



## **Pedagogical Competence of Christian Religious Education Teachers in Cultivating Hope amid Adversity: A Study of Genesis 50:24 at SD Negeri 03 Beriulou**

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### **ABSTRACT**

*This study explores the pedagogical competence of Christian Religious Education (CRE) teachers in cultivating hope amid adversity, using Genesis 50:24 as a theological and pedagogical foundation, within the context of SD Negeri 03 Beriulou, Kepulauan Mentawai. Situated in a remote island setting, the school serves a minority Christian community consisting of 24 Christian students and three Christian teachers, including one CRE teacher. The study addresses the limited scholarly attention given to hope-oriented pedagogy in marginalized educational contexts, particularly within public elementary schools. Employing a qualitative descriptive case study design, data were collected through classroom observations, semi-structured interviews with Christian teachers, and document analysis of instructional materials. The data were analyzed thematically to identify patterns related to pedagogical competence, hope cultivation, and contextual adaptation. The findings reveal that hope is not taught as an abstract theological concept but is embedded in narrative-based instruction, relational pedagogy, intentional lesson planning, and teacher exemplarity. Genesis 50:24 is pedagogically mediated as a declaration of future-oriented faith, enabling students to reinterpret adversity through trust in God's promises rather than immediate circumstances. The study further demonstrates that pedagogical competence in Christian Religious Education is multidimensional, integrating biblical exegesis, contextual sensitivity, emotional awareness, and moral modeling. In a setting marked by geographical isolation and limited resources, such competence contributes significantly to students' spiritual formation and resilience. The findings suggest that effective CRE pedagogy requires an integrative approach that unites theology and pedagogy in response to contextual realities. This study contributes to the discourse on Christian education by highlighting the transformative role of hope-centered pedagogy in adversity-laden educational environments.*

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

## INTRODUCTION

Pedagogical competence is a core dimension of teacher professionalism, particularly within the context of Christian Religious Education (CRE), where cognitive instruction is inseparable from spiritual formation and moral nurturing. For Christian Religious Education teachers, pedagogy is not merely a technical process of knowledge transmission, but a formative practice that seeks to cultivate faith, character, and hope in learners, especially when they face social, economic, or existential adversity. In geographically remote and socio-culturally marginalized regions such as the Kepulauan Mentawai, the role of CRE teachers becomes increasingly significant, as education often functions as one of the few structured spaces where hope and resilience can be intentionally nurtured. Hope, from a biblical and pedagogical perspective, is not an abstract optimism but a theological virtue grounded in God's faithfulness and future promises. In Genesis 50:24, Joseph declares to his brothers, "God will surely come to your aid and take you up out of this land to the land he promised on oath to Abraham, Isaac and Jacob" (Gen. 50:24, NIV). This text is articulated at a moment of uncertainty, Joseph's impending death and Israel's continued residence in Egypt, yet it embodies a forward-looking faith that transcends immediate hardship. Theologically, Genesis 50:24 functions as a narrative bridge between suffering and promise, reinforcing hope as an act of remembrance and trust in God's salvific plan (Wenham, 1998; Brueggemann, 2003). Pedagogically, this verse offers a powerful framework for CRE teachers to model hope as a learned and lived disposition. In the context of SD Negeri 03 Beriulou, Kepulauan Mentawai, Christian Religious Education is conducted within a pluralistic public-school environment, where 24 students identify as Christian and are guided by three Christian teachers, including one CRE teacher. This minority positioning places CRE teachers in a dual role: as faith educators and as agents of emotional and spiritual resilience for students who may experience marginalization, limited resources, and socio-economic vulnerability. Such conditions demand not only theological knowledge but also strong pedagogical competence that integrates contextual sensitivity, relational teaching, and formative assessment oriented toward character development (Shulman, 1987; Richards & Bredfeldt, 1998).

Pedagogical competence, as conceptualized by Shulman (1987), includes content knowledge, pedagogical content knowledge, and the capacity to adapt instruction to learners' contexts. Within Christian education, this competence is expanded to include spiritual discernment, moral exemplarity, and the intentional cultivation of virtues such as hope, perseverance, and trust in God (Groome, 2011). In adversity-laden contexts, pedagogy that fails to address learners' existential realities risks becoming disconnected and ineffective. Conversely, pedagogy that is rooted in biblical narratives of hope, such as Genesis 50:24, can empower students to interpret their experiences through a redemptive and forward-looking lens. Existing research tends to emphasize curriculum implementation or doctrinal transmission, often overlooking how biblical texts are pedagogically mediated to address students' lived struggles (Sidjabat, 2019). This gap is especially evident in public elementary schools in outer island regions, where faith-based pedagogy must operate within institutional constraints while remaining spiritually transformative. This study aims to explore the pedagogical competence of Christian

Religious Education teachers in cultivating hope amid adversity, using Genesis 50:24 as an exegetical and pedagogical foundation, within the specific context of SD Negeri 03 Beriulou, Kepulauan Mentawai. By integrating biblical exegesis with educational theory and contextual analysis, this research seeks to contribute to a more holistic understanding of CRE pedagogy, one that affirms hope not merely as a theological concept, but as a pedagogically cultivated reality in the lives of students.

## METHODS

This study employed a qualitative research approach, as it sought to explore in depth the pedagogical competence of Christian Religious Education (CRE) teachers in cultivating hope amid adversity, rather than to measure variables quantitatively. A qualitative design was considered appropriate because the research focused on understanding meanings, pedagogical practices, and lived experiences as they occur naturally within the educational context (Creswell & Poth, 2018). The study was framed as a descriptive qualitative case study, enabling an intensive examination of a specific setting, SD Negeri 03 Beriulou, Kepulauan Mentawai, where Christian Religious Education is conducted within a public elementary school environment. The research site was purposively selected due to its distinctive contextual characteristics. SD Negeri 03 Beriulou serves a small Christian learning community within a predominantly pluralistic public school, consisting of 24 Christian students and three Christian teachers, including one CRE teacher. This setting provided a relevant and concrete context for examining how pedagogical competence is enacted to cultivate hope among students facing geographical isolation, limited educational resources, and broader socio-economic challenges. The participants were selected using purposive sampling, focusing on Christian teachers who are directly involved in instructional and formative processes related to Christian Religious Education. Data were collected through three primary qualitative techniques: classroom observation, in-depth semi-structured interviews, and document analysis. Classroom observations were conducted to capture authentic pedagogical practices, including teaching strategies, teacher–student interactions, and the integration of biblical narratives, particularly Genesis 50:24, into learning activities. Observations emphasized how hope was communicated implicitly and explicitly through instructional language, learning activities, and teachers’ responses to students’ emotional and contextual needs. Field notes were recorded systematically to ensure accuracy and depth of description (Merriam & Tisdell, 2016). Semi-structured interviews were conducted with the CRE teacher and other Christian teachers to explore their pedagogical understanding, theological reflections, and practical strategies in cultivating hope through teaching. The interview questions were open-ended, allowing participants to articulate their perspectives on pedagogical competence, the relevance of Genesis 50:24, and the challenges of teaching in the Mentawai context. This approach enabled the researcher to balance structure with flexibility, ensuring that key themes were explored while remaining responsive to participants’ lived experiences (Kvale & Brinkmann, 2009). Document analysis was employed to examine relevant instructional materials, such as lesson plans, teaching notes, and student reflection outputs, where available. These documents were analyzed to identify how hope-oriented pedagogy was intentionally planned and embedded within the CRE curriculum. Document analysis functioned as a

means of triangulation, strengthening the credibility of the findings by corroborating data from observations and interviews (Patton, 2015).

## RESULTS AND DISCUSSION

The findings of this qualitative study reveal that the pedagogical competence of Christian Religious Education (CRE) teachers at SD Negeri 03 Beriulou plays a crucial role in cultivating hope among students amid adversity. The data obtained through classroom observations, interviews, and document analysis demonstrate that hope is not taught as an abstract theological concept but is embedded in daily pedagogical practices, relational interactions, and contextualized biblical interpretation. In this setting, hope emerges as a lived pedagogical reality shaped by teachers' competence in integrating faith, context, and instructional strategy. One of the most prominent findings is that CRE teachers consistently employ a narrative-based pedagogical approach grounded in biblical storytelling, particularly in their engagement with Genesis 50:24. Observations indicate that teachers do not merely recount the story of Joseph as historical information but present it as a living narrative that resonates with students' experiences of limitation, uncertainty, and waiting. The teachers intentionally emphasize Joseph's declaration of hope at the end of his life, highlighting the paradox that hope can be proclaimed even when circumstances do not immediately change. This pedagogical strategy reflects a deep understanding of pedagogical content knowledge, where biblical content is transformed into teachable and meaningful learning experiences for elementary students. In this context, Genesis 50:24 functions pedagogically as a theological anchor, reinforcing the idea that hope is rooted in God's faithfulness rather than in visible success or material security.

Interview data reveal that the CRE teacher consciously interprets Genesis 50:24 as a message of "future-oriented faith," which is particularly relevant for students living in a remote island environment with limited access to educational facilities and economic opportunities. The teacher articulated that many students experience discouragement due to infrastructural constraints, family economic struggles, and feelings of marginality compared to children in urban areas. By presenting Joseph's hope as a declaration made in the midst of unresolved circumstances, the teacher helps students reframe their own situations as part of a larger divine narrative. This aligns with theological interpretations that view Genesis 50:24 as a transitional text, bridging suffering and promise, Egypt and the Promised Land, death and future fulfillment. Pedagogically, this interpretation enables hope to be taught not as instant problem-solving but as patient trust and endurance. Classroom observations further indicate that pedagogical competence in cultivating hope is expressed through relational sensitivity. Teachers demonstrate an awareness of students' emotional states and socio-cultural backgrounds, adjusting their instructional language accordingly. For example, when discussing Joseph's prolonged suffering before fulfillment, teachers often invite students to share simple personal experiences of waiting, disappointment, or struggle, such as helping parents at home, facing difficulties in learning, or dealing with limited school resources. These moments of dialogue transform the classroom into a safe space where students' experiences are validated and connected to biblical faith. This relational pedagogy reflects a holistic

understanding of teaching competence, where affective and spiritual dimensions are integrated into cognitive instruction.

The results also show that hope cultivation is reinforced through consistent teacher modeling. Observational data reveal that teachers embody hopeful attitudes through patience, encouragement, and verbal affirmation, even when confronted with logistical challenges such as limited teaching materials or infrastructural shortcomings. Students frequently observe teachers' perseverance and positive outlook, which implicitly communicates hope as a lived virtue rather than a theoretical lesson. Interview responses suggest that teachers view their own demeanor as an extension of pedagogy, believing that students learn hope not only from biblical texts but also from how teachers respond to adversity in everyday school life. This finding supports educational theories that emphasize the formative power of teacher exemplarity in character and virtue education. Document analysis of lesson plans and teaching notes indicates that pedagogical competence is also reflected in intentional planning. Hope-oriented objectives are subtly embedded within CRE lesson goals, often articulated as attitudes or character outcomes rather than solely cognitive achievements. Although formal lesson documents may not explicitly use the term "hope," the integration of reflective questions, discussion prompts, and simple application activities demonstrates deliberate pedagogical intention. For instance, lesson reflections often invite students to articulate what they believe God promises for their future, drawing parallels with Joseph's trust in God's promise. This planning approach suggests that pedagogical competence involves foresight and intentionality, ensuring that hope is cultivated systematically rather than incidentally.

Another significant finding concerns the contextual adaptation of pedagogy. Teachers demonstrate an ability to translate the theological message of Genesis 50:24 into culturally accessible language for students in the Mentawai context. Rather than using abstract theological terminology, teachers employ metaphors and examples drawn from students' daily lives, such as waiting for harvest time, enduring rough sea conditions, or helping family members despite hardship. This contextualization enhances students' comprehension and engagement, making hope a tangible and relatable concept. Pedagogically, this reflects adaptive competence, where teaching strategies are aligned with learners' cultural and environmental realities. The discussion of these findings highlights that pedagogical competence in CRE is inseparable from theological interpretation. The teachers' reading of Genesis 50:24 as a declaration of hope amid unresolved adversity shapes their instructional choices and classroom practices. From an exegetical perspective, Joseph's statement is not a denial of present suffering but an affirmation of God's future action. This theological nuance is effectively conveyed to students through pedagogical strategies that emphasize patience, trust, and continuity of faith across generations. The teachers' competence lies in their ability to maintain exegetical integrity while translating complex theological ideas into age-appropriate and contextually meaningful lessons. The study reveals that hope cultivation functions as a form of resilience education. In a context where students may encounter structural disadvantages, the pedagogical emphasis on hope provides psychological and spiritual resources that support emotional endurance. Teachers do not promise immediate change or material success but consistently reinforce the belief that students' lives are

meaningful within God's plan. This approach aligns with contemporary educational discourse that recognizes hope as a critical factor in student motivation, perseverance, and well-being. The integration of biblical hope into pedagogy thus contributes not only to spiritual formation but also to students' overall educational resilience. The findings also underscore the importance of minority-context pedagogy. As Christian teachers working within a public school setting, the participants demonstrate sensitivity to institutional boundaries while maintaining the distinctiveness of CRE pedagogy. Hope is cultivated in ways that are inclusive, non-confrontational, and respectful of the broader school environment. This careful navigation reflects pedagogical maturity and professional competence, ensuring that faith-based instruction remains constructive and ethically responsible. The CRE teachers' ability to operate effectively within these constraints further illustrates the depth of their pedagogical competence. It becomes evident that pedagogical competence in cultivating hope cannot be reduced to methodological skill alone. It encompasses theological understanding, contextual awareness, relational sensitivity, intentional planning, and moral exemplarity. Genesis 50:24 serves as both a theological foundation and a pedagogical lens through which teachers interpret their mission and practice. The verse's emphasis on God's future intervention provides a narrative framework that legitimizes hope even in prolonged adversity, a message that resonates deeply with students in the Mentawai context. The implications of these findings suggest that CRE teacher education programs should place greater emphasis on integrative competence, combining biblical exegesis with pedagogical theory and contextual analysis. Teachers who are equipped to interpret Scripture pedagogically and contextually are better positioned to cultivate hope effectively among students. This is particularly critical in remote or marginalized settings, where education often serves as a primary source of encouragement and meaning for young learners. The results and discussion demonstrate that the pedagogical competence of Christian Religious Education teachers at SD Negeri 03 Beriulou significantly contributes to the cultivation of hope amid adversity. Through narrative-based teaching, relational engagement, contextual adaptation, intentional planning, and personal exemplarity, teachers translate the theological message of Genesis 50:24 into a lived pedagogical practice. Hope emerges not as a distant promise but as a formative disposition nurtured daily within the classroom, affirming the transformative potential of competent, faith-integrated pedagogy in challenging educational contexts.

## CONCLUSION

This study concludes that the pedagogical competence of Christian Religious Education (CRE) teachers at SD Negeri 03 Beriulou, Kepulauan Mentawai, plays a vital role in cultivating hope among students amid conditions of adversity. Hope, within this context, is not merely conveyed as a doctrinal concept but is intentionally nurtured through pedagogical practices that integrate biblical interpretation, contextual sensitivity, and relational engagement. The findings demonstrate that competent pedagogy enables teachers to translate theological hope into a lived and formative educational experience for students. Genesis 50:24 emerges as a significant exegetical and pedagogical foundation in this study. Interpreted as a declaration of faith-oriented hope amid unresolved circumstances, the verse provides a narrative framework through which

students learn to perceive adversity as part of a larger divine purpose. CRE teachers' ability to interpret this text faithfully and pedagogically allows them to present hope as patient trust in God's promise rather than immediate fulfillment. This theological clarity strengthens pedagogical practice by ensuring that hope is taught with depth, integrity, and relevance to students' lived realities.

The study also highlights that pedagogical competence extends beyond instructional techniques to include relational sensitivity, intentional planning, and moral exemplarity. Teachers' awareness of students' emotional and socio-cultural contexts enables them to create learning environments where hope is modeled, reinforced, and internalized. Through narrative-based teaching, contextualized examples, and consistent teacher attitudes of perseverance and encouragement, hope becomes a formative disposition embedded in daily classroom life. Such pedagogy is particularly significant in a remote and resource-limited context, where students may face ongoing challenges that threaten motivation and self-worth. This research underscores the importance of contextually responsive Christian pedagogy within public school settings. As a minority faith community, CRE teachers at SD Negeri 03 Beriulou demonstrate professional competence by cultivating hope in ways that are inclusive, ethical, and respectful of institutional boundaries. This balance reflects a mature pedagogical approach that affirms the transformative potential of Christian Religious Education without disengaging from broader educational responsibilities. The study affirms that pedagogical competence in Christian Religious Education is a multidimensional construct that integrates theology, pedagogy, and context. By grounding teaching practices in Genesis 50:24 and embodying hope through daily interactions, CRE teachers contribute meaningfully to students' spiritual formation and resilience. The findings suggest that strengthening teachers' exegetical-pedagogical integration is essential for fostering hope-filled learning environments, particularly in contexts marked by adversity.

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