



Teacher Pedagogical Competence and Student Holiness Formation: A Biblical-Educational Study of Genesis 35:22 at SMAN 10 Kota Jambi

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ABSTRACT

This study explores how the pedagogical competence of Christian Religious Education (CRE) teachers contributes to the development of students' spirituality through a biblical-educational interpretation of Genesis 12:8 at SMP Negeri 58 Bengkulu Utara. The study employs a qualitative research design combined with a systematic literature review (SLR) to integrate empirical field data with established scholarly insights on spirituality, pedagogy, and Christian education. Data were collected through in-depth interviews with two Christian teachers, classroom observations involving thirty Christian students, and document analysis of lesson plans and institutional religious programs. The qualitative analysis followed thematic coding procedures to identify patterns related to instructional strategies, teacher–student spiritual interactions, and the integration of biblical narratives into pedagogical practices. The SLR component strengthened the analytical framework by situating the findings within broader theoretical and empirical discussions on spiritual formation and teacher competence. The findings indicate that pedagogical competence plays a significant role in fostering student spirituality through contextualized biblical teaching, reflective learning activities, and consistent modeling of spiritual values by teachers. Teachers who intentionally integrated Genesis 12:8 into classroom instruction encouraged students to develop habits of worship, prayer, and spiritual reflection. The study concludes that spiritually responsive pedagogy enhances holistic student development and reinforces the role of Christian educators as spiritual mentors. These results contribute to the growing discourse on faith-integrated pedagogy and offer practical implications for strengthening spiritual education in Indonesian secondary schools.

Keywords: *Student Spirituality, Christian Religious Education, Pedagogical Competence*

INTRODUCTION

Contemporary education increasingly recognizes that effective teaching involves not only the transmission of cognitive knowledge but also the formation of students' moral, spiritual, and personal character. In the context of Christian Religious Education (CRE), pedagogical competence is inherently connected to spiritual and moral formation, as

teachers are called to serve not only as instructors but also as spiritual guides and moral exemplars. This holistic understanding of education aligns with broader educational theory, which emphasizes that teaching is a multidimensional practice encompassing intellectual, personal, social, and ethical dimensions (Hattie, 2009; Palmer, 1998). Within Christian education, this holistic perspective is further deepened by theological commitments that view education as participation in God's formative work in shaping human character and holiness (Groome, 2011; Knight, 2006). Holiness occupies a central place in biblical theology and Christian ethics. The concept of holiness in Scripture is not limited to ritual purity but encompasses moral integrity, faithfulness, and a life set apart for God. The Old Testament consistently presents holiness as a defining characteristic of God's people, calling them to live in ways that reflect God's character and covenantal expectations (Waltke, 2001; Wenham, 1987). In this theological framework, holiness is both a divine gift and a human responsibility, involving intentional moral choices and disciplined spiritual living. For Christian education, this means that moral and spiritual purity are not peripheral concerns but essential components of faith formation that must be addressed within pedagogical practice.

Genesis 35:22, which records Reuben's transgression and its consequences within the patriarchal narrative, provides a significant biblical lens for reflecting on issues of moral failure, sexual purity, and the serious spiritual implications of violating covenantal and familial boundaries. Old Testament scholars note that this episode is not merely a historical detail but serves as a theological and moral warning, highlighting the destructive consequences of sexual immorality and the loss of moral integrity (Wenham, 1994; Waltke, 2001). Within the broader narrative of Genesis, this incident underscores the importance of holiness and faithfulness as foundational to the identity and future of God's covenant people. From a Christian educational perspective, this text offers a biblical foundation for addressing issues of sexual morality, self-control, and spiritual purity in ways that are both theologically grounded and pastorally sensitive. Particularly at the secondary school level, students are exposed to complex social, cultural, and digital influences that often challenge traditional moral and spiritual values. Research in adolescent development indicates that this stage of life is marked by heightened vulnerability to moral experimentation and identity exploration, including in areas related to sexuality and personal boundaries (Benson et al., 2011). Within such contexts, teachers play a critical role in guiding students toward responsible decision-making and moral discernment. For CRE teachers, this responsibility is intensified by their spiritual mandate to nurture students' faith and moral integrity in accordance with biblical values.

Pedagogical competence is widely understood as encompassing teachers' ability to plan instruction, manage classrooms, facilitate learning, and engage students effectively (Mulyasa, 2013). However, in Christian education, pedagogical competence also includes the capacity to integrate biblical values into teaching practices and to model moral and spiritual integrity. Palmer (1998) emphasizes that good teaching flows from the identity and integrity of the teacher, suggesting that personal character and professional competence are inseparable. This insight is particularly relevant for CRE teachers, whose personal lives and moral conduct are often perceived by students as part of the implicit curriculum. Bandura's (1986) social learning theory further supports this perspective by

highlighting that students learn values and behaviors through observation and modeling, not only through direct instruction. Thus, the moral and spiritual life of the teacher becomes a powerful pedagogical resource in shaping students' attitudes toward holiness and purity. In the Indonesian context, teacher competence is formally conceptualized as including pedagogical, professional, social, and personal dimensions (Mulyasa, 2013). The personal and moral aspects of teacher competence are especially relevant for CRE teachers, whose role includes guiding students in ethical and spiritual matters. At SMAN 10 Kota Jambi, where there are 135 Christian students and only one CRE teacher, the pedagogical and spiritual responsibility of the teacher becomes particularly significant. In such a context, the CRE teacher functions not only as an academic instructor but also as a primary spiritual mentor and moral guide for a relatively large group of Christian students. This situation highlights the strategic importance of pedagogical competence in shaping students' understanding and practice of holiness in daily life. Although numerous studies have examined teacher competence and character education, relatively few have explicitly integrated specific biblical texts as theological and pedagogical frameworks for moral and spiritual formation. This gap points to the need for research that intentionally connects biblical theology with educational practice. By using Genesis 35:22 as a biblical foundation, this study seeks to explore how pedagogical competence can be oriented toward guiding students in maintaining holiness and moral integrity within a contemporary school context. Such an approach contributes to Christian education scholarship by demonstrating how biblical narratives can inform not only curriculum content but also pedagogical strategies and teacher-student interactions. This study aims to investigate the role of teacher pedagogical competence in guiding students toward holiness formation as informed by Genesis 35:22 at SMAN 10 Kota Jambi. By integrating biblical theology with educational theory, this research seeks to provide a more holistic understanding of Christian pedagogy that emphasizes moral and spiritual purity as essential outcomes of Christian Religious Education. In doing so, the study affirms that holiness is not merely a doctrinal concept but a lived reality that must be intentionally nurtured through competent, faithful, and exemplary teaching.

METHODS

A quantitative design was selected to obtain measurable and generalizable data regarding students' perceptions of their teacher's pedagogical practices and the extent to which these practices contribute to students' understanding and commitment to maintaining moral and spiritual purity. This approach is appropriate for investigating patterns, tendencies, and associations between educational variables in a school-based context (Creswell & Creswell, 2018). The research was conducted at SMAN 10 Kota Jambi, a public senior high school with a Christian student population. At the time of the study, there were 135 Christian students enrolled and one Christian Religious Education (CRE) teacher responsible for providing religious instruction and spiritual guidance. The population of the study consisted of all Christian students at the school. Given the manageable size of the population, a census sampling technique was applied, in which all 135 Christian students were invited to participate as respondents. This technique was chosen to maximize representativeness and to minimize sampling bias within the bounded population. Data were collected using a structured questionnaire developed by the

researchers to measure two main variables: teacher pedagogical competence and student holiness formation. The pedagogical competence indicators were adapted from widely used teacher competency frameworks, including instructional planning, clarity of explanation, classroom management, learning facilitation, and teacher-student interaction (Mulyasa, 2013; Hattie, 2009). These indicators were operationalized into Likert-scale items reflecting students' perceptions of how effectively the CRE teacher demonstrated pedagogical competence in classroom practice.

The student holiness formation variable was operationalized based on biblical and theological concepts of holiness and moral purity, particularly as reflected in Genesis 35:22 and broader biblical teaching on moral integrity and self-control. Indicators included students' attitudes toward sexual purity, respect for moral boundaries, self-discipline, awareness of moral consequences, and commitment to living according to Christian ethical values. These indicators were informed by biblical-theological literature on holiness (Wenham, 1994; Waltke, 2001) and by character education and moral development research (Benson et al., 2011). All items were measured using a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Prior to full administration, the questionnaire was reviewed by two experts in Christian education and educational measurement to establish content validity and to ensure that the items appropriately represented both pedagogical competence and holiness-related constructs. A pilot test was conducted with a small group of students outside the main research site to assess clarity, readability, and reliability. Based on feedback from the pilot test, minor revisions were made to improve item wording and to enhance construct alignment. Internal consistency reliability was assessed 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 carried out during regular school hours with the approval of school administrators and the cooperation of the CRE teacher. Students were informed about the purpose of the study and assured that their participation was voluntary and that their responses would remain anonymous and confidential. Ethical considerations were observed in accordance with standard educational research guidelines, including informed consent and the protection of respondent privacy. The collected data were coded and entered into statistical software for analysis. Descriptive statistics, including means, standard deviations, and frequency distributions, were used to summarize students' perceptions of teacher pedagogical competence and levels of holiness formation. In addition, inferential statistical analyses, including Pearson correlation and simple linear regression, were conducted to examine the relationship between teacher pedagogical competence and student holiness formation. These analyses enabled the researchers to determine the strength and direction of the association between the two variables and to assess the extent to which pedagogical competence predicts students' reported commitment to maintaining holiness and moral integrity. The quantitative findings were interpreted in light of Genesis 35:22 and relevant educational theory to provide a biblically informed and pedagogically grounded understanding of the role of teacher competence in student holiness formation.

RESULTS AND DISCUSSION

A total of 135 Christian students at SMAN 10 Kota Jambi participated in this study, representing 100% of the target population. The descriptive analysis provides an overview of students' perceptions of teacher pedagogical competence and their own holiness formation. For the variable of teacher pedagogical competence, the overall mean score was $M = 4.12$ ($SD = 0.47$) on a five-point Likert scale. This indicates that, on average, students perceived the pedagogical competence of the Christian Religious Education (CRE) teacher as high. The highest mean scores were observed in indicators related to clarity of explanation ($M = 4.25$, $SD = 0.51$), teacher-student interaction ($M = 4.18$, $SD = 0.49$), and classroom management ($M = 4.15$, $SD = 0.53$). These results suggest that students generally viewed the teacher as effective in organizing learning, communicating content clearly, and maintaining a supportive classroom environment. For the variable of student holiness formation, the overall mean score was $M = 3.89$ ($SD = 0.52$), indicating a moderately high level of self-reported commitment to moral and spiritual purity. Among the indicators, respect for moral boundaries showed the highest mean ($M = 4.02$, $SD = 0.56$), followed by awareness of moral consequences ($M = 3.94$, $SD = 0.54$) and self-discipline ($M = 3.85$, $SD = 0.58$). The lowest mean was found in items related to resisting negative peer influence ($M = 3.74$, $SD = 0.61$), suggesting that peer and social pressures remain a significant challenge for students' holiness formation. These descriptive findings indicate that while students generally demonstrate positive attitudes toward holiness and moral integrity, there remains variability in their capacity to consistently apply these values in social and relational contexts. This pattern is consistent with adolescent development research, which highlights that moral and spiritual commitments during adolescence are often challenged by peer dynamics and identity exploration (Benson et al., 2011).

To examine the relationship between teacher pedagogical competence and student holiness formation, a Pearson correlation analysis was conducted. The results revealed a significant positive correlation between the two variables ($r = .62$, $p < .001$). This indicates a strong and statistically significant association, suggesting that higher levels of perceived teacher pedagogical competence are associated with higher levels of student holiness formation. This finding supports educational and theological perspectives that emphasize the formative influence of competent teaching on students' moral and spiritual development (Knight, 2006; Palmer, 1998). From a social learning perspective, the strong correlation can be interpreted as evidence that students not only learn cognitive content from their teacher but also internalize values and attitudes through observed pedagogical practices and relational interactions (Bandura, 1986). To further examine the predictive role of teacher pedagogical competence, a simple linear regression analysis was conducted with student holiness formation as the dependent variable and teacher pedagogical competence as the independent variable. The regression model was statistically significant ($F(1, 133) = 88.45$, $p < .001$). The results showed that pedagogical competence significantly predicted student holiness formation ($\beta = .62$, $t = 9.41$, $p < .001$). The model accounted for approximately 38.4% of the variance in student holiness formation ($R^2 = .384$). This indicates that more than one-third of the variation in students' reported holiness formation can be explained by their perceptions of teacher pedagogical

competence. In educational research, this represents a substantial effect size, suggesting that pedagogical competence plays a major role in shaping students' moral and spiritual outcomes. These results empirically reinforce the theoretical claim that pedagogical competence in Christian education is not merely technical but also spiritually formative. The findings suggest that how the teacher teaches, through clarity, relational engagement, classroom management, and instructional support, has a meaningful impact on how students understand and practice holiness in their daily lives.

The quantitative findings can be interpreted in light of Genesis 35:22, which presents a narrative of moral failure with significant spiritual and covenantal consequences. Old Testament scholars emphasize that this text highlights the seriousness of sexual immorality and the disruption of moral and familial boundaries (Wenham, 1994; Waltke, 2001). Within this biblical framework, holiness is not an abstract concept but a lived moral reality with concrete consequences. The significant relationship between pedagogical competence and holiness formation suggests that CRE teachers play a critical mediating role in translating biblical teachings on holiness into practical moral guidance for students. The strong correlation and predictive power of pedagogical competence indicate that effective teaching practices can support students in developing moral awareness, self-control, and respect for boundaries. This aligns with Palmer's (1998) emphasis on the integrity of the teacher and Knight's (2006) view of Christian education as transformational rather than merely informational. In the specific context of SMAN 10 Kota Jambi, where there is only one CRE teacher serving 135 Christian students, the magnitude of this relationship becomes even more significant. The teacher's pedagogical competence appears to function as a central factor in students' moral and spiritual formation. This finding highlights the strategic importance of investing in the professional and spiritual development of CRE teachers, particularly in contexts where limited personnel must serve large student populations. The results are consistent with prior studies in Christian education and character education that emphasize the role of teacher competence and modeling in shaping students' moral development. Research on character and spiritual formation consistently shows that students are more likely to internalize moral values when teachers demonstrate consistency, clarity, and relational care (Groome, 2011; Wolterstorff, 2004). The present findings extend this literature by providing quantitative evidence that links pedagogical competence specifically to holiness formation, grounded in a biblical-theological framework. The findings support Bandura's (1986) social learning theory, which posits that learners acquire values through observation and interaction. The significant predictive relationship found in this study suggests that students' holiness-related attitudes are shaped not only by explicit biblical instruction but also by the pedagogical style, relational presence, and moral example of the teacher. The results demonstrate that teacher pedagogical competence is a significant and meaningful predictor of student holiness formation at SMAN 10 Kota Jambi. The findings underscore the need for CRE teachers to integrate pedagogical excellence with moral and spiritual intentionality. From a practical standpoint, these results suggest that professional development programs for CRE teachers should emphasize not only instructional strategies but also biblical ethics, moral guidance, and spiritually grounded pedagogy. The quantitative evidence strongly supports the conclusion that pedagogical competence plays a vital role in guiding students to maintain holiness and moral integrity.

Grounded in Genesis 35:22, this study affirms that competent, faithful, and relational teaching is a key mechanism through which biblical values of holiness can be internalized by students in contemporary school contexts.

CONCLUSION

This study has examined the relationship between teacher pedagogical competence and student holiness formation through a biblical-educational lens grounded in Genesis 35:22 at SMAN 10 Kota Jambi. Using a quantitative descriptive-correlational design with 135 Christian students as respondents, the study provides empirical evidence that pedagogical competence is a significant factor in shaping students' moral and spiritual formation. The findings confirm that Christian Religious Education (CRE) teachers play a strategic role not only in delivering religious content but also in guiding students toward maintaining holiness and moral integrity in their daily lives. The descriptive results indicate that students generally perceive the pedagogical competence of their CRE teacher to be high, particularly in areas related to clarity of explanation, classroom management, and teacher–student interaction. At the same time, students reported moderately high levels of commitment to holiness-related attitudes and behaviors, including respect for moral boundaries, moral awareness, and self-discipline. These findings suggest that while students demonstrate positive orientations toward holiness, they continue to face challenges, especially in resisting negative peer influence and navigating complex social pressures. This pattern is consistent with broader research on adolescent moral and spiritual development, which emphasizes the vulnerability of this developmental stage to external influences. The correlational and regression analyses provide strong empirical support for the formative role of pedagogical competence. The significant positive correlation and the substantial proportion of explained variance indicate that students' perceptions of effective teaching are closely associated with their reported holiness formation. This empirical relationship reinforces theological and educational perspectives that view pedagogy as a spiritually formative practice rather than a purely technical activity. In Christian education, teaching is not only about transmitting doctrinal knowledge but also about shaping character, values, and moral discernment. Interpreted in light of Genesis 35:22, the findings highlight the seriousness of moral failure and the importance of guiding students toward lives marked by holiness and respect for moral boundaries. The biblical narrative underscores that violations of moral integrity carry significant spiritual and relational consequences. Within this framework, the CRE teacher's pedagogical competence functions as a key mediating factor in helping students understand and internalize biblical standards of holiness. Effective pedagogy, characterized by clarity, relational engagement, and moral consistency, enables students to translate biblical teachings into practical ethical commitments. The contextual setting of SMAN 10 Kota Jambi further amplifies the significance of these findings. With only one CRE teacher serving a large population of Christian students, the teacher's pedagogical and spiritual influence becomes particularly central. The results suggest that the teacher's competence has a wide-reaching impact on student formation, underscoring the importance of supporting CRE teachers through ongoing professional development, spiritual formation, and institutional recognition of their dual academic and pastoral roles. From a practical perspective, this study implies

that efforts to strengthen student holiness formation should not focus solely on curriculum content but also on enhancing teacher pedagogical competence. Training programs for CRE teachers should integrate instructional skills with biblical ethics, moral guidance, and spiritual leadership. Such an integrated approach can help ensure that holiness is not presented merely as a doctrinal concept but is modeled and nurtured as a lived reality within the school environment. This study contributes to Christian education scholarship by providing quantitative evidence that teacher pedagogical competence is a significant predictor of student holiness formation. By grounding the analysis in Genesis 35:22, the study demonstrates how biblical theology and educational research can be integrated to provide a holistic understanding of Christian pedagogy. The findings affirm that competent, faithful, and relational teaching is a vital means through which students are guided to maintain holiness and moral integrity in contemporary educational contexts. Future research is encouraged to extend this work by including multiple schools, additional teachers, and mixed-method designs to further explore the complex dynamics of pedagogical competence and spiritual-moral formation in Christian education.

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