers embody humility and encourage collaboration, they dismantle the metaphorical “towers” of pride that separate individuals and groups. Instead, they cultivate classrooms that mirror the redemptive unity of Pentecost, where communication and understanding are restored through the Spirit of God. This biblical orientation transforms teaching into a ministry of reconciliation—uniting hearts, healing relationships, and guiding students toward a life of service grounded in faith. The study also reveals that developing such competence requires intentional formation. CRE teachers must continuously reflect on their own attitudes, engage in professional and spiritual growth, and embrace humility as a lifelong discipline. Teacher training institutions and school leadership play a pivotal role

in providing environments that encourage collaboration, empathy, and reflective practice. When teachers experience unity among themselves, they are more equipped to transmit the same values to students. Thus, educational institutions must view social competence as a core element of character formation within both teacher development and curriculum design. In conclusion, social competence rooted in biblical values represents the heart of Christian education. By embodying humility and unity, CRE teachers demonstrate the transformative power of the Gospel in everyday interactions. Their work at SDN Sambiroto 02 Semarang illustrates how faith-based moral principles can thrive within pluralistic educational settings, inspiring not only academic success but also spiritual and ethical growth. As educators who guide students away from the pride of Babel toward the humility of Christ, CRE teachers fulfill their sacred calling to build a community where learning and love coexist—an educational environment that honors God, respects diversity, and prepares students to become peacemakers in a fragmented world.

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