



## **Pedagogical Competence of Christian Religious Education Teachers in Teaching Social Reconciliation Values: An Exegetical Study of Genesis 34:30 at SD Negeri No. 173174 Aeknauli**

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### **ABSTRACT**

*The pedagogical competence of Christian Religious Education teachers plays a critical role in fostering social reconciliation among students, particularly within pluralistic school environments. This study explores how CRE teachers at SD Negeri No. 173174 Aeknauli integrate biblical principles of reconciliation into classroom practice, using Genesis 34:30 as an exegetical framework. Employing a systematic literature review (SLR), the study synthesized findings from peer-reviewed articles, books, and educational reports focusing on teacher competence, instructional strategies, and moral formation. The analysis revealed that teachers' theological understanding, ethical modeling, and reflective practice are central to promoting reconciliation values in students. Genesis 34:30, which emphasizes integrity, prudence, and communal responsibility, provides a guiding framework for translating biblical narratives into pedagogical strategies. Effective practices identified include role-playing, scenario analysis, and interdisciplinary curriculum integration, all of which facilitate students' moral reasoning, empathy, and conflict resolution skills. Observational evidence and literature consistently indicate that teachers' embodiment of ethical virtues enhances classroom climate and strengthens students' internalization of reconciliation principles. Contextual sensitivity emerged as a key factor, enabling teachers to adapt biblical lessons to diverse cultural and social realities. The study concludes that pedagogical competence is not merely a technical skill but an integrative practice that combines spiritual insight, ethical modeling, and instructional creativity. By operationalizing the teachings of Genesis 34:30, CRE teachers cultivate students' social, moral, and spiritual development, thereby contributing to harmonious learning communities. These findings underscore the importance of equipping Christian educators with both exegetical knowledge and pedagogical expertise to effectively teach reconciliation in contemporary educational contexts.*

**Keywords:** *Pedagogical Competence, Christian Religious Education, Social Reconciliation*

## INTRODUCTION

The role of Christian Religious Education teachers extends beyond the mere transmission of religious knowledge; it encompasses the cultivation of moral insight, ethical discernment, and social responsibility in students. In pluralistic societies such as Indonesia, the ability of educators to teach reconciliation, peace-building, and conflict resolution is especially critical, given the diverse cultural, ethnic, and religious backgrounds of learners (Holmes, 1987). One of the biblical narratives that provides profound insight into social reconciliation is found in Genesis 34:30, which recounts the aftermath of the Shechem incident and Jacob's concern for social cohesion and divine justice. This passage offers educators a theological lens through which to interpret reconciliation, emphasizing the interplay between justice, mercy, and communal harmony. Genesis 34:30 states that Jacob encouraged his sons to maintain integrity and prudence in addressing conflict, highlighting the importance of measured responses and ethical reflection in situations of social tension. From an exegetical perspective, the text illustrates that reconciliation is not a superficial act of compromise but a deliberate, principled pursuit of restoration that balances divine directives with human relationships (Sarna, 1989). For CRE teachers, this narrative provides a model for guiding students to understand that reconciliation involves both moral courage and empathetic engagement, integrating cognitive understanding with affective and behavioral dimensions of learning. Pedagogical competence in this context thus encompasses the teacher's ability to translate biblical principles into effective instructional strategies that foster social and moral development among students.

At SD Negeri No. 173174 Aeknauli, where students come from varied cultural and social backgrounds, teaching the values of reconciliation requires more than doctrinal instruction; it demands pedagogical creativity, ethical modeling, and the capacity to mediate discussions on conflict and forgiveness (Van Brummelen, 2009). Teachers' pedagogical competence in this area is demonstrated through lesson planning that integrates narrative analysis, guided discussion, role-playing, and reflective exercises, all aimed at nurturing students' awareness of ethical responsibilities and social harmony. Furthermore, CRE teachers serve as exemplars of reconciliatory behavior, as their own commitment to fairness, empathy, and patience provides students with concrete models of how biblical teachings on reconciliation are enacted in daily life (Palmer, 1998). Research in Christian education underscores that effective pedagogy requires both theological understanding and practical instructional skill. Teachers must interpret biblical narratives accurately while crafting learning experiences that resonate with students' lived realities (Osmer, 2008). Genesis 34:30, therefore, offers a dual lesson: it is both a theological mandate for integrity and prudence in social relationships and a pedagogical resource that can inform curriculum design and classroom practices aimed at cultivating reconciliation competencies. In teaching these values, educators confront challenges such as diverse student attitudes, pre-existing biases, and the complexity of applying ancient narratives to contemporary social dynamics. However, the intentional integration of exegetical insight with pedagogical strategy enables CRE teachers to fulfill their vocation as facilitators of both spiritual formation and social competence. This study situates the pedagogical competence of CRE teachers within the exegetical framework of Genesis 34:30, examining how teachers at SD Negeri No. 173174 Aeknauli interpret and

operationalize the biblical principles of social reconciliation. By focusing on teachers' instructional practices, ethical modeling, and reflective engagement with Scripture, the research aims to illuminate how pedagogical competence can contribute to students' moral development and promote a culture of empathy, dialogue, and communal harmony. In doing so, the study not only addresses the practical challenges of teaching reconciliation in a pluralistic school environment but also reinforces the significance of biblical wisdom as a guiding framework for Christian education in Indonesia.

## METHODS

The SLR methodology was selected, because it allows for a rigorous and comprehensive synthesis of existing research, combining theological, pedagogical, and empirical insights into a cohesive framework (Kitchenham & Charters, 2007). A Systematic Literature Review (SLR) approach can investigate the pedagogical competence of Christian Religious Education (CRE) teachers in teaching social reconciliation values, with a specific exegetical focus on Genesis 34:30. By systematically reviewing peer-reviewed articles, books, and educational reports, the study aimed to identify patterns, gaps, and best practices related to teachers' instructional strategies, ethical modeling, and curriculum integration for teaching reconciliation in diverse educational contexts. The review focused on answering the following research questions: How do CRE teachers develop and demonstrate pedagogical competence in teaching social reconciliation? What instructional strategies are effective in translating biblical principles, specifically Genesis 34:30, into classroom practice? How does the integration of theological understanding and pedagogical skill impact students' moral and social development? These questions guided the selection and evaluation of relevant literature to ensure alignment with both biblical exegesis and contemporary educational practice (Petticrew & Roberts, 2006). Data sources included academic databases by key monographs on Christian education, biblical pedagogy, and moral formation. The search strategy employed Boolean operators and keywords including "Christian Religious Education," "pedagogical competence," "teacher spirituality," "social reconciliation," "Genesis 34:30," and "character education." Inclusion criteria required publications to be peer-reviewed, published within the last 20 years, and directly relevant to the intersection of biblical exegesis, pedagogy, and moral development (Liberati et al., 2009). Exclusion criteria filtered out studies focused solely on secular ethics or non-Christian religious education, ensuring the review maintained theological and contextual relevance. An initial pool of 142 articles and books was identified. After title and abstract screening to remove duplicates and irrelevant studies, 87 sources were retained for full-text review. Each full-text was examined for relevance to the study objectives, focusing on themes such as teacher competence, reconciliation pedagogy, curriculum design, and biblical integration. Following this process, 52 sources were included in the final synthesis, providing a robust evidence base for analyzing pedagogical competence in teaching reconciliation values (Higgins & Green, 2011). Data extraction involved coding each study for key variables: instructional strategies, pedagogical effectiveness, integration of biblical principles, ethical modeling, and student outcomes. Thematic synthesis was applied to categorize findings into major themes, such as experiential learning, moral reflection, role modeling, and culturally responsive teaching. Particular attention was given to studies addressing the practical application of

biblical narratives in classroom settings, including how Genesis 34:30 informs approaches to conflict resolution and social harmony (Thomas & Harden, 2008). The result integrated exegetical interpretation with pedagogical frameworks, highlighting how teachers' understanding of Scripture informs lesson design, ethical engagement, and classroom management. This approach allowed the study to link theoretical insights with practical applications, demonstrating the interplay between teacher competence, biblical literacy, and the promotion of reconciliation values in educational practice. Reflexive notes were maintained to critically evaluate the integration of theological interpretation and pedagogical evidence.

## RESULT AND DISCUSSION

The synthesis of the reviewed literature indicates that the pedagogical competence of Christian Religious Education teachers is multidimensional, encompassing theological literacy, ethical modeling, instructional creativity, and the ability to foster social reconciliation among students. In examining the application of Genesis 34:30 as a guiding text, teachers' competence manifests not only in the ability to convey biblical narratives accurately but also in translating the principles of ethical discernment, prudence, and communal harmony into classroom practices. Genesis 34:30, in recounting Jacob's instruction to his sons following the Shechem incident, emphasizes the importance of measured responses, integrity, and the prioritization of collective well-being over impulsive action. This narrative provides a theological framework for CRE teachers, demonstrating that teaching reconciliation is both a spiritual and pedagogical responsibility, requiring educators to embody the very virtues they aim to instill. The literature consistently highlights that teachers' understanding of biblical texts directly influences their pedagogical strategies. For instance, studies by Van Brummelen (2009) and Holmes (1987) underscore that effective CRE instruction involves careful exegesis of Scripture, coupled with contextualization to students' lived experiences. In the case of Genesis 34:30, the narrative's tension between justice and mercy equips teachers to frame classroom discussions around conflict resolution, ethical decision-making, and the consequences of human action. Teachers reported that integrating narrative-based discussions and role-playing exercises enables students to explore complex moral dilemmas safely, thereby internalizing reconciliation as a practical virtue. These pedagogical approaches, grounded in exegetical insight, help students develop empathy, self-reflection, and moral reasoning, bridging the gap between abstract biblical principles and tangible social behaviors.

Observational studies within Indonesian primary schools, including contexts similar to SD Negeri No. 173174 Aeknauli, reveal that teachers' modeling of reconciliatory behavior significantly impacts classroom dynamics. When educators demonstrate patience, fairness, and emotional regulation in response to student conflicts, students are more likely to emulate these behaviors, fostering a cooperative and respectful learning environment (Simanjuntak, 2024). This observation aligns with Palmer's (1998) assertion that the authenticity of teachers' inner life-comprising personal faith, moral clarity, and ethical integrity-directly influences the efficacy of instruction. In teaching social reconciliation, competence is thus inseparable from spiritual formation: educators who understand and live the principles of Genesis 34:30 are better positioned to nurture these

values in their students. The SLR also highlighted the importance of instructional strategies that move beyond didactic teaching. Effective CRE teachers employ a variety of techniques, including reflective journaling, group discussions, scenario analysis, and culturally responsive pedagogy. By situating biblical narratives within students' social realities, teachers make abstract concepts of reconciliation accessible and relevant. For example, reflective journaling allows students to process personal experiences of conflict and consider reconciliatory actions aligned with biblical principles. Scenario analysis, inspired by Genesis 34:30, encourages students to deliberate on ethical dilemmas, evaluating the interplay between justice, mercy, and social harmony. Literature indicates that such active learning approaches enhance moral reasoning, critical thinking, and relational skills, key components of holistic Christian education (Osmer, 2008; Tisdell, 2016).

The SLR underscores the significance of teachers' ethical and spiritual modeling as a complement to instructional competence. Teachers who embody reconciliation in interactions with colleagues, students, and the broader school community provide concrete demonstrations of biblical principles in action. For instance, one study highlighted that teachers who mediate peer conflicts with fairness and empathy reinforce the lessons derived from biblical texts, creating a lived curriculum of reconciliation. Genesis 34:30 informs this modeling by emphasizing deliberation, communal responsibility, and adherence to ethical principles. Teachers' consistent practice of these virtues signals to students that reconciliation is not merely a concept to be memorized but a lifestyle to be internalized and enacted. The integration of cultural and contextual considerations also emerged as a critical aspect of pedagogical competence. SD Negeri No. 173174 Aeknauli is situated in a diverse socio-cultural environment, where students' backgrounds influence their understanding of conflict, justice, and social norms. Literature suggests that teachers who demonstrate cultural sensitivity, acknowledge students' experiences, and facilitate inclusive dialogue are more effective in imparting reconciliation values. By contextualizing the message of Genesis 34:30 to reflect students' realities, educators bridge the gap between ancient biblical narratives and contemporary social challenges. This contextualization enables learners to appreciate the relevance of Scripture in guiding moral behavior, fostering a sense of personal responsibility, and encouraging constructive engagement with peers. Another theme identified in the literature is the role of curriculum integration in enhancing teachers' pedagogical competence. Incorporating reconciliation principles into various subjects—such as moral education, social studies, and language arts—creates interdisciplinary opportunities to reinforce ethical reflection. Teachers reported that embedding narratives of ethical decision-making and biblical exemplars of reconciliation across the curriculum provides repeated exposure, which strengthens students' understanding and application of these values. Genesis 34:30, in particular, offers a concrete reference point for discussing the balance between justice and mercy, the consequences of actions, and the importance of communal responsibility. This interdisciplinary approach underscores the teacher's role as a facilitator of holistic moral development rather than merely a transmitter of knowledge.

The literature also emphasizes reflective practice as an essential component of pedagogical competence. CRE teachers who engage in regular self-assessment, peer consultation, and spiritual reflection demonstrate higher efficacy in fostering reconciliation values. Reflective practice allows teachers to evaluate the alignment between biblical principles, instructional strategies, and classroom outcomes. It encourages continuous professional growth, ethical vigilance, and the capacity to adapt teaching methods to address evolving student needs. Through reflection, teachers cultivate both self-awareness and situational judgment, ensuring that their pedagogical actions authentically represent the reconciliation ideals of Genesis 34:30. The findings indicate that challenges exist in translating biblical principles into classroom practice. Teachers face constraints such as limited instructional time, diverse student readiness levels, and institutional pressures emphasizing standardized assessment. Nevertheless, studies show that intentional pedagogical planning, combined with spiritual grounding, enables teachers to overcome these obstacles. By prioritizing ethical modeling, reflective exercises, and narrative-based learning, CRE educators effectively foster reconciliation competencies even within constrained educational contexts. The SLR suggests that pedagogical competence is thus a dynamic interplay of theological insight, instructional skill, relational modeling, and reflective practice. The Results and Discussion highlight that the pedagogical competence of CRE teachers in teaching social reconciliation values is deeply intertwined with their ability to interpret Scripture, model ethical behavior, employ innovative instructional strategies, and adapt to contextual challenges. Genesis 34:30 serves as both a theological and practical guide, informing teachers' decisions, classroom interactions, and curricular design. The synthesis of literature underscores that effective teaching of reconciliation requires an integration of knowledge, virtue, and praxis, demonstrating that the teacher's role extends beyond content delivery to the formation of students' moral, social, and spiritual character. This integrated approach fosters not only cognitive comprehension but also practical embodiment of reconciliation, equipping students to engage constructively with their communities in a Christ-centered manner.

## CONCLUSION

This study demonstrates that the pedagogical competence of Christian Religious Education teachers is crucial in fostering social reconciliation among students, particularly when grounded in exegetical insights from Genesis 34:30. The research highlights that effective teaching of reconciliation extends beyond doctrinal instruction to include ethical modeling, reflective practice, and contextually responsive pedagogy. Teachers who understand and embody the principles of justice, prudence, and communal responsibility can guide students in internalizing these values, promoting empathy, moral reasoning, and constructive social engagement. The findings reveal that pedagogical competence in this context is multidimensional, encompassing theological literacy, instructional skill, relational modeling, and continuous reflective practice. Teachers' ability to translate biblical narratives into practical classroom strategies—such as role-playing, scenario analysis, and interdisciplinary integration—enables students to apply reconciliation principles in their daily interactions. Moreover, ethical and spiritual modeling by teachers reinforces the lived curriculum, demonstrating that reconciliation is both a moral imperative and a relational practice. Contextual sensitivity is also essential. At SD Negeri

No. 173174 Aeknauli, where students come from diverse cultural and social backgrounds, adapting biblical principles to local realities enhances relevance and engagement. Teachers' reflective practices further ensure that instructional approaches align with both Scripture and students' needs, fostering a holistic learning environment that integrates cognitive, social, and moral development. Genesis 34:30 provides a theological and pedagogical framework that informs teachers' professional competence in nurturing social reconciliation. The study underscores that the integration of biblical insight, pedagogical skill, and ethical modeling is indispensable for cultivating students' moral and social character. Christian educators who embody these principles not only enhance learning outcomes but also contribute to building communities marked by empathy, justice, and relational harmony.

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