



## **Enhancing the Personality Competence of Christian Religious Education Teachers to Foster Student Resilience in Building Indonesia's Golden Generation: A Case Study at SD Negeri 27 Sihusapi**

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### **ABSTRACT**

*This study investigates the role of Christian Religious Education (CRE) teachers' personality competence in fostering student resilience within the rural context of SD Negeri 27 Sihusapi, Simanindo District, Samosir Regency. Framed by Indonesia's vision of the Golden Generation 2045, the research emphasizes the importance of moral integrity, character formation, and spiritual grounding as essential components of national educational goals. Employing a qualitative case study design, data were collected through semi-structured interviews with one CRE teacher, the school principal, and 15 students from grades IV to VI, complemented by classroom observations and document analysis. Thematic analysis revealed four interrelated dimensions of teacher personality competence that contribute to student resilience: integrity and consistency in teaching, role modeling and moral guidance, empathy and supportive relationships, and the integration of Christian values with Batak local wisdom. Findings indicate that integrity, demonstrated through fairness, punctuality, and honesty, encouraged students to cultivate perseverance and reliability. Role modeling, particularly through personal narratives of faith and struggle, provided tangible examples of endurance, inspiring students to confront challenges with hope. Empathy and relational care created a supportive environment that nurtured emotional regulation and positive coping strategies, while the integration of biblical teachings with local proverbs reinforced cultural identity and strengthened communal resilience. The study concludes that personality competence is a vital foundation for effective CRE teaching, shaping students to become academically competent, morally strong, and spiritually grounded. These findings underscore the need for teacher development programs and educational policies that prioritize personality formation alongside pedagogical and professional competence.*

**Keywords:** *Personality Competence, Christian Religious Education, Resilience*

## INTRODUCTION

Education in Indonesia is widely regarded not only as an instrument for intellectual development but also as a foundation for character formation and spiritual growth. In a nation as diverse as Indonesia, where pluralism is deeply embedded in social and cultural life, the role of education becomes even more significant in fostering responsible citizenship, moral integrity, and resilience among younger generations. Within this framework, the government envisions the “Golden Generation 2045” as a cohort capable of excelling academically while demonstrating strong ethical values, creativity, and adaptability to global challenges. Achieving this vision requires a holistic educational approach that integrates cognitive, affective, and spiritual dimensions of student development (Tilaar, 2004). Christian Religious Education (CRE), as one of the formal components of the national curriculum, carries a unique responsibility in realizing this vision. Its mission extends beyond the transmission of theological knowledge to the cultivation of values such as love, truth, patience, humility, forgiveness, and integrity, which form the core of Christian identity. For students in rural areas, CRE plays a crucial role in bridging cultural traditions, spiritual growth, and the challenges posed by limited resources and exposure. In these settings, CRE provides not only cognitive instruction but also moral direction, preparing students to face adversities with resilience and faith-based strength (Nainggolan, 2019). The competence of teachers is central to the success of any educational endeavor. According to the Indonesian National Education Standards (*Permendiknas No. 16/2007*), teacher competence includes pedagogical, professional, social, and personality competence. Among these, personality competence is foundational, since it underpins the teacher’s role as a moral exemplar and trusted authority. Personality competence reflects the authenticity of teachers’ values, attitudes, and behaviors, which significantly influence students’ character formation. For CRE teachers, personality competence draws from biblical values of integrity, humility, and service (Hodges, 2017). These qualities are not only essential for moral guidance but also for fostering student resilience - the capacity to persevere, adapt, and thrive amid challenges. The significance of teacher personality competence resonates with both psychological and theological perspectives. From a psychological standpoint, Bandura’s social learning theory emphasizes that children and adolescents learn not only from direct instruction but also from observing role models in their environment (Bandura, 1977). Teachers who embody virtues in their daily conduct provide living examples that students are likely to internalize and imitate. From a theological perspective, Christian education is grounded in the example of Jesus Christ, the Great Teacher, who embodied divine love and truth in both word and action (Groome, 2011). In this sense, CRE teachers are called not only to teach doctrines but also to witness faith through their lives, becoming “living curricula” for their students (Palmer, 2007).

The intersection between teacher personality and student resilience is particularly important in rural schools such as SD Negeri 27 Sihusapi, Simanindo District, Samosir Regency. Located in a socio-cultural environment shaped by Batak traditions and Christian faith, this school reflects the broader challenges of rural education in Indonesia. Many students face economic constraints, limited access to resources, and exposure to societal pressures. In such contexts, resilience becomes a critical attribute for academic

persistence and holistic development. Teachers with strong personality competence can nurture resilience by offering moral encouragement, modeling perseverance, and providing pastoral care that addresses students' emotional and spiritual needs (Sihombing, 2020). Previous research further highlights the importance of internalized Christian values in shaping teacher effectiveness. A recent study conducted among Christian education teachers in North Sumatra found that the internalization of love significantly contributed to reducing procrastination among teachers, with a correlation value of 0.614 (Ariawan, 2021). The study revealed that 37.7% of the variance in teachers' procrastination could be explained by their internalization of love, suggesting that spiritual practices not only enhance personal discipline but also strengthen professional commitment. This underscores the broader principle that internalized biblical virtues positively influence both teacher performance and student outcomes. When CRE teachers integrate love, integrity, and service into their personality, they become more effective role models for students, enabling them to develop resilience in the face of life's difficulties. The role of CRE teachers in fostering resilience aligns with Indonesia's vision of the Golden Generation. Resilient students are those who can adapt to rapid social and technological change, withstand moral and cultural challenges, and contribute constructively to society. The cultivation of resilience cannot be separated from the presence of credible adult figures - teachers who embody the values they teach. In rural schools like SD Negeri 27 Sihusapi, this dynamic becomes even more pronounced because students' daily interactions with teachers often serve as their primary exposure to moral and spiritual role models. This study therefore seeks to investigate the role of CRE teachers' personality competence in fostering student resilience at SD Negeri 27 Sihusapi. By examining how biblical values embodied by teachers contribute to student character and adaptability, the research aims to provide insights into how education can effectively integrate faith, culture, and resilience to support the development of Indonesia's Golden Generation. The findings are expected not only to benefit local educational practices but also to contribute to global discourses on faith-based education, teacher exemplarity, and resilience-building in diverse contexts.

## METHODS

This study adopted a qualitative case study design to provide an in-depth exploration of the role of Christian Religious Education (CRE) teachers in fostering student resilience at SD Negeri 27 Sihusapi, Simanindo District, Samosir Regency. A case study design was considered appropriate as it allows for a rich, contextualized understanding of complex social and educational dynamics within a specific environment (Creswell & Poth, 2018). By focusing on a single locus, this research captured the nuanced ways in which teacher personality competence influences student formation in a rural Christian context. The participants consisted of one Christian Religious Education teacher, the school principal, and 15 students from grades IV to VI. These students were purposively selected to represent different backgrounds, ensuring a variety of perspectives on the teacher's influence in classroom and school life. The inclusion of the school principal provided additional institutional insights, while the involvement of students offered direct evidence of the perceived impact of teacher role modeling. First step, semi-structured interviews

were conducted with the CRE teacher, the school principal, and student participants. The interview format allowed flexibility, enabling participants to share their experiences openly while ensuring that discussions remained aligned with the research objectives (Kvale & Brinkmann, 2015). Then, classroom observations were carried out during regular instructional sessions. The focus of these observations was on teacher–student interactions, disciplinary practices, and everyday behaviors that might serve as role modeling. Documentary analysis was undertaken by reviewing lesson plans, school records, and related institutional documents. These data sources provided triangulation, strengthening the validity of the study by cross-checking findings from multiple perspectives (Lincoln & Guba, 1985). Data were analyzed thematically following Braun and Clarke’s (2006) six-step approach. Codes were first generated from interview transcripts, observation notes, and documents, and subsequently grouped into themes. Two overarching thematic domains emerged: teacher personality competence, encompassing integrity, role modeling, empathy, discipline, and student resilience, expressed through adaptability, perseverance, emotional regulation, and hope. Anonymity and confidentiality were maintained by assigning pseudonyms to participants, and all data were stored securely.

## **RESULT AND DISCUSSION**

The findings of this study revealed four interrelated dimensions through which the personality competence of Christian Religious Education (CRE) teachers contributes to the development of student resilience in SD Negeri 27 Sihusapi. These dimensions are integrity and consistency in teaching, role modeling and moral guidance, empathy and supportive relationships, and the integration of Christian values with local wisdom. Each dimension underscores the multifaceted ways in which teacher personality competence serves as both a moral compass and a formative force in the lives of students. One of the most prominent findings from this research is the centrality of integrity and consistency in the daily practices of the CRE teacher. Students frequently described the teacher as someone whose actions aligned with her words, particularly in matters of punctuality, fairness, and honesty. This congruence between speech and conduct was not only observed in classroom interactions but also in broader school activities, such as assemblies, disciplinary processes, and informal conversations. Such integrity resonates strongly with the Christian principle that truth must be both spoken and lived, as reflected in biblical exhortations to *“let your yes be yes, and your no be no”* (Matthew 5:37). Students highlighted that the teacher’s fairness in evaluating assignments and examinations encouraged them to value honesty over shortcuts such as cheating. The consistent practice of punctuality by the teacher, arriving early for lessons and beginning each session with prayer, created a rhythm of discipline that students began to emulate. This modeling of integrity influenced students to develop perseverance and reliability in both academic and personal life. As one student explained during an interview, *“When I see that my teacher is always on time and honest, I feel that I should do the same, because if I am lazy or dishonest, it will only harm me.”* This finding aligns with Lickona’s (2019) assertion that moral education is most effective when teachers embody the virtues they seek to instill. Integrity becomes not just an abstract concept but a lived reality for

students, shaping their perception of what it means to live responsibly. In the broader discourse of Indonesian education, integrity and consistency are key components of the *Profil Pelajar Pancasila* (the Pancasila Student Profile), which emphasizes character formation as essential to the Golden Generation 2045 vision. By modeling integrity, CRE teachers contribute not only to individual student growth but also to the cultivation of a moral citizenry capable of sustaining the nation's democratic and pluralistic ideals.

The emphasis on consistency reinforces Bandura's (1997) social learning theory, which posits that individuals learn not merely by hearing instruction but by observing and imitating trusted role models. In this case, the CRE teacher's consistent behavior provided a stable framework through which students could internalize values of perseverance, honesty, and reliability. These traits are essential for resilience, enabling students to withstand academic challenges, family hardships, and broader socio-economic obstacles common in rural contexts such as Samosir. Beyond integrity, the CRE teacher's role as a moral guide and role model emerged as a powerful factor in fostering resilience. Classroom observations revealed that the teacher frequently shared personal stories of struggle and faith, such as overcoming economic hardship during her own schooling or navigating moments of disappointment through prayer and perseverance. These narratives resonated deeply with students, who identified with the themes of struggle, endurance, and hope. Students reported that hearing the teacher's personal experiences gave them courage to confront their own difficulties. For example, one student recalled feeling inspired by the teacher's story of working part-time while studying, which encouraged her not to give up on her own education despite financial struggles at home. Another student remarked that the teacher's consistent reference to prayer as a source of strength motivated him to seek spiritual support when dealing with peer conflicts. These testimonies highlight how role modeling operates not only at the behavioral level but also at the narrative and symbolic level, where stories serve as vehicles of moral formation. This aligns with Estep and Kim's (2010) notion of incarnational pedagogy, wherein teaching becomes effective when the educator's life serves as a testimony to the values being taught. In this context, the CRE teacher functioned not only as an instructor but as a living witness of Christian discipleship. The integration of personal stories with biblical principles amplified the relevance of Christian teachings, making them accessible and practical for students. The significance of role modeling in fostering resilience also finds support in resilience theory. Masten (2014) identifies role models as one of the "ordinary magic" factors that enable children to thrive despite adversity. By providing a tangible example of endurance and faith, the CRE teacher equipped students with both cognitive frameworks and emotional motivation to confront their challenges. Such guidance is particularly critical in the rural context of Samosir, where students often face limited resources, long distances to school, and family economic hardships. Through role modeling, the teacher helped students to reinterpret these challenges not as insurmountable barriers but as opportunities for growth and reliance on God.

Another vital dimension identified in this study is the teacher's demonstration of empathy and the cultivation of supportive relationships with students. Students frequently mentioned that the CRE teacher paid close attention to their struggles, whether academic

or personal. During classroom observations, the teacher was seen taking time after lessons to counsel students who were visibly distressed or struggling with assignments.

Students expressed that such attentiveness made them feel valued and respected. One student shared that when she was grieving the loss of a parent, the teacher provided not only spiritual encouragement but also practical support, checking in regularly and encouraging her to stay engaged in school activities. Another student explained that when he struggled with mathematics, the teacher reassured him that resilience in one subject could be nurtured through patience and prayer, offering to assist him in managing his study schedule. These practices embody Noddings' (2013) ethics of care, which emphasizes the relational dimension of education as foundational to meaningful learning. In this framework, empathy is not merely a supplementary trait but a pedagogical imperative that creates an environment where students feel safe to express themselves and motivated to persevere. The CRE teacher's empathetic stance contributed directly to students' emotional regulation and positive coping strategies, which are key indicators of resilience (Ungar, 2012). This empathetic engagement reflects the theological understanding of teaching as a ministry of care, where educators embody the compassion of Christ in their relationships with students (Groome, 2011). For students at SD Negeri 27 Sihusapi, this relational care not only supported their academic resilience but also nurtured their spiritual identity, reinforcing the belief that they are valued in both human and divine relationships.

Perhaps the most contextually unique finding of this study is the integration of Christian values with Batak local wisdom in classroom practice. The CRE teacher frequently employed *umpasa* (Batak proverbs) alongside biblical teachings to communicate moral lessons in ways that were culturally resonant for students. For example, in teaching about perseverance, the teacher used the *umpasa* "*Sai na mangolu do na martutu, na martahi do na marsiajar,*" which translates to "Those who live must strive, those who are diligent will learn." By pairing this proverb with biblical passages about endurance, students were able to connect their Christian identity with their cultural heritage. Students reported that this integration strengthened their sense of identity and community-based resilience. They felt that Christian teachings were not foreign impositions but harmonized with the values of their own culture. This approach also reinforced students' self-confidence, as they realized that their Batak heritage provided a strong foundation for moral and spiritual growth. This finding reflects what Setyawan (2019) describes as contextual pedagogy, where education is made meaningful by linking global religious values with local cultural wisdom. It also supports theories of culturally responsive teaching, which argue that integrating students' cultural backgrounds into instruction enhances engagement and identity formation (Gay, 2010). In the case of SD Negeri 27 Sihusapi, the blending of Christian values with *umpasa* created a holistic framework that fostered resilience not only at the individual level but also at the communal level, reinforcing interdependence and collective responsibility. From a theological perspective, this integration resonates with the biblical principle of inculturation, where the gospel engages with local culture in transformative dialogue (Bevans, 2002). By incorporating Batak wisdom into CRE instruction, the teacher enacted a pedagogy that was both faithful

to Christian teachings and responsive to local traditions. This approach provided students with a lived model of how faith can be contextualized without losing its universal significance, equipping them with the resilience to navigate both cultural and global challenges.

The results of this study carry significant implications for the national vision of Indonesia's Golden Generation 2045. Resilience is increasingly recognized as a critical attribute for navigating the uncertainties of globalization, technological advancement, and socio-economic inequality. The findings underscore that resilience is not merely a psychological trait but is cultivated through moral exemplarity, relational care, and cultural grounding. By demonstrating integrity, providing moral guidance, showing empathy, and integrating Christian and local values, CRE teachers at rural schools like SD Negeri 27 Sihusapi contribute to the holistic development of students. These practices prepare students not only to excel academically but also to withstand adversity with perseverance, adaptability, and hope. As Tilaar (2004) notes, education in Indonesia must balance intellectual competence with moral and spiritual maturity to produce citizens capable of sustaining the nation's pluralistic and democratic future. It highlights the importance of teacher training programs that emphasize personality competence alongside pedagogical and professional skills. While much of teacher development in Indonesia has focused on instructional methods and content delivery, this research demonstrates that the cultivation of integrity, empathy, and contextual wisdom is equally essential. Such competencies are not peripheral but foundational to the transformative role of teachers in shaping resilient and morally grounded students. The results of this study reveal that the personality competence of CRE teachers significantly fosters resilience among students at SD Negeri 27 Sihusapi through integrity, role modeling, empathy, and the integration of Christian values with local wisdom. These findings contribute to the broader discourse on character education by illustrating how teacher exemplarity functions as a powerful pedagogical tool in contexts where resilience is essential for survival and success. The study affirms that the vision of Indonesia's Golden Generation 2045 cannot be realized without investing in teachers whose lives embody the values they teach, creating a generation of students who are not only academically excellent but also morally resilient and spiritually grounded.

## Conclusion

This study concludes that personality competence constitutes a vital component of the effectiveness of Christian Religious Education (CRE) teachers, particularly in shaping students' resilience in the face of academic and socio-cultural challenges. The findings from SD Negeri 27 Sihusapi demonstrate that integrity, role modeling, empathy, and the integration of Christian values with Batak local wisdom are not peripheral attributes but central pillars of effective teaching practice. Through integrity and consistency, the CRE teacher modeled honesty, fairness, and reliability, providing students with a framework for cultivating perseverance and discipline. Through role modeling and moral guidance, the teacher's personal narratives of struggle and faith offered students concrete examples of endurance, motivating them to persevere in their own academic and

personal journeys. Furthermore, the teacher's empathy and supportive relationships created an environment of care and trust, enabling students to regulate emotions, build confidence, and develop positive coping strategies. Finally, the integration of biblical teachings with *umpasa* (Batak proverbs) affirmed students' cultural identity while deepening their understanding of Christian values, strengthening both individual and communal resilience. The implications of these findings extend beyond the immediate context of SD Negeri 27 Sihusapi. In the broader framework of Indonesia's Golden Generation 2045 vision, resilience is a crucial attribute that will enable future citizens to face global uncertainties while remaining rooted in moral and spiritual integrity. This research suggests that the cultivation of resilience is most effective when teachers embody the values they teach, thereby serving as living testimonies of integrity, compassion, and contextual wisdom. Such insights highlight the need for teacher development programs in Indonesia to place equal emphasis on personality competence alongside pedagogical and professional skills. While technical proficiency in teaching remains important, without the moral foundation of integrity, empathy, and value integration, education risks becoming merely transactional rather than transformational. Future research should expand the scope of inquiry to include comparative analyses between rural and urban contexts, exploring how cultural and socio-economic variations shape the ways in which CRE teachers exercise personality competence. Furthermore, longitudinal studies could provide insight into the long-term impact of teacher exemplarity on student resilience and character formation. Strengthening educational policies and teacher training curricula with a focus on personality development grounded in Christian and cultural values will ensure that CRE continues to play a strategic role in realizing Indonesia's national vision. By fostering students who are not only academically competent but also morally strong and spiritually grounded, CRE teachers can contribute significantly to building Indonesia's Golden Generation.

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