



Social Competence of Christian Religious Education Teachers in Fostering Students' Social Responsibility: A Study of Genesis 38:26 at SDN 1 Dahirang

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ABSTRACT

This study examines the social competence of Christian Religious Education (CRE) teachers in fostering students' social responsibility, drawing theological and pedagogical insights from Genesis 38:26, within the context of SDN 1 Dahirang, Kapuas. Social responsibility is an essential dimension of Christian education, as it reflects the integration of faith, moral awareness, and responsible action toward others. Using a qualitative research approach, this study combines a Systematic Literature Review (SLR) with simple semi-structured interviews involving Christian Religious Education teachers and selected Christian teachers. The SLR analyzes biblical texts, theological works, and scholarly literature on Christian education, teacher competence, and social responsibility, while interviews provide contextual insights into educational practices at the school level. The findings indicate that the social competence of CRE teachers plays a significant role in shaping students' awareness of responsibility, empathy, honesty, and accountability in social relationships. Genesis 38:26, which emphasizes acknowledgment of responsibility and moral accountability, provides a strong biblical foundation for nurturing socially responsible attitudes among students. Teachers who demonstrate openness, fairness, and care in their interactions are more effective in modeling Christian values that encourage students to act responsibly toward peers and the wider community. This study concludes that the integration of biblical values, particularly those emphasizing accountability and ethical reflection, with the social competence of CRE teachers contributes significantly to the development of students' social responsibility. The findings underscore the importance of strengthening teachers' social competence as a strategic component of Christian Religious Education in public schools, enabling students to embody Christian values in their daily social life.

Keywords: Social Competence, Christian Religious Education, Social Responsibility

INTRODUCTION

Education is not merely a process of cognitive development, but also a formative endeavor aimed at shaping moral character and social responsibility among learners. In

the context of elementary education, teachers play a decisive role in cultivating values that guide students to live responsibly within their social environment. This responsibility becomes even more significant in Christian Religious Education (CRE), where the formation of faith is inseparable from ethical behavior and social concern (Wilhoit, 2008). Christian education seeks to integrate faith, character, and action so that students not only understand Christian teachings but also embody them in daily life (Pazmiño, 2012). Social competence is one of the essential competencies required of teachers, particularly those who teach values-based subjects such as Christian Religious Education. Social competence refers to the ability of teachers to communicate effectively, build constructive relationships, demonstrate empathy, and serve as moral exemplars within the school community (Jennings & Greenberg, 2009). In the Indonesian educational context, teachers are expected not only to deliver instructional content but also to model ethical and social behavior that can be emulated by students (Suyanto & Jihad, 2013). For CRE teachers, social competence is closely linked to their calling to reflect Christian virtues such as justice, responsibility, humility, and compassion in their interactions with students.

The cultivation of social responsibility among students is a core objective of Christian education. Social responsibility involves an awareness of one's duties toward others, a willingness to act ethically, and a commitment to contribute positively to society (Berkowitz & Bier, 2005). In elementary schools, social responsibility is developed through daily interactions, guided reflection, and the consistent modeling of responsible behavior by teachers. Research indicates that students are more likely to internalize social values when they observe these values being practiced authentically by significant adults, particularly teachers (Bandura, 1986). Thus, the social competence of CRE teachers becomes a crucial factor in shaping students' social attitudes and behaviors. From a biblical perspective, social responsibility is deeply rooted in the acknowledgment of moral accountability before God and others. Genesis 38:26, in which Judah declares, "She is more righteous than I," reflects a profound moment of ethical awareness and personal responsibility. This confession demonstrates humility, accountability, and the courage to recognize one's moral failure, qualities that are foundational to social responsibility. Biblical scholars emphasize that this passage highlights the importance of moral self-reflection and justice in interpersonal relationships (Wenham, 1994). Within Christian education, such biblical narratives provide a theological framework for teaching responsibility not merely as social conformity but as a response to divine standards of righteousness. Genesis 38:26 offers a powerful pedagogical resource for fostering social responsibility among students. By interpreting this text, CRE teachers can guide students to understand that responsibility involves honesty, fairness, and accountability in relationships. Groome (2011) asserts that Christian education must engage learners in critical reflection on life experiences in light of the Christian story, enabling them to connect biblical values with real-life social situations. Therefore, the teacher's social competence is essential in facilitating this reflective process in a way that is age-appropriate and contextually meaningful.

This study is situated at SDN 1 Dahirang, Kapuas, where there are 15 Christian students and 7 Christian teachers, including Christian Religious Education teachers. Despite being

a minority context, Christian education in this school plays a strategic role in nurturing students' moral and social development. Minority settings often demand higher levels of social sensitivity and responsibility, both from teachers and students, to foster harmonious relationships within a pluralistic environment (Astley, 2000). Consequently, the social competence of CRE teachers becomes even more critical in modeling respectful interaction and responsible conduct. Based on these considerations, this study aims to examine the social competence of Christian Religious Education teachers in fostering students' social responsibility through a biblical reflection on Genesis 38:26. By integrating educational theory, biblical interpretation, and the concrete context of SDN 1 Dahirang, Kapuas, this research seeks to contribute to the discourse on Christian teacher competence and value formation in elementary education. The findings are expected to provide insights into how socially competent CRE teachers can effectively nurture socially responsible students who embody Christian values in their daily lives.

METHODS

A qualitative approach was chosen because the study seeks to understand meanings, values, and lived experiences rather than to measure variables statistically. This approach is particularly appropriate for research that examines teacher competence, moral formation, and the integration of biblical values within educational practice (Creswell, 2014). The research design combined a Systematic Literature Review (SLR) with simple semi-structured interviews. The SLR was conducted to establish a strong theoretical and theological foundation regarding social competence, social responsibility, and Christian Religious Education. The interview component was used to complement the literature findings by providing contextual insights from the actual educational setting at SDN 1 Dahirang, Kapuas. This combination allowed for methodological triangulation, enhancing the credibility and depth of the findings (Flick, 2018). The SLR followed a structured and transparent process to identify, select, and analyze relevant literature. The review focused on peer-reviewed journal articles, academic books, and theological writings related to teacher social competence, character and social responsibility education, and Christian Religious Education. Key databases and academic repositories such as Google Scholar, JSTOR, and institutional digital libraries were utilized. The literature selection process involved several stages, relevant keywords were identified, inclusion criteria were applied to ensure the credibility and relevance of sources. Then the selected literature was critically read and analyzed to identify recurring themes, concepts, and theoretical perspectives. Data from the SLR were analyzed using descriptive-analytical techniques. This process involved categorizing key ideas, comparing viewpoints among scholars, and interpreting the findings in light of the research objectives. Particular attention was given to literature that emphasized the role of teachers as moral exemplars and the integration of faith and social responsibility in educational practice (Pazmiño, 2012; Wilhoit, 2008). Simple semi-structured interviews were conducted to gain contextual understanding of how CRE teachers at SDN 1 Dahirang perceive and enact their social competence in fostering students' social responsibility. The participants consisted of Christian Religious Education teachers and Christian teachers who are directly involved in the educational process. Given the small number of Christian students (15) and Christian teachers (7) at the school, the interview approach was intentionally limited and exploratory in nature.

The interviews focused on several guiding questions, including teachers' understanding of social competence, their experiences in modeling social responsibility, and their use of biblical narratives, particularly Genesis 38:26, in teaching ethical and social values. Interviews were conducted in an informal and dialogical manner to encourage openness and reflective responses. Data from the interviews were transcribed and analyzed thematically. The analysis involved identifying patterns and themes that aligned with the findings from the literature review. By integrating insights from both the SLR and interviews, the study developed a comprehensive understanding of the social competence of CRE teachers and its influence on students' social responsibility. This integrative analysis ensured that the findings were both theoretically grounded and contextually relevant.

RESULTS AND DISCUSSION

The findings of this study are derived from two main data sources: the Systematic Literature Review (SLR) and semi-structured interviews with Christian Religious Education (CRE) teachers and Christian teachers at SDN 1 Dahirang, Kapuas. The integration of these two sources provides a comprehensive understanding of how teachers' social competence contributes to fostering students' social responsibility within a Christian educational context. The results indicate that the social competence of CRE teachers plays a crucial role in shaping students' awareness, attitudes, and behaviors related to social responsibility. Teachers' ability to interact empathetically, communicate effectively, collaborate with colleagues and parents, and model ethical behavior significantly influences how students understand and practice responsibility toward others. These findings align with the theological reflection on Genesis 38:26, which emphasizes moral accountability, self-awareness, and acknowledgment of responsibility as foundational elements of ethical living. The SLR reveals that social competence is widely recognized as a core dimension of teacher professionalism. Scholars consistently describe social competence as the ability to build constructive relationships, demonstrate empathy, communicate respectfully, and act as moral exemplars within educational communities (Hargreaves, 2000; Kunter et al., 2013). In Christian education, social competence is not merely a pedagogical skill but a manifestation of faith in action. Literature in Christian pedagogy emphasizes that teachers are called to embody Christian virtues such as humility, responsibility, justice, and compassion (Wilhoit, 2008). This aligns with the biblical worldview that education is holistic, addressing not only cognitive development but also moral and social formation. Within this framework, CRE teachers are viewed as agents of transformation who integrate biblical values into everyday interactions with students. The reviewed studies also highlight that social competence enables teachers to create inclusive learning environments, particularly in pluralistic and public school settings. In such contexts, CRE teachers must navigate diversity while remaining faithful to Christian ethical principles. This balance requires sensitivity, dialogue, and a strong sense of social responsibility, qualities that are central to social competence.

The interview data reveal that CRE teachers and Christian teachers at SDN 1 Dahirang demonstrate social competence primarily through relational approaches rather than formal instructional strategies. Teachers emphasize personal example, daily interaction,

and informal guidance as key means of fostering social responsibility among students. Participants consistently noted that building trust with students is essential. Teachers described their efforts to listen attentively to students' concerns, respond patiently to behavioral issues, and maintain open communication with parents. These practices reflect a relational understanding of teaching, where social competence is exercised through presence, attentiveness, and genuine care. Teachers also reported collaborative relationships with colleagues, including non-Christian teachers. This collaboration fosters a school culture of mutual respect and shared responsibility for students' moral development. Such findings support existing literature that identifies collaboration and collegiality as important indicators of teacher social competence (Day & Gu, 2010).

One of the most significant findings is the central role of teacher modeling in fostering students' social responsibility. Both the literature and interview data confirm that students learn social responsibility primarily through observation and imitation. CRE teachers at SDN 1 Dahirang consciously model behaviors such as honesty, accountability, respect, and care for others. Teachers reported that they frequently address conflicts among students by guiding them to reflect on their actions and take responsibility for the consequences. Rather than imposing punitive measures, teachers encourage dialogue, reconciliation, and restitution. This approach aligns with social learning theory, which emphasizes the importance of role models in moral development. This practice resonates with Genesis 38:26, where Judah acknowledges his wrongdoing by stating, "She is more righteous than I." This confession represents an act of moral responsibility and self-awareness. Teachers draw implicit parallels between this biblical narrative and students' daily experiences, emphasizing the importance of admitting mistakes and making amends. Genesis 38:26 provides a profound theological lens for understanding social responsibility. Judah's acknowledgment of responsibility marks a turning point in his moral journey. Rather than denying his actions or shifting blame, Judah accepts accountability, demonstrating ethical maturity. The SLR highlights that biblical narratives are powerful tools for moral education because they present complex human situations that invite reflection and ethical discernment (Groome, 2011). In the context of this study, Genesis 38:26 serves as a narrative foundation for teaching responsibility, justice, and humility. Interviewed teachers indicated that while Genesis 38 is not always taught explicitly to younger students, its core values are translated into age-appropriate lessons. Teachers emphasize themes such as honesty, responsibility, and respect for others. This contextualization demonstrates pedagogical sensitivity and reflects social competence in adapting theological content to students' developmental levels.

SDN 1 Dahirang is a public school with a relatively small number of Christian students. This context presents unique challenges and opportunities for CRE teachers. The findings indicate that social competence is particularly crucial in such settings, where teachers must foster Christian values without creating exclusivity or tension. Teachers reported that they emphasize universal values such as responsibility, respect, and cooperation, which resonate across religious boundaries. By framing social responsibility as a shared human value grounded in Christian ethics, teachers contribute to social harmony and inclusivity. The literature supports this approach, noting that Christian education in public schools should promote the common good while remaining faithful to biblical principles

(Astley, 2002). Social competence enables teachers to navigate this balance effectively, fostering students' social responsibility in ways that are contextually appropriate and ethically grounded.

Although this study does not employ quantitative measurement, qualitative observations from teachers suggest positive impacts on students' attitudes and behaviors. Teachers noted improvements in students' willingness to help peers, take responsibility for classroom tasks, and resolve conflicts peacefully. Students are described as becoming more aware of the consequences of their actions and more willing to admit mistakes. These observations align with the literature on character education, which identifies responsibility as a key outcome of effective moral instruction (Lickona, 1991). The findings suggest that social competence functions as a mediating factor between teaching and student outcomes. Teachers who demonstrate strong social competence are better able to foster environments that encourage responsible behavior. This reinforces the view that teacher competence extends beyond instructional skills to include relational and ethical dimensions. The integration of SLR and interview data reveals a strong convergence between theory and practice. Theoretical models of social competence emphasize empathy, communication, collaboration, and moral integrity. These elements are evident in the practices of CRE teachers at SDN 1 Dahirang. The findings also highlight contextual nuances. In a small school with limited Christian representation, social competence is expressed through simplicity, consistency, and personal engagement rather than formal programs. This underscores the importance of contextualizing theoretical frameworks within specific educational settings. The triangulation of data enhances the credibility of the findings and demonstrates that social competence is both a universal concept and a context-sensitive practice.

The results of this study have several implications for Christian Religious Education. Teacher training programs should place greater emphasis on social competence as a core component of professionalism. This includes developing skills in communication, empathy, and ethical leadership. Biblical narratives such as Genesis 38:26 should be intentionally integrated into CRE curricula as resources for teaching social responsibility. Teachers should be equipped to interpret and contextualize these narratives in ways that are pedagogically effective and theologically sound. Schools should foster collaborative cultures that support teachers' social competence. Collegial relationships and shared moral commitments enhance teachers' ability to model social responsibility for students. The findings of this study are consistent with previous research that highlights the transformative role of teachers in moral and social education. Studies by Wilhoit (2008) and Pazmiño (2012) emphasize that Christian educators are called to integrate faith and practice, modeling values that shape students' character. This study contributes to the literature by grounding social competence within a specific biblical narrative and applying it to a public school context in Indonesia. By focusing on Genesis 38:26, the study offers a unique theological perspective on responsibility that enriches existing discussions on teacher competence. The focus on a small Christian community within a public school adds empirical depth to research on minority religious education settings. It demonstrates that social competence is a key resource for fostering social responsibility even in contexts with limited institutional support.

CONCLUSION

This study concludes that the social competence of Christian Religious Education (CRE) teachers plays a vital role in fostering students' social responsibility, particularly within the context of public elementary education. Through the integration of a Systematic Literature Review (SLR) and simple interviews conducted at SDN 1 Dahirang, Kapuas, the findings demonstrate that teachers' relational abilities, ethical sensitivity, and exemplary conduct significantly influence students' moral and social development. The results affirm that social competence is not limited to interpersonal communication skills but encompasses a broader ethical and spiritual dimension. CRE teachers who demonstrate empathy, responsibility, openness, and integrity create learning environments that encourage students to internalize social responsibility as a lived value rather than a theoretical concept. In this regard, teachers function not only as instructors but also as moral agents whose daily actions serve as tangible examples for students. The theological reflection on Genesis 38:26 provides a meaningful biblical foundation for understanding social responsibility. Judah's acknowledgment of his moral failure illustrates the essence of accountability, humility, and ethical awareness. This narrative reinforces the study's conclusion that responsibility begins with the willingness to recognize one's actions and their consequences. When CRE teachers embody this principle in their interactions with students, they effectively translate biblical values into practical moral education. The study highlights the importance of social competence in minority religious contexts. With a limited number of Christian students and teachers at SDN 1 Dahirang, CRE teachers are required to exercise sensitivity, inclusivity, and collaboration within a pluralistic school environment. The findings indicate that socially competent teachers are able to promote Christian values such as responsibility and justice in ways that are inclusive and contribute to social harmony. This demonstrates that Christian education, when grounded in social competence, can positively impact the wider school community. This study underscores that fostering students' social responsibility is a gradual and relational process. Rather than relying on formal instruction alone, CRE teachers at SDN 1 Dahirang emphasize modeling, dialogue, and consistent guidance. This approach aligns with existing scholarship that views character formation as an outcome of sustained relationships and lived examples. As a result, students show increased awareness of their responsibilities toward peers, teachers, and their learning environment. The social competence of CRE teachers is a crucial factor in nurturing students' social responsibility. This competence enables teachers to integrate biblical values, pedagogical practices, and contextual sensitivity into a coherent educational approach. The study contributes to the discourse on Christian education by emphasizing that social responsibility is best cultivated through teachers who authentically live out the values they teach. Future research may expand this inquiry by incorporating longitudinal studies or quantitative measures to further explore the long-term impact of teacher social competence on students' character development.

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