



Pedagogical Competence of Christian Religious Education Teachers in Internalizing the Value of Humility: An Educational Study of Philippians 2 at SMAS Global Prima Medan

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ABSTRACT

This study examines the pedagogical competence of Christian Religious Education (CRE) teachers in internalizing and transmitting the value of humility as grounded in Philippians 2 at SMAS Global Prima Medan. Drawing on the Christological hymn of Philippians 2:5-11, which emphasizes kenosis, servanthood, and self-giving love, the study integrates biblical-theological reflection with quantitative educational research to explore how humility is embodied and modeled in classroom practice. A quantitative descriptive-correlational design was employed, involving all 110 Christian students at the school as respondents through a census sampling technique. Data were collected using a structured Likert-scale questionnaire measuring indicators of pedagogical competence and humility-oriented pedagogical behaviors. Descriptive statistics and Pearson correlation analysis were used to analyze the data. The results indicate that students perceive their CRE teachers as highly competent pedagogically ($M = 4.21$, $SD = 0.47$) and as consistently demonstrating humility-oriented practices ($M = 4.18$, $SD = 0.50$). A strong and statistically significant positive correlation was found between pedagogical competence and humility-oriented behaviors ($r = .62$, $p < .001$), suggesting that effective instructional practices are closely associated with the visible embodiment of Christlike humility. The findings affirm that humility, as modeled by Christ in Philippians 2, functions not merely as a theological concept but as an observable and measurable dimension of pedagogical practice. This study contributes to Christian education scholarship by providing empirical support for a holistic model of pedagogy that integrates instructional competence with spiritual-moral exemplarity. The results have important implications for teacher professional development, emphasizing the need to integrate spiritual formation and character development alongside pedagogical skill training in Christian Religious Education.

Keywords: *Pedagogical Competence, Christian Religious Education, Humility*

INTRODUCTION

The rapid development of contemporary education has placed increasing emphasis not only on teachers' cognitive and pedagogical skills but also on their moral, spiritual, and

personal character. In Christian Religious Education (CRE), pedagogical competence is inseparable from spiritual formation, since teachers are not merely transmitters of knowledge but also living models of Christian virtues. One of the central virtues emphasized in the New Testament is humility, which is profoundly articulated in Philippians 2, particularly in the Christological hymn describing Christ's self-emptying (*kenosis*) and servanthood (Philippians 2:5-11). This biblical foundation provides a strong theological and pedagogical basis for understanding humility as a core value that must be internalized and embodied by Christian educators (Fee, 1995; O'Brien, 1991). In educational theory, teacher competence is commonly understood as a multidimensional construct that includes pedagogical, professional, social, and personal dimensions. In the Indonesian context, teacher personal competence (*kompetensi kepribadian*) is formally recognized as a crucial domain that reflects integrity, maturity, wisdom, and exemplary character (Mulyasa, 2013). For teachers of Christian Religious Education, this personal competence is theologically grounded in Christlike character, especially humility, self-giving love, and servant leadership. Palmer (1998) emphasizes that good teaching flows from the identity and integrity of the teacher, suggesting that who the teacher is matters as much as what the teacher teaches. This perspective aligns closely with Christian educational theology, which views teaching as a vocation shaped by spiritual formation and moral witness (Groome, 2011). Philippians 2 presents humility not merely as a personal attitude but as a transformative pattern of life modeled by Christ Himself. The apostle Paul exhorts believers to adopt "the same mindset as Christ Jesus," who, though in the form of God, emptied Himself by taking the form of a servant and humbling Himself to the point of death on a cross (Philippians 2:6-8). This passage has been widely interpreted in theological scholarship as the foundation of Christian humility through *kenosis*, understood as voluntary self-limitation and self-giving for the sake of others (Fee, 1995; O'Brien, 1991). Contemporary theological discussions affirm that this humility does not imply a loss of divinity but rather a radical expression of obedient servanthood and relational self-giving (cf. Wright, 2013). Such an understanding provides a rich framework for Christian educators to interpret humility not as weakness but as spiritual strength and moral authority expressed through service. Exemplary teaching is widely recognized as a powerful factor in value internalization. Bandura's social learning theory underscores that learners acquire attitudes and values not only through instruction but also through observation and modeling (Bandura, 1986). In Christian education, this principle is further intensified, as students are expected to observe and internalize Christian virtues through the lived example of their teachers. Knight (2006) argues that Christian education is inherently transformational, aiming not only at intellectual development but also at spiritual and moral formation. Therefore, pedagogical competence in CRE must be understood as including the capacity to model Christlike humility in daily teaching practices, interpersonal relationships, and school culture.

In the context of SMAS Global Prima Medan, where there are 110 Christian students and 10 Christian teachers (including CRE teachers), the internalization of humility as a core Christian value becomes particularly significant. The school environment serves as a formative space where students encounter not only curriculum content but also the lived faith of their teachers. Wolterstorff (2004) emphasizes that Christian education should cultivate practices and dispositions that reflect the reign of God, including justice,

compassion, and humility. Consequently, the way CRE teachers embody humility in their pedagogical interactions can significantly shape students' understanding of Christian character and spiritual identity. Many studies tend to focus on general teacher competence or moral education without explicitly integrating biblical-theological foundations. This gap highlights the need for research that explicitly connects Philippians 2 with pedagogical practice, exploring how Christ's model of humility is translated into concrete educational strategies and teacher behaviors. This study aims to examine the pedagogical competence of Christian Religious Education teachers in internalizing and transmitting the value of humility as grounded in Philippians 2 at SMAS Global Prima Medan. By integrating biblical theology with educational theory, this study seeks to contribute to a more holistic understanding of Christian pedagogy that emphasizes not only instructional effectiveness but also spiritual and moral exemplarity. In doing so, it affirms that humility, as modeled by Christ, is not merely a theological concept but a lived pedagogical reality that shapes both teachers and students in the process of Christian formation.

METHODS

A quantitative research design with a descriptive-correlational approach was used to examine the pedagogical competence of Christian Religious Education (CRE) teachers in internalizing the value of humility as grounded in Philippians 2. A quantitative approach was selected in order to obtain measurable data regarding students' perceptions and experiences of teachers' pedagogical practices related to humility, as well as to analyze patterns and tendencies across a relatively large group of respondents. The study was conducted at SMAS Global Prima Medan, a private senior high school with a significant Christian student population. At the time of the study, the school had 110 Christian students and 10 Christian teachers, including CRE teachers who were directly involved in religious instruction and character formation. The population of the study consisted of all Christian students at the school, and a census sampling technique was applied, in which all 110 Christian students were invited to participate as respondents. This approach was chosen to maximize representativeness and to reduce sampling error within the bounded population of interest. Data were collected using a structured questionnaire developed by the researchers based on established indicators of pedagogical competence and Christian humility. The pedagogical competence indicators were adapted from commonly used frameworks in teacher competency research, including instructional planning, classroom management, learning facilitation, and teacher-student interaction (Mulyasa, 2013; Hattie, 2009). The humility indicators were conceptually derived from Philippians 2, particularly the themes of servanthood, self-giving, respect for others, and willingness to place others' interests above one's own (Fee, 1995; O'Brien, 1991). These indicators were operationalized into Likert-scale items ranging from 1 (strongly disagree) to 5 (strongly agree), allowing students to rate the extent to which their CRE teachers demonstrated humility-oriented pedagogical behaviors in classroom practice. Prior to full-scale administration, the questionnaire was reviewed by two experts in Christian education and educational measurement to establish content validity. A pilot test was conducted with a small group of students outside the main sample to assess clarity, reliability, and item consistency. Based on the pilot results, minor revisions were made to

improve wording and to ensure that items accurately reflected both pedagogical competence and humility-related behaviors. Internal consistency reliability was evaluated using Cronbach's alpha, with coefficients meeting commonly accepted thresholds for educational research, indicating that the instrument was suitable for quantitative analysis. Data collection was conducted during regular school hours with the cooperation of school administrators and CRE teachers. Students were informed about the purpose of the study and assured of the confidentiality and anonymity of their responses. Participation was voluntary, and informed consent procedures were followed in accordance with ethical research standards. Completed questionnaires were coded and entered into a statistical software package for analysis. Data analysis included descriptive statistics to summarize students' perceptions of teachers' pedagogical competence and humility-related practices, including mean scores, standard deviations, and frequency distributions. In addition, correlational analysis was conducted to examine the relationship between perceived pedagogical competence and the internalization of humility values. This analytical strategy enabled the researchers to identify patterns and tendencies in how pedagogical competence is associated with students' perceptions of humility-oriented teaching practices. The quantitative findings were interpreted in light of Philippians 2 and relevant educational theory to provide a biblically informed and pedagogically grounded understanding of the role of teacher competence in the internalization of Christian humility.

RESULTS AND DISCUSSION

The quantitative analysis of data collected from 110 Christian students at SMAS Global Prima Medan reveals a generally high level of perceived pedagogical competence among Christian Religious Education (CRE) teachers, particularly in relation to the internalization of humility values grounded in Philippians 2. Descriptive statistics indicate that the overall mean score for pedagogical competence was high ($M = 4.21$, $SD = 0.47$), suggesting that students consistently perceived their teachers as effective in instructional planning, classroom management, and learning facilitation. This finding is consistent with Hattie's (2009) meta-analytic evidence that effective pedagogical practices are strongly associated with positive student perceptions and learning engagement. In the present study, high mean scores on competence indicators also function as an important foundation for the credibility of teachers as moral and spiritual role models in Christian education contexts. More specifically, indicators related to teacher-student interaction demonstrated the highest mean scores among all pedagogical domains ($M = 4.34$, $SD = 0.45$). Items measuring respectful communication, patience in addressing student questions, and willingness to provide individual academic support received particularly strong student agreement, with over 82% of respondents selecting "agree" or "strongly agree" on these items. These results suggest that students perceive their CRE teachers as relationally attentive and supportive, which are pedagogical behaviors closely aligned with humility-oriented practices. From a theological perspective, these behaviors may be interpreted as practical expressions of kenotic humility, reflecting a willingness to prioritize students' needs over personal convenience or authority-centered teaching styles. This supports Bandura's (1986) social learning theory, which emphasizes that values are more effectively internalized through observed behavior than through verbal instruction alone.

With regard to humility-specific indicators derived from Philippians 2, the descriptive analysis also revealed high levels of perceived humility in teachers' classroom practices. The overall mean score for humility-oriented pedagogical behaviors was $M = 4.18$ ($SD = 0.50$), indicating that students generally agreed that their teachers demonstrated servanthood, respect for others, willingness to listen, and concern for students' well-being. Approximately 79% of respondents indicated agreement or strong agreement with statements reflecting servant leadership and relational sensitivity, such as teachers' willingness to listen to students' perspectives and their tendency to treat students with dignity and fairness. These findings resonate with Paul's exhortation in Philippians 2:3–4 to value others above oneself and to attend to the interests of others, suggesting that this biblical ethic is being translated into observable pedagogical practice within the school context. At the same time, moderate variability was observed across several humility-related items, as reflected in standard deviation values ranging from 0.48 to 0.62. In particular, items related to maintaining humility in challenging classroom situations, such as responding to disruptive behavior or addressing repeated academic underperformance, showed slightly lower mean scores ($M = 3.96$, $SD = 0.58$) compared to more relational indicators such as kindness and respect ($M = 4.29$, $SD = 0.44$). This pattern suggests that while teachers are generally perceived as humble and servant-oriented, sustaining a kenotic posture under conditions of stress and classroom conflict may be more demanding. From a Philippians 2 perspective, this finding highlights the practical difficulty of consistently embodying Christlike humility, which involves voluntary self-emptying even in contexts that challenge one's authority or emotional resilience.

The correlational analysis provides further empirical support for the theoretical integration of pedagogical competence and humility. Pearson's correlation analysis revealed a positive and statistically significant relationship between perceived pedagogical competence and humility-oriented pedagogical behaviors ($r = .62$, $p < .001$). This indicates a strong positive association, suggesting that students who perceived their teachers as highly competent pedagogically also tended to perceive them as more consistently embodying humility-related values. This finding supports the assumption that pedagogical competence and spiritual-moral character are not independent constructs in Christian education but are mutually reinforcing. In practical terms, effective teaching practices appear to enhance the credibility and visibility of humility as a modeled virtue, thereby strengthening its internalization among students. Further analysis of sub-dimensions revealed that teacher-student interaction showed the strongest correlation with humility indicators ($r = .68$, $p < .001$), followed by learning facilitation ($r = .59$, $p < .001$) and classroom management ($r = .51$, $p < .01$). These results suggest that relational and facilitative aspects of pedagogy are particularly important contexts for the embodiment of humility. This pattern is consistent with Palmer's (1998) emphasis on the relational and identity-based dimensions of teaching, in which who the teacher is in relationship with students significantly shapes how values are communicated and internalized. In Christian education, this relational dimension becomes a primary arena for modeling Christlike humility, as students interpret everyday interactions as concrete expressions of theological commitments. These statistical findings reinforce the interpretation of Philippians 2 as a foundational text for Christian pedagogy. The Christological hymn portrays humility as purposeful, relational, and oriented toward the

good of others. The strong correlation between pedagogical competence and humility suggests that when teachers exercise instructional authority with clarity, fairness, and relational sensitivity, students are more likely to perceive this authority as servant leadership rather than domination. This challenges secular dichotomies that separate authority from humility and supports a distinctly Christian understanding of authority as exercised through service.

In the specific context of SMAS Global Prima Medan, where 110 Christian students and 10 Christian teachers form a relatively close-knit educational community, these findings also highlight the formative role of school culture. The high mean scores and strong correlations suggest that humility is not only an individual teacher attribute but is also supported by institutional norms that value relational care and spiritual exemplarity. This supports Wolterstorff's (2004) argument that Christian education should cultivate practices and dispositions that reflect the values of God's reign, including humility, justice, and compassion. The quantitative data thus provide empirical support for the claim that humility can function as a lived pedagogical reality within a structured school environment. The statistical results demonstrate that students at SMAS Global Prima Medan perceive their CRE teachers as both pedagogically competent ($M = 4.21$, $SD = 0.47$) and consistently embodying humility-oriented values ($M = 4.18$, $SD = 0.50$). The strong and significant correlation between these two constructs ($r = .62$, $p < .001$) provides robust empirical support for the theoretical assumption that effective Christian pedagogy is inherently holistic, integrating instructional competence with Christlike character. These findings affirm that humility, as modeled by Christ in Philippians 2, is not merely a theological abstraction but a measurable and observable dimension of pedagogical practice that shapes students' educational and spiritual experience.

The descriptive statistics indicate that students perceive a generally high level of pedagogical competence among their CRE teachers, particularly in areas related to teacher-student interaction, learning facilitation, and classroom climate. The mean scores across most pedagogical competence indicators fall within the upper range of the Likert scale, suggesting that students consistently experience their teachers as organized, supportive, and attentive to students' learning needs. This finding aligns with previous research emphasizing that effective pedagogical practices contribute significantly to students' engagement and perception of teacher credibility (Hattie, 2009). In the specific context of Christian education, such credibility is not merely instructional but also moral and spiritual, as students interpret teacher behavior as a reflection of Christian values in action. The results show that indicators related to respectful communication, patience in responding to student difficulties, and willingness to provide individual guidance received particularly high mean scores. These aspects are closely associated with humility-oriented pedagogical behaviors, such as prioritizing students' needs, demonstrating empathy, and placing students' learning interests above personal convenience. From a Philippians 2 perspective, these behaviors can be interpreted as practical expressions of kenotic humility, where teachers symbolically "empty themselves" of ego, authority-centered dominance, or self-interest in order to serve students more fully. The students' positive evaluations in these areas suggest that humility is not merely taught as a doctrinal concept but is perceived as being embodied in daily classroom practices. This supports

Bandura's (1986) social learning theory, which posits that values and attitudes are more effectively internalized through observed behavior than through verbal instruction alone.

The descriptive data related specifically to humility indicators derived from Philippians 2, such as servanthood, respect for others, willingness to listen, and prioritizing students' well-being, also reveal generally high levels of agreement among respondents. Students reported that their CRE teachers frequently demonstrate a servant-oriented attitude, treat students with dignity, and avoid authoritarian or self-centered teaching styles. These findings are significant in light of Paul's exhortation in Philippians 2:3–4 to act "in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others." The students' perceptions suggest that this Pauline ethic is being translated into pedagogical reality within the school context. Rather than functioning primarily as authority figures who assert power and control, CRE teachers are perceived as relational educators who seek to create a supportive and respectful learning environment. This reflects theological interpretations of kenosis as relational self-giving rather than self-negation, emphasizing service as a form of spiritual strength (Fee, 1995; O'Brien, 1991). At the same time, the data also reveal some variability in student responses, as indicated by moderate standard deviations on certain items. This suggests that while the overall pattern is positive, students' experiences of humility-oriented pedagogy are not entirely uniform. Some students may encounter teachers who consistently embody servant leadership and humility, while others may perceive more traditional or authority-centered approaches in certain classroom situations. This variability highlights the complexity of translating theological ideals into consistent pedagogical practice. From a pedagogical standpoint, it suggests that humility as a professional and spiritual disposition may be influenced by individual teacher personality, spiritual maturity, workload, and institutional culture. This finding resonates with Palmer's (1998) argument that teaching flows from the identity and integrity of the teacher, implying that variations in teachers' inner spiritual formation may be reflected in observable classroom behaviors. The correlational analysis further strengthens the interpretation of these findings by demonstrating a positive and statistically meaningful relationship between perceived pedagogical competence and the internalization of humility-related values. Students who rated their teachers highly in general pedagogical competence also tended to rate them highly in humility-oriented behaviors. This pattern suggests that pedagogical competence and humility are not separate or competing domains but are mutually reinforcing. In other words, effective teaching practices appear to create a relational and instructional context in which humility can be more visibly and credibly expressed. This supports the theoretical assumption underlying this study that pedagogical competence in Christian education must be understood holistically, integrating technical teaching skills with moral and spiritual character. The results thus challenge any tendency to treat humility merely as a private spiritual virtue disconnected from professional teaching practice.

From a theological-educational perspective, this finding is particularly significant. Philippians 2 presents humility not as an optional personal trait but as a Christological pattern of life that believers are called to imitate. When CRE teachers demonstrate strong pedagogical competence, such as clear instructional planning, fair assessment, and

responsive classroom management, students are more likely to interpret their teachers' humility as authentic rather than merely symbolic. This authenticity is crucial for moral and spiritual formation, as students are sensitive to inconsistencies between what teachers teach and how they behave. The positive correlation found in this study suggests that competence enhances credibility, and credibility, in turn, strengthens the impact of humility as a modeled value. This finding aligns with Knight's (2006) emphasis on the transformational nature of Christian education, where cognitive, moral, and spiritual dimensions are interwoven in the teaching-learning process. The results also highlight the role of the school environment as a formative space for the embodiment of Christian virtues. In SMAS Global Prima Medan, where Christian students form a defined community within a broader educational setting, CRE teachers function as key spiritual and moral role models. The generally positive student perceptions suggest that the school culture supports relational and servant-oriented pedagogical practices. This supports Wolterstorff's (2004) argument that Christian education should cultivate practices and dispositions that reflect the values of God's reign, including humility, justice, and compassion. In this sense, humility is not only an individual teacher attribute but also a communal value that is reinforced through institutional norms, expectations, and shared spiritual identity. The variability in responses also points to areas for further development. Some items related to consistency in demonstrating humility under challenging classroom conditions, such as managing disruptive behavior or responding to academic underperformance, show slightly lower mean scores compared to more relational indicators like respect and kindness. This suggests that while teachers may generally demonstrate humility in supportive interactions, maintaining a servant-hearted posture in moments of conflict or stress may be more challenging. From a Philippians 2 perspective, this is understandable, as kenotic humility involves voluntary self-emptying even in situations that threaten one's authority, comfort, or emotional well-being. The findings therefore underscore the need for ongoing spiritual formation and professional development that explicitly addresses the integration of humility into classroom management and disciplinary practices, not only into positive relational moments. The findings suggest that students are keen observers of the subtle dimensions of teacher behavior. Humility is not assessed by students only in overt religious language or explicit teaching about Christ's example, but also in everyday pedagogical actions such as listening, fairness, patience, and openness to student input. This reinforces Bandura's (1986) emphasis on observational learning and suggests that CRE teachers' implicit curriculum, their attitudes, tone, and relational style, may have as much or more formative impact than the explicit curriculum. The study therefore supports the view that humility is taught as much through presence and practice as through biblical exposition.

The integration of quantitative findings with Philippians 2 also provides a richer theological interpretation of pedagogical competence. The Christological hymn in Philippians 2:5-11 portrays Christ's humility as both voluntary and purposeful, oriented toward the salvation and well-being of others. When applied to education, this suggests that humility in teaching is not passivity or lack of authority but a purposeful orientation toward students' growth, dignity, and holistic formation. The students' generally positive perceptions in this study indicate that many CRE teachers are perceived as exercising authority in a servant-like manner, combining instructional leadership with relational

care. This challenges common secular dichotomies between authority and humility, showing that within a Christian pedagogical framework, authority can be exercised through service rather than domination. At a broader level, the results contribute to the ongoing discourse on teacher competence in the Indonesian context, particularly regarding the domain of personal and spiritual character. While national teacher standards emphasize personal competence, this study adds a specifically biblical-theological dimension by grounding personal competence in the Christological model of humility. The findings suggest that students recognize and value this integration, perceiving humility not as a weakness but as a defining feature of credible and effective Christian teaching. This has important implications for teacher education and professional development in Christian schools, indicating that programs should intentionally integrate theological reflection on humility with practical pedagogical training. The results of this study demonstrate that students at SMAS Global Prima Medan generally perceive their CRE teachers as pedagogically competent and as embodying humility-oriented values consistent with Philippians 2. The positive correlation between pedagogical competence and humility-related behaviors supports the theoretical assumption that effective Christian teaching is inherently holistic, integrating instructional skill with Christlike character. At the same time, the observed variability highlights the need for continued attention to the consistent embodiment of humility, particularly in challenging classroom situations. These findings affirm that humility, as modeled by Christ, is not merely a theological ideal but a lived pedagogical reality that shapes students' perceptions, experiences, and spiritual formation. Through competent and humble teaching, CRE teachers participate in the ongoing formation of students who not only understand Christian doctrine but also witness and internalize Christian character in daily educational practice.

CONCLUSION

This study set out to examine the pedagogical competence of Christian Religious Education (CRE) teachers in internalizing and transmitting the value of humility as grounded in Philippians 2 at SMAS Global Prima Medan. By integrating biblical-theological reflection with quantitative educational research, the study sought to contribute to a more holistic understanding of Christian pedagogy that recognizes the inseparability of instructional effectiveness and spiritual-moral exemplarity. The findings provide strong empirical and theological support for the central assumption that humility, as modeled by Christ in the kenotic hymn of Philippians 2, is not merely a doctrinal concept but a lived pedagogical reality that can be meaningfully observed, measured, and experienced within the classroom context. The descriptive results indicate that students perceive their CRE teachers as highly competent pedagogically, with high mean scores across key domains such as instructional planning, classroom management, learning facilitation, and teacher-student interaction. These findings affirm that pedagogical competence functions as an essential foundation for credibility in Christian education. In contexts where teachers are perceived as organized, fair, and effective in facilitating learning, students are more likely to view them as trustworthy models of Christian character. This supports broader educational research emphasizing that effective pedagogy enhances not only academic outcomes but also students' receptivity to teachers' moral and relational influence.

Equally significant, the study demonstrates that humility-oriented pedagogical behaviors are also perceived at a high level. Students reported that their teachers consistently demonstrate servanthood, respect, attentiveness, and concern for others, core dimensions of humility as articulated in Philippians 2:3-8. These findings suggest that the Christological model of self-giving and servant leadership is being translated into concrete classroom practices. From a theological perspective, this affirms that kenotic humility can function as a guiding framework for Christian educators, shaping not only personal spirituality but also daily pedagogical decisions and interpersonal interactions. The strong and statistically significant correlation between pedagogical competence and humility-oriented practices provides one of the most important contributions of this study. The results indicate that these two constructs are not independent but are deeply interconnected in the lived reality of Christian education. Students who perceive higher levels of pedagogical competence also tend to perceive higher levels of humility in their teachers. This empirical relationship supports a distinctly Christian educational vision in which authority and humility are not in tension but are mutually reinforcing. Effective teaching, when exercised in a Christlike manner, becomes a form of servant leadership that enhances rather than diminishes the moral and spiritual authority of the teacher. The findings also carry important implications for teacher development and Christian educational leadership. First, they suggest that professional development programs for CRE teachers should not focus exclusively on technical or instructional skills but should intentionally integrate spiritual formation and character development, particularly in relation to humility and servant leadership. Second, the results highlight the importance of cultivating a school culture that supports and reinforces humility as a shared value, not merely as an individual teacher trait. In this way, humility becomes embedded in institutional practices, relational norms, and pedagogical expectations, thereby strengthening its formative impact on students. The use of student self-report data may be subject to perceptual bias, and the findings are limited to a single institutional context. Future research could employ mixed-methods designs, incorporating classroom observations, teacher interviews, and longitudinal data to provide a more comprehensive understanding of how humility is modeled and internalized over time. Comparative studies across different Christian schools and educational levels would also help to strengthen the generalizability of the findings. This study affirms that pedagogical competence and Christlike humility are integrally connected dimensions of effective Christian education. Grounded in Philippians 2, humility emerges not as a sign of weakness but as a form of spiritual strength that enhances pedagogical authority, relational trust, and moral credibility. By embodying humility in their teaching practices, CRE teachers at SMAS Global Prima Medan participate in a form of pedagogy that is both academically sound and theologically faithful, contributing to the holistic formation of students as learners and as persons shaped by the character of Christ.

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