



Social Competence of Christian Religious Education Teachers in Instilling the Values of Peace and Well-being: An Exegetical Study of Genesis 26:22 at SMP Negeri 021 Sigalogo

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ABSTRACT

This study explores the social competence of Christian Religious Education (CRE/PAK) teachers in instilling the values of peace and well-being at SMP Negeri 021 Sigalogo, using Genesis 26:22 as an exegetical framework. Social competence encompasses interpersonal skills, ethical modeling, conflict resolution, and relational intelligence, which are essential for creating a classroom environment conducive to moral and spiritual development. Genesis 26:22, which narrates Isaac's careful establishment of wells to avoid disputes, provides a biblical paradigm for proactive, peaceful, and relationally wise behavior. A qualitative descriptive-analytical approach was employed, involving PAK teachers, students, and school administrators. Data were collected through classroom observations, semi-structured interviews, and document analyses of lesson plans, teaching materials, and assessment tools. Thematic analysis was used to interpret the data, highlighting the integration of biblical principles into pedagogical practices that promote cooperation, empathy, and conflict resolution among students. The results indicate that teachers' social competence significantly enhances students' moral, cognitive, and affective development. By modeling patience, humility, and ethical behavior, and by implementing collaborative and reflective learning activities, teachers provide students with opportunities to internalize and practice values of peace and well-being. Professional development, reflective practice, and administrative support further strengthen the effectiveness of these strategies. This study concludes that social competence is a critical dimension of effective PAK instruction, enabling teachers to foster morally grounded, relationally skilled, and spiritually aware students. The findings offer practical guidance for educators, administrators, and policymakers in designing values-based educational strategies that cultivate a harmonious and ethically responsible learning environment.

Keywords: *Social Competence, Christian Religious Education, Peace, Well-being*

INTRODUCTION

The cultivation of social competence in education has become a vital aspect of holistic student development, particularly within Christian Religious Education (PAK) in Indonesia.

Social competence refers to the ability of teachers to effectively navigate interpersonal interactions, model ethical behavior, and create a classroom environment conducive to relational harmony (Goleman, 2006). In the context of Christian education, social competence is inseparable from spiritual formation, as teachers embody the values they aim to instill in their students. One of the central values emphasized in PAK is the promotion of peace and well-being, which in biblical terms can be associated with shalom—a comprehensive concept encompassing reconciliation, prosperity, and relational harmony. Genesis 26:22, which narrates Isaac's careful establishment of wells amid conflict, provides a rich exegetical framework for understanding the integration of social competence in teaching. The verse reads: *"So he moved on from there and dug another well, and no one quarreled over it; he named it Rehoboth, saying, 'Now the Lord has given us room and we will flourish in the land.'"* This passage highlights principles of patience, conflict resolution, foresight, and peaceful coexistence, which can serve as foundational models for educators seeking to nurture these values in students. In Indonesian secondary schools, particularly SMP Negeri 021 Sigalogo, teachers encounter classrooms characterized by social, cultural, and religious diversity. Adolescents at this stage are forming social identities and moral frameworks, making the teacher's role as a social model crucial. Christian Religious Education teachers, therefore, are tasked not only with delivering theological content but also with demonstrating relational skills, empathy, and conflict management in alignment with biblical teachings. The example of Isaac in Genesis 26:22 exemplifies a proactive, constructive approach to managing disputes and fostering communal well-being—an approach that can be mirrored in classroom management and peer interactions. By embodying such social competence, teachers help students internalize values of peace, reconciliation, and cooperation, which are critical for both personal development and broader social cohesion.

Scholars of Christian pedagogy argue that effective education is not solely measured by cognitive outcomes but also by the ability of educators to shape ethical, socially responsible, and spiritually mature individuals (Holmes, 1987; Tisdell, 2003). Social competence enables teachers to respond sensitively to students' needs, mediate conflicts, and cultivate an environment in which cooperative learning and mutual respect flourish. In this light, the biblical narrative of Isaac becomes more than a historical account; it is a didactic tool illustrating the relational and ethical dimensions of Christian life that teachers can model in contemporary educational settings. Integrating social competence into PAK instruction requires strategic planning, reflective practice, and alignment with curricular goals. Teachers must balance the delivery of religious knowledge with opportunities for students to practice social skills in real-life contexts. This integration resonates with the holistic goals of the Indonesian educational system, which emphasize character formation, moral integrity, and civic responsibility. By examining how PAK teachers at SMP Negeri 021 Sigalogo implement these strategies, this study aims to shed light on the intersection between biblical teaching, teacher social competence, and adolescent moral development. This research contributes to the discourse on values-based education by exploring how Christian educators operationalize social competence to foster peace and well-being in students. Using Genesis 26:22 as an exegetical lens, the study investigates pedagogical approaches, classroom practices, and teacher-student interactions that exemplify conflict resolution, patience, and relational

harmony. The insights gained from this study are expected to provide practical guidance for PAK teachers, school administrators, and policymakers in designing and implementing educational strategies that nurture socially competent and morally grounded learners, capable of embodying the values of shalom in diverse classroom environments.

METHODS

A qualitative descriptive-analytical approach was used to explore how Christian Religious Education (PAK) teachers at SMP Negeri 021 Sigalogo implement social competence to instill values of peace and well-being, based on the exegetical understanding of Genesis 26:22. A qualitative approach was selected because it allows an in-depth examination of teachers' lived experiences, pedagogical strategies, and relational practices in a naturalistic educational setting (Creswell, 2013). The descriptive-analytical orientation ensures that findings remain grounded in participants' perspectives while allowing for interpretive insights linking biblical principles to contemporary classroom practice. The research was conducted over a period of four months at SMP Negeri 021 Sigalogo, located in Humbang Hasundutan, North Sumatra. The school's diverse student population, encompassing various ethnic, cultural, and socio-economic backgrounds, provided an appropriate context to study the application of social competence in fostering peace and well-being. Participants were selected using purposive sampling, targeting individuals directly involved in PAK instruction and school management. Inclusion criteria for teachers required a minimum of three years of teaching experience in PAK, ensuring familiarity with both the curriculum and classroom dynamics. Students from grades 7 to 9, actively participating in PAK classes, were included to capture their perceptions and experiences of the values taught. Additionally, the principal and vice-principal responsible for curriculum implementation were included to provide institutional perspectives. In total, 28 participants were involved: 2 PAK teachers, 22 students (distributed across grades 7-9), and 4 administrative staff. Data collection employed three complementary techniques. First, non-participant classroom observations were conducted across twelve PAK sessions (four sessions per grade level) to examine teacher-student interactions, conflict resolution strategies, and the integration of peace-oriented activities into lessons. Observational focus areas included the clarity of instruction, modeling of relational behavior, group activities promoting collaboration, and responses to social challenges among students. Second, semi-structured interviews were conducted with teachers and school administrators to gain insights into their understanding of social competence, teaching strategies, and the challenges and opportunities in promoting peace and well-being through PAK. Teachers were asked about their interpretations of Genesis 26:22 and how they translate its principles into daily classroom practice, while administrators were asked about school policies, professional development, and support mechanisms that influence teachers' social competence. Third, document analysis was carried out to complement observations and interviews. Documents reviewed included lesson plans, syllabi, teaching materials, classroom activity guides, evaluation instruments, and student portfolios. This analysis aimed to identify alignment between stated instructional objectives, biblical principles, and practical classroom implementation. Data were analyzed using thematic analysis following Braun and Clarke's (2006) six-step framework: familiarization with data, generation of initial codes, searching for themes, reviewing

themes, defining and naming themes, and producing the final report. Coding was conducted manually to maintain close engagement with participants' narratives and to ensure nuanced interpretation of both pedagogical and theological dimensions. Ethical considerations, including informed consent, confidentiality, and voluntary participation, were strictly observed throughout the study. This methodological framework allowed for a comprehensive exploration of how social competence is operationalized in PAK instruction, revealing the interconnections between biblical exegesis, teacher behavior, and student moral development in a pluralistic secondary school context.

RESULT AND DISCUSSION

The findings of this study reveal that the social competence of Christian Religious Education teachers at SMP Negeri 021 Sigalogo significantly influences students' understanding and internalization of values related to peace and well-being. Social competence, in this context, is understood as the combination of interpersonal skills, emotional intelligence, ethical modeling, and the ability to manage classroom interactions in ways that foster relational harmony. Observational data, interviews with teachers and administrators, and document analyses collectively demonstrate that the integration of social competence into PAK instruction is multifaceted, encompassing relational modeling, conflict mediation, collaborative learning, and the cultivation of empathy among students. Classroom observations highlighted that teachers consistently modeled behaviors reflecting patience, respect, and active listening, which are directly aligned with the ethical dimensions of Genesis 26:22. The passage emphasizes Isaac's deliberate approach to digging wells in a manner that prevents conflict, symbolizing foresight, humility, and the pursuit of peaceful coexistence. Teachers translated these biblical principles into classroom practice by encouraging students to engage in dialogue that prioritizes mutual understanding and problem-solving over competition and confrontation. For instance, group activities were designed to require negotiation, shared decision-making, and cooperative problem-solving. Such strategies not only enhanced students' cognitive engagement but also provided practical experiences in resolving disagreements amicably. Teachers' consistent modeling of relational ethics reinforced these lessons, demonstrating that social competence is learned not only through instruction but through observation of credible role models. Interviews with teachers revealed a conscious awareness of the importance of social competence for fostering both moral and spiritual development. One teacher noted that teaching peace and well-being required more than reciting biblical passages; it required creating opportunities for students to practice empathy, patience, and understanding within the classroom. Teachers reported employing strategies such as reflective discussions, peer mediation exercises, and classroom rituals that celebrate collaborative achievements. These practices helped students internalize the idea that living in community involves balancing personal interests with the welfare of others, a principle rooted in the exegetical understanding of Isaac's actions in Genesis 26:22.

Administrators emphasized that school policies and support systems significantly influenced teachers' ability to implement socially competent teaching. Professional development workshops focusing on classroom management, ethics in teaching, and relational pedagogy were cited as essential in equipping teachers with the tools to foster

peace and well-being among students. Administrative encouragement of teacher collaboration and peer observation further reinforced professional norms around social competence. Document analyses of lesson plans and teaching materials indicated that teachers intentionally incorporated activities requiring teamwork, empathy exercises, and moral reflection, demonstrating that social competence was embedded in both formal and informal curriculum structures. The integration of social competence into PAK instruction also involved addressing challenges related to students' diverse backgrounds and developmental needs. Observations revealed that students came from varying socio-economic, ethnic, and religious contexts, which sometimes led to misunderstandings or conflicts during collaborative activities. Teachers responded by facilitating structured dialogues, modeling respectful disagreement, and providing reflective guidance that linked biblical teachings to practical conflict resolution. This approach illustrates the dynamic nature of social competence in teaching—it is not merely a static skill but a responsive, contextually informed practice that adapts to the needs of learners while remaining grounded in ethical and spiritual principles. The findings suggest that students' engagement with the values of peace and well-being was enhanced when teachers employed active learning methods. Project-based learning, role-playing, and cooperative problem-solving were observed to be particularly effective in creating opportunities for students to exercise empathy, responsibility, and conflict resolution. Students reported that these activities helped them understand the relevance of biblical teachings in daily interactions, such as resolving disagreements amicably, sharing resources, and supporting peers in moments of difficulty. Interviews with students confirmed that observing teachers' behavior and participating in guided collaborative exercises strengthened their moral reasoning and encouraged the internalization of relational virtues. The exegetical perspective of Genesis 26:22 served as both a theoretical and practical foundation for these practices. Isaac's careful navigation of conflict, creation of "room" for peaceful flourishing, and reliance on God's guidance provided a model for teachers in managing classroom interactions and shaping students' moral development. Teachers reflected that understanding the narrative's ethical implications enabled them to design learning experiences that go beyond rote memorization of scripture, focusing instead on lived values that students can apply in interpersonal relationships. This exegetical lens also underscored the importance of foresight, patience, and humility in teaching—qualities that contribute to teachers' credibility and effectiveness in modeling socially competent behavior. To promoting student understanding of peace and well-being, teachers' social competence positively influenced the overall classroom climate. Observational data revealed that classrooms where teachers consistently modeled relational skills exhibited higher levels of student cooperation, reduced incidences of conflict, and greater willingness among students to express ideas respectfully. Peer interactions were characterized by negotiation, active listening, and mutual support, reflecting the internalization of the values modeled and taught by teachers. These findings align with existing literature emphasizing the role of teacher social competence in fostering positive educational environments, where ethical and spiritual principles are reinforced through both instruction and behavior (Goleman, 2006; Holmes, 1987).

The study also highlights the interplay between teacher reflection, professional development, and effective practice. Teachers reported that ongoing reflection on their

classroom interactions, combined with training in conflict resolution and ethical pedagogy, enhanced their ability to implement socially competent teaching strategies. The alignment of teacher behavior with biblical principles not only strengthened students' moral development but also reinforced the integrity and authenticity of PAK instruction. The capacity to model and teach values effectively requires both personal commitment to ethical living and professional skill in translating these values into practical classroom strategies. Teachers who embody relational virtues and strategically embed them in learning experiences contribute to the holistic development of students, fostering cognitive, affective, and spiritual growth. In the context of SMP Negeri 021 Sigalogo, social competence enabled PAK teachers to transform the classroom into a microcosm of shalom, where students experience and practice peace, reconciliation, and well-being. This integration of biblical exegesis, professional skill, and reflective practice illustrates the potential of values-based education to produce morally and socially responsible learners capable of contributing positively to their communities. The study demonstrates that the social competence of PAK teachers is a critical determinant in instilling the values of peace and well-being. By modeling ethical behavior, facilitating collaborative learning, and applying exegetical insights from Genesis 26:22, teachers foster an environment that promotes relational harmony, conflict resolution, and moral development. The findings provide practical guidance for educators, school administrators, and policymakers seeking to enhance the quality and relevance of Christian Religious Education in diverse secondary school settings.

CONCLUSION

This study underscores the pivotal role of social competence in the practice of Christian Religious Education (CRE/PAK) teachers at SMP Negeri 021 Sigalogo in instilling the values of peace and well-being among students. By integrating relational skills, ethical modeling, and conflict resolution strategies, teachers effectively translate the exegetical lessons of Genesis 26:22 into practical classroom applications. Isaac's deliberate and peaceful approach to resolving disputes serves as a foundational paradigm, demonstrating the importance of foresight, humility, and patience in fostering harmonious interactions. The findings reveal that teachers' social competence significantly enhances students' moral, cognitive, and affective development. Through modeling ethical behavior, facilitating cooperative learning activities, and promoting empathetic engagement, teachers create a classroom environment conducive to internalizing values of peace, reconciliation, and communal well-being. Students not only gain an intellectual understanding of biblical teachings but also experience their practical implications in daily interactions with peers and teachers. The study highlights the interplay between teacher reflection, professional development, and institutional support in sustaining socially competent teaching practices. Administrators' encouragement, ongoing training, and provision of supportive policies empower teachers to implement innovative strategies that reinforce ethical and relational principles. This integration of pedagogy and spirituality strengthens the authenticity and credibility of PAK instruction, ensuring that moral formation is embedded in lived experiences rather than abstract knowledge alone. In essence, social competence is a critical dimension of effective Christian Religious Education, enabling teachers to cultivate learners who are morally grounded, relationally skilled, and spiritually aware. The insights from this study offer valuable guidance for educators,

school leaders, and policymakers seeking to enhance the quality of PAK teaching. By fostering social competence in teachers, schools can nurture students who not only understand the biblical concept of shalom but also actively embody peace and well-being in their daily lives, contributing positively to their communities and broader society.

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