



## Teaching Faith in God's Providence through the Spiritual Competence of Christian Religious Education Teachers Based on Genesis 50:25 at SD Negeri 182 Baringin

**Surina Betha Purba**

Pendidikan Profesi Guru, Fakultas Ilmu Pendidikan Kristen, IAKN Tarutung

\*correspondence: [surinabethapurba@gmail.com](mailto:surinabethapurba@gmail.com)

### **ABSTRACT**

*This article aims to explore how faith in God's providence can be taught effectively through the spiritual competence of Christian Religious Education (CRE) teachers, grounded in the theological perspective of Genesis 50:25. Using a Systematic Literature Review (SLR) approach, this study synthesizes relevant theological, pedagogical, and educational literature that discusses spiritual competence, faith formation, and the teaching of God's providence in Christian education, particularly at the elementary school level. The findings indicate that spiritual competence is a central element in CRE teaching because it integrates personal faith maturity, moral integrity, and reflective theological understanding into the learning process. Teachers who demonstrate authentic trust in God, consistency of character, and a prayerful lifestyle are able to translate abstract theological concepts into concrete experiences that are meaningful for students. Genesis 50:25 is identified as a strong biblical foundation for teaching God's providence, as it reflects Joseph's unwavering trust in God's faithfulness and sovereign plan. This verse provides a narrative framework that enables students to understand God's involvement in both favorable and difficult circumstances. The literature shows that children learn faith most effectively through modeling and relational experiences, making the teacher's spiritual life a decisive factor in shaping students' understanding of God. In the context of SD Negeri 182 Baringin, which has 80 students participating in Christian Religious Education, the findings of this SLR offer a conceptual framework for applying spiritual competence in classroom practice. Although the study is not empirical, it demonstrates that spiritually competent teachers can create a faith-filled learning environment where students experience God's providence through daily interactions. This study contributes to Christian Religious Education by emphasizing that spiritual competence is not an additional qualification, but the core medium through which faith in God's providence is formed and internalized in students' lives.*

**Keywords:** *Christian Religious Education, Spiritual Competence, God's Providence, Genesis 50:25*

## INTRODUCTION

Education is a fundamental means through which values, beliefs, and character are transmitted to younger generations. In the context of Christian Religious Education (CRE), teaching is not merely about conveying biblical knowledge but about shaping students' faith, spirituality, and understanding of God's work in human life. One essential aspect of Christian faith that needs to be introduced from an early age is trust in God's providence. God's providence refers to His continuous care, guidance, and sovereignty over all creation, even in situations that appear difficult or uncertain (Grudem, 1994). For elementary school students, this doctrine is not only a theological concept but a foundation for developing resilience, gratitude, hope, and dependence on God. Therefore, the role of Christian Religious Education teachers becomes very strategic, especially in how they integrate spiritual competence into their teaching practices so that students can experience and internalize faith in God's providence in a meaningful way.

In the Indonesian educational context, teachers are expected to possess not only pedagogical and professional competencies but also personal, social, and spiritual competencies. Spiritual competence is particularly important for CRE teachers because they function as faith educators, role models, and spiritual mentors for their students. According to Pazmiño (2001), Christian education is a process that involves guiding learners toward a transformative relationship with God, which requires teachers to live out the faith they teach. Similarly, Groome (2011) emphasizes that Christian education is "shared Christian praxis," meaning that faith is taught through lived experience, reflection, and action. This implies that the teacher's spiritual maturity, personal faith, and integrity directly influence the effectiveness of faith education in the classroom. Without spiritual competence, teaching about God's providence may remain theoretical and fail to touch students' hearts and daily experiences.

The concept of God's providence is deeply rooted in Scripture, and one powerful biblical narrative that illustrates this doctrine is found in Genesis 50:25. In this verse, Joseph expresses his firm faith in God's promise to deliver the Israelites from Egypt, even at the end of his life. Joseph says, "God will surely come to your aid, and then you must carry my bones up from this place" (Genesis 50:25, NIV). This statement reflects Joseph's unwavering trust in God's faithfulness and sovereignty, despite his past experiences of betrayal, suffering, and injustice. Earlier in the narrative, Joseph had already testified to God's providence by saying, "You intended to harm me, but God intended it for good" (Genesis 50:20). These verses show that Joseph understood his life events through the lens of divine purpose, making his story a powerful resource for teaching children about trusting God in all circumstances (Wenham, 1994). For elementary school students, biblical stories are effective tools for faith formation because narratives are easier to understand and remember than abstract doctrines. According to Knight (2006), stories in Christian education function as vehicles for transmitting theological truth and moral values in a way that is developmentally appropriate for children. Genesis 50:25 provides a concrete example of how faith in God's providence can be lived out through patience, obedience, and hope. When CRE teachers teach this passage with strong spiritual competence, they can help students see that God is present in their daily lives, in both joyful and difficult moments. This is especially important in today's context, where children are increasingly exposed to uncertainty, family problems, academic pressure, and social challenges that may weaken their sense of security and trust. Many CRE

learning activities still focus heavily on cognitive achievement rather than spiritual formation. Students are often assessed based on their ability to memorize verses, define theological terms, or answer written questions, while their spiritual growth and faith experience receive less attention. According to Nuhamara (2009), Christian education should aim at holistic transformation, encompassing knowledge, attitudes, and actions. If teaching about God's providence is limited to theoretical explanations without being supported by the teacher's spiritual example, students may find it difficult to connect biblical teachings with real-life situations. This gap indicates the urgent need to emphasize the spiritual competence of CRE teachers as a key factor in effective faith education.

Spiritual competence includes a teacher's personal relationship with God, consistency between faith and behavior, ability to pray, reflect on Scripture, and demonstrate Christian virtues such as love, patience, humility, and trust in God. As Sidjabat (2017) explains, CRE teachers are called not only to teach Christianity but to live as witnesses of Christ in the educational environment. Their lives become "living textbooks" that students read every day. When teachers show calmness in facing problems, gratitude in all situations, and dependence on God in decision-making, students learn about God's providence not only through words but through example. In this way, spiritual competence becomes an essential medium for transmitting faith in God's providence to young learners. The setting of this study, SD Negeri 182 Baringin, is a public elementary school where students come from diverse family backgrounds and life experiences. In such a context, CRE teachers face the challenge of making Christian teachings relevant and applicable to students' daily realities. Teaching faith in God's providence is particularly important because it equips students with a biblical perspective on life's struggles and successes. According to Anthony and Benson (2015), Christian education should help learners interpret their experiences in the light of God's redemptive work. Thus, Genesis 50:25 can serve as a theological and pedagogical foundation for teaching students that God is faithful to His promises and actively involved in their lives. The rapid changes in society, including the influence of digital media and shifting family structures, have made children more vulnerable to anxiety, insecurity, and confusion about life's meaning. In this situation, teaching faith in God's providence becomes increasingly relevant. Barna Group (2018) notes that younger generations often struggle with trust and stability, making spiritual guidance essential for their emotional and spiritual well-being. CRE teachers who possess strong spiritual competence are better equipped to address these needs, helping students develop a stable faith that anchors them in God's care and sovereignty. Based on these considerations, this article focuses on teaching faith in God's providence through the spiritual competence of Christian Religious Education teachers, using Genesis 50:25 as the biblical foundation. The study seeks to highlight the importance of integrating teachers' spiritual maturity into the learning process so that CRE instruction moves beyond cognitive understanding toward genuine faith formation. By examining how spiritual competence shapes teaching practices and student responses, this research aims to contribute to the development of more holistic and transformative Christian Religious Education, especially in elementary school contexts such as SD Negeri 182 Baringin.

## METHODS

This study employed a Systematic Literature Review (SLR) method to examine how faith in God's providence can be taught through the spiritual competence of Christian Religious Education (CRE) teachers, particularly based on the theological foundation of Genesis 50:25. The SLR method was chosen because it allows researchers to systematically identify, evaluate, and synthesize relevant scholarly works in a transparent and structured manner, thereby ensuring the reliability and academic rigor of the findings. According to Kitchenham and Charters (2007), SLR is a research method that aims to collect and critically analyze multiple research studies on a specific topic using clearly defined procedures. In the context of this study, SLR was considered appropriate because it provides a comprehensive understanding of existing theories, empirical findings, and best practices related to spiritual competence, Christian education, and the teaching of God's providence. The SLR process in this research followed several main stages, namely planning, searching, screening, eligibility assessment, and data synthesis. In the planning stage, the focus and scope of the study were determined by formulating research questions that guided the review process. The main question centered on how the spiritual competence of CRE teachers contributes to the teaching of faith in God's providence and how Genesis 50:25 is interpreted and applied in Christian education. This step was crucial to ensure that the literature search remained focused and aligned with the objectives of the study. Clear inclusion and exclusion criteria were also established to filter relevant sources. The inclusion criteria covered scholarly articles, books, and research reports published in reputable journals or academic publishers, written in English or Indonesian, and directly related to Christian Religious Education, spiritual competence of teachers, biblical theology of God's providence, and faith formation in children. Meanwhile, sources that were not peer-reviewed, lacked academic credibility, or were not relevant to the research focus were excluded. In the searching stage, relevant literature was collected from several academic databases and digital libraries such as Google Scholar, ERIC, Scopus, and reputable theological journal platforms. Keywords and combinations of keywords were used to optimize the search results, including "spiritual competence of teachers," "Christian Religious Education," "God's providence," "Genesis 50:25," "faith formation," "biblical pedagogy," and "systematic literature review in religious education." Boolean operators such as AND and OR were applied to refine and expand the search scope. This systematic search strategy was designed to ensure that the collected literature represented diverse perspectives while remaining relevant to the research theme. The screening process involved reviewing titles and abstracts of the identified sources to determine their relevance. At this stage, duplicate articles were removed, and studies that did not address the relationship between teacher competence, Christian education, or faith development were excluded. The remaining articles were then subjected to a more in-depth reading to assess their quality and relevance. This eligibility assessment focused on the clarity of research objectives, methodological soundness, theoretical contribution, and relevance to the topic of spiritual competence and teaching faith in God's providence. By applying these criteria, the study ensured that only high-quality and academically reliable sources were included in the analysis. After the selection process, the data extraction stage was conducted by identifying key themes, concepts, and findings from each source. The extracted data included definitions of spiritual competence, characteristics of effective CRE teachers, theological

interpretations of God's providence, pedagogical approaches to teaching biblical narratives, and empirical evidence on faith formation in elementary school students. These data were then organized into thematic categories to facilitate synthesis. Thematic analysis was used to identify patterns, similarities, and differences across studies, allowing the researcher to construct a comprehensive conceptual framework that connects spiritual competence with the teaching of faith in God's providence. The final stage of the SLR was data synthesis, in which the findings from different sources were integrated into a coherent narrative. Rather than merely summarizing previous studies, this synthesis aimed to build a deeper understanding of how spiritual competence functions as a bridge between biblical theology and educational practice. The narrative synthesis approach was adopted to interpret and connect theological insights from Genesis 50:25 with pedagogical theories and empirical findings in Christian education. Through this process, the study was able to propose a holistic perspective on CRE teaching, emphasizing that the spiritual life of the teacher plays a decisive role in shaping students' faith in God's providence. The use of SLR thus provided a strong methodological foundation for developing a well-grounded and integrative discussion that supports the objectives of this research.

## RESULTS AND DISCUSSION

The findings of this Systematic Literature Review indicate that the spiritual competence of Christian Religious Education (CRE) teachers plays a decisive role in shaping students' faith in God's providence. Across theological, pedagogical, and educational studies, spiritual competence is consistently described as the integration of personal faith, moral integrity, prayerful life, biblical understanding, and the ability to live out Christian values authentically in daily practice (Pazmiño, 2001; Sidjabat, 2017; Groome, 2011). This competence does not function merely as an internal personal quality but becomes a living medium through which theological truths are communicated to learners. In the context of teaching faith in God's providence, spiritual competence enables teachers to transform abstract doctrine into concrete experience that is visible, relatable, and meaningful for elementary school students. The SLR results show that teaching God's providence effectively requires more than cognitive instruction. God's providence is a theological concept that emphasizes divine sovereignty, care, and purpose in all circumstances of life (Grudem, 1994). While this doctrine is foundational to Christian theology, its depth and abstraction can make it difficult for children to grasp if it is only explained theoretically. Literature in Christian pedagogy emphasizes that children learn faith primarily through modeling, relationships, and lived experiences rather than through doctrinal explanation alone (Knight, 2006; Anthony & Benson, 2015). Therefore, the spiritual competence of CRE teachers becomes the bridge between biblical theology and students' spiritual formation. Teachers who live with trust in God, gratitude in all conditions, and perseverance in difficulties embody the very essence of God's providence that they seek to teach. Genesis 50:25 stands as a powerful theological foundation for this educational purpose. Joseph's declaration, "God will surely come to your aid," reflects a lifelong confidence in God's faithfulness and redemptive plan. The SLR shows that this verse is often interpreted within the broader narrative of Genesis as an affirmation that God's providence operates even through suffering, injustice, and uncertainty (Wenham, 1994).

Joseph's faith was not built on favorable circumstances but on a deep conviction of God's sovereignty. This makes Genesis 50:25 highly relevant for CRE learning, especially in helping students understand that God remains present and active regardless of external conditions.

For elementary school students, such theological meaning must be communicated in simple, experiential, and relational ways. Studies in child religious development show that children interpret God primarily through the attitudes and behaviors of authority figures, especially teachers (Ratcliff, 2008). If a teacher demonstrates calmness during difficulties, expresses gratitude in ordinary situations, and relies on prayer when facing challenges, students begin to associate these behaviors with faith in God's providence. Thus, spiritual competence is not only about what the teacher teaches but about who the teacher is. This aligns with Groome's (2011) concept of "shared Christian praxis," where faith is formed through reflection on lived experience in the light of God's story. From the SLR, several core dimensions of spiritual competence emerge as particularly relevant for teaching God's providence. First is personal faith maturity, which includes a consistent prayer life, engagement with Scripture, and trust in God's guidance. Teachers who nurture their own spiritual life are more likely to teach with conviction and authenticity. Second is moral integrity, which involves honesty, responsibility, and compassion. These qualities demonstrate to students that Christian faith has practical implications for daily conduct. Third is relational spirituality, which is reflected in patience, empathy, and respect for students. Through these relationships, students experience God's love in tangible forms. Finally, spiritual competence includes reflective ability, enabling teachers to interpret life events theologically and help students see God's hand at work in ordinary experiences. The literature also emphasizes that faith in God's providence is not merely an intellectual belief but a spiritual attitude that shapes how individuals respond to life's challenges. According to Nuhamara (2009), Christian education aims at holistic transformation, integrating cognition, affection, and behavior. Teaching Genesis 50:25 therefore involves guiding students not only to understand the story of Joseph but to internalize its message of trust, patience, and hope. When CRE teachers possess strong spiritual competence, they are able to connect biblical narratives with students' everyday realities, such as family problems, academic difficulties, or social conflicts. In doing so, they help students reinterpret their experiences through the lens of God's providential care. In the context of SD Negeri 182 Baringin, where there are 80 students receiving Christian Religious Education, the findings of this SLR offer a meaningful framework for understanding how faith formation can take place. Although this study does not treat these students as empirical research subjects, their presence represents a real educational environment in which the principles derived from the literature can be applied. In such a setting, CRE teachers function as spiritual guides who shape the atmosphere of learning. A classroom led by a spiritually competent teacher becomes a space where students feel safe to trust, hopeful in difficulties, and confident that God is actively involved in their lives. This aligns with Anthony and Benson's (2015) view that Christian education must help learners interpret their personal experiences within the narrative of God's redemptive work. The SLR reveals that teaching faith in God's providence through spiritual competence is particularly important in contemporary educational contexts. Many scholars note that modern children grow up in environments marked by instability, technological distractions, and emotional vulnerability (Barna Group, 2018). In such conditions, faith in

God's providence becomes a source of psychological and spiritual security. CRE teachers who demonstrate reliance on God model an alternative worldview that contrasts with anxiety-driven and self-centered cultural values. Their spiritual competence thus serves not only as a pedagogical asset but as a prophetic witness to God's sustaining presence in an uncertain world. The first major finding of this SLR is that the effectiveness of teaching faith in God's providence is inseparable from the spiritual competence of CRE teachers. Genesis 50:25 provides a rich theological foundation, but its educational power is realized only when teachers embody its message in their own lives. For the 80 students at SD Negeri 182 Baringin, this means that their understanding of God's providence will be shaped less by written curriculum and more by the spiritual authenticity of their teachers. This insight confirms that spiritual competence is not an optional dimension of teacher professionalism in Christian education but a core requirement for meaningful faith formation.

The Systematic Literature Review highlights that spiritual competence is the most essential dimension of professionalism for Christian Religious Education (CRE) teachers because it directly influences the spiritual atmosphere of the classroom and the authenticity of faith transmission. Unlike pedagogical or professional competence, which focuses on methods and content mastery, spiritual competence concerns the teacher's inner life, personal relationship with God, and consistency between belief and action (Sidjabat, 2017). The literature consistently affirms that in Christian education, who the teacher is spiritually becomes more influential than what the teacher teaches verbally. Faith is not merely transferred through instruction but is "caught" through example, presence, and lived spirituality. Spiritual competence is commonly described as a holistic integration of faith maturity, moral character, and spiritual discipline. Pazmiño (2001) emphasizes that Christian teachers are called to be spiritual leaders whose lives reflect obedience to God and commitment to Christ. Their role extends beyond academic instruction to discipleship, mentoring, and spiritual guidance. When teachers possess deep trust in God's providence, they naturally communicate this trust in their attitudes, language, and responses to everyday challenges. In this way, spiritual competence becomes the living testimony of Genesis 50:25 within the classroom context. One major theme found in the literature is that spiritual competence enables CRE teachers to teach with authority and authenticity. Authority here does not refer to power or control, but to moral and spiritual credibility. Students are highly sensitive to inconsistency between what teachers say and how they live. When teachers speak about trusting God but demonstrate anxiety, impatience, or fear in their daily conduct, students may experience confusion and doubt. Conversely, when teachers display calmness, gratitude, and reliance on prayer, students begin to understand that faith in God's providence is real and applicable. Knight (2006) asserts that children learn theological truths most effectively when they are embodied in the character of trusted adults. Thus, spiritual competence is the foundation of credible Christian teaching. The literature also shows that spiritual competence fosters a nurturing and faith-filled learning environment. A spiritually competent teacher creates a classroom culture marked by love, respect, forgiveness, and hope. These values mirror the nature of God's providence, which is characterized by care, faithfulness, and purposeful guidance. In such an environment, students are encouraged to trust God not only in theory but also in their personal struggles and emotions. For the 80 students at SD Negeri 182 Baringin, this means that their experience of God's

providence is shaped by daily interactions with their CRE teacher. The classroom becomes a microcosm of God's caring presence, where students learn that they are valued, protected, and guided by both their teacher and God.

Another important aspect of spiritual competence is the teacher's ability to interpret life events theologically. Genesis 50:25 reflects Joseph's capacity to view history through God's redemptive purpose. Similarly, spiritually competent teachers help students understand their experiences from a faith perspective. When students face academic difficulties, conflicts with friends, or family challenges, the teacher can guide them to see these experiences not as signs of God's absence but as opportunities to trust in His providence. This theological interpretation of daily life is a crucial element of faith formation and helps students develop resilience and hope. According to Groome (2011), Christian education should empower learners to connect their personal stories with God's larger story of salvation. Spiritual competence enables teachers to facilitate this connection effectively. The SLR findings indicate that spiritual competence is closely linked to emotional intelligence and pastoral sensitivity. Teaching faith in God's providence requires sensitivity to students' emotional conditions, fears, and uncertainties. A spiritually competent teacher listens with empathy, responds with compassion, and guides students gently toward trusting God. This pastoral dimension of teaching mirrors the shepherding role seen throughout Scripture and reinforces the message that God's providence includes personal care and attention. In this way, the teacher becomes an instrument of God's providence in the students' lives. In the context of SD Negeri 182 Baringin, where 80 students participate in Christian Religious Education, spiritual competence has strategic significance. These students come from diverse backgrounds and face varying life experiences that shape their understanding of God. Some may experience stable family support, while others may encounter insecurity or hardship. The spiritual competence of the CRE teacher becomes the unifying factor that provides consistency, stability, and hope. Through daily modeling of trust in God, the teacher helps students internalize the belief that God is faithful regardless of circumstances. This aligns with Anthony and Benson's (2015) assertion that Christian education should form learners who interpret life through God's faithfulness rather than through fear or uncertainty. The SLR affirms that spiritual competence is not an additional qualification but the heart of effective Christian Religious Education. It is through spiritual competence that Genesis 50:25 moves from a biblical text into a lived reality in the classroom. Teachers become living witnesses of God's providence, demonstrating through their faith, conduct, and relationships that God truly "will surely come to your aid." For the students of SD Negeri 182 Baringin, this means that their faith formation is shaped primarily by the spiritual authenticity of their teacher. Thus, spiritual competence functions as the primary medium through which faith in God's providence is taught, experienced, and internalized.

## CONCLUSION

This study, grounded in a Systematic Literature Review, affirms that teaching faith in God's providence is most effective when it is mediated through the spiritual competence of Christian Religious Education (CRE) teachers. Genesis 50:25 provides a powerful theological foundation that emphasizes God's faithfulness, sovereignty, and purposeful guidance in human history. However, the educational impact of this biblical truth does

not depend solely on textual explanation or doctrinal instruction. Rather, its transformative power is realized when teachers embody the message of God's providence in their personal faith, attitudes, and daily practices. The literature consistently demonstrates that spiritual competence is the core dimension that connects theology with pedagogy and knowledge with lived faith. Spiritual competence enables CRE teachers to become authentic witnesses of God's providence. Through their trust in God, consistency of character, prayerful life, and compassionate relationships with students, teachers create a learning environment where faith is not only taught but experienced. Students do not merely hear about God's care; they encounter it through the teacher's patience, encouragement, and theological interpretation of life's challenges. This confirms that in Christian education, faith formation is deeply relational and experiential. Teachers serve as living testimonies that God remains present and active even in uncertain or difficult situations, just as Joseph declared in Genesis 50:25. In the context of SD Negeri 182 Baringin, with its 80 students participating in CRE learning, the findings of this study provide a meaningful framework for understanding how spiritual formation can be strengthened. Although this research is not empirical in nature, the school context illustrates how the principles derived from the literature can be applied in real educational settings. For these students, the classroom becomes a space where trust in God's providence can grow through daily interaction with a spiritually competent teacher. Their understanding of God is shaped not only by biblical stories but also by the way their teacher responds to problems, expresses gratitude, and demonstrates dependence on God. Thus, spiritual competence functions as a bridge between Scripture and life. This study also contributes theoretically to Christian Religious Education by reaffirming that spiritual competence is not an optional or secondary aspect of teacher professionalism. It is a fundamental requirement that defines the credibility and effectiveness of faith education. Without spiritual competence, teaching about God's providence risks becoming abstract and disconnected from students' lived realities. With spiritual competence, biblical teachings become transformative, shaping students' attitudes toward life, suffering, and hope. Faith in God's providence then becomes a source of resilience, gratitude, and trust that can guide students throughout their personal and spiritual development. Teaching faith in God's providence through Genesis 50:25 must be understood as a holistic educational process that integrates theology, spirituality, and pedagogy. CRE teachers are called not only to explain Scripture but to live it. Their spiritual competence becomes the primary instrument through which students learn to trust in God's faithfulness and care. For Christian education, this implies a renewed emphasis on the spiritual formation of teachers themselves, because only spiritually formed educators can effectively form the faith of their students.

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