



Social Competence of Christian Religious Education Teachers in Teaching Brotherhood Values amid Crisis: A Study of Genesis 42:1-2 at SDN UPT 067240 Medan Tembung

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ABSTRACT

This study examines the role of social competence among Christian Religious Education (CRE) teachers in teaching brotherhood values amid crisis, using Genesis 42:1-2 as a biblical and pedagogical framework. Conducted at SDN UPT 067240 Medan Tembung, a public elementary school in Indonesia, the study focuses on a specific educational context involving 48 Christian students and two CRE teachers within a pluralistic school environment. In contemporary educational settings characterized by various social and emotional challenges, the cultivation of brotherhood values is increasingly important for fostering social cohesion, empathy, and resilience among students. Employing a qualitative descriptive-interpretive design, data were collected through semi-structured interviews with CRE teachers, classroom observations, focus group discussions with Christian students, and document analysis of instructional materials. Thematic analysis was used to identify key patterns related to teacher social competence and the teaching of brotherhood values. The findings indicate that relational communication, empathy, emotional support, and ethical modeling are central dimensions through which teachers translate biblical teachings into lived classroom practices. Teachers' social competence contributes to the development of a supportive classroom climate that encourages positive peer relationships and facilitates the internalization of brotherhood values. The study also identifies contextual challenges, including time constraints and curriculum pressures, which may limit deeper relational engagement. The findings suggest that teacher social competence functions as a form of practical theology in CRE, bridging biblical narratives and everyday educational practices. This study contributes to the literature by offering an integrative model that connects educational psychology and biblical theology in values-based education amid crisis.

Keywords: Social Competence, Christian Religious Education, Brotherhood Values

INTRODUCTION

Contemporary educational contexts are increasingly shaped by various forms of crisis, including economic vulnerability, social fragmentation, and heightened emotional stress among students and families. Such crises do not only affect structural aspects of schooling but also influence interpersonal relationships, classroom climate, and students' socio-emotional well-being. Research in educational psychology consistently demonstrates that students' social integration, emotional security, and engagement are strongly associated with the quality of teacher-student relationships and the socio-emotional capacities of teachers (Aldrup et al., 2022; *Frontiers in Education*, 2025). In this regard, schools are not merely sites of academic instruction but also critical spaces for cultivating values that support resilience, empathy, cooperation, and social cohesion in times of uncertainty. Teacher social and emotional competence has emerged as a key professional capacity. Social competence refers to a teacher's ability to communicate effectively, build trusting relationships, demonstrate empathy, regulate emotions, and manage social dynamics in the classroom. Empirical studies indicate that teachers with higher levels of social and emotional competence are more likely to create supportive classroom environments, promote positive peer interactions, and foster students' social integration (Samnøy et al., 2023; *Frontiers in Education*, 2025). Systematic reviews further suggest that empathy and emotional support are central components of effective teaching, particularly in enhancing emotional support and relational quality in teacher-student interactions (Aldrup et al., 2022). The importance of teacher social competence becomes even more salient in crisis contexts. Crisis situations often intensify students' emotional vulnerability, reduce their sense of security, and challenge their capacity to maintain positive social relationships. Studies have shown that teachers' emotional competence and empathy play a mediating role in students' social integration through the quality of teacher-student relationships, highlighting the indirect but significant impact of teacher relational capacities on students' social experiences (*Frontiers in Education*, 2025). Moreover, socio-emotional competencies such as empathy, emotional regulation, and social awareness are associated with better classroom climate and reduced stress for both teachers and students (BMC Psychology, 2024; MDPI, 2025). These findings underscore that social competence is not an optional attribute but a core dimension of teacher professionalism in contemporary education.

In Christian Religious Education (CRE), the significance of teacher social competence is further deepened by theological and ethical considerations. CRE is oriented not only toward cognitive understanding of Christian doctrine but also toward the formation of Christian character and social ethics. One of the central values emphasized in Christian teaching is brotherhood, which encompasses solidarity, mutual responsibility, forgiveness, and reconciliation. Brotherhood is not merely a moral ideal but a lived relational practice that must be embodied and modeled within educational settings. Therefore, CRE teachers function not only as instructors but also as moral and relational role models whose social competence directly shapes students' internalization of Christian values. Biblical narratives provide a rich theological foundation for understanding and teaching brotherhood in crisis contexts. Genesis 42:1-2 describes Jacob sending his sons to Egypt to seek food during a severe famine. This narrative

situates brotherhood within a context of scarcity, vulnerability, and relational tension. The famine crisis becomes a catalyst that forces family members into renewed encounters, highlighting themes of interdependence, responsibility, and the necessity of cooperative action for survival. Theologically, this passage points to crisis as a space where relational restoration and ethical responsibility can emerge. When interpreted pedagogically, Genesis 42:1-2 offers a framework for teaching students that brotherhood is most meaningfully tested and practiced in situations of difficulty and uncertainty. Integrating such biblical narratives into CRE requires more than textual explanation. It demands that teachers translate theological meaning into relational and pedagogical practices that students can observe and experience. Prior research in Christian education contexts indicates that teachers' social competence, particularly in interpersonal communication and emotional intelligence, significantly influences students' empathy development and social attitudes (Ginting & Simatupang, 2024). These findings align with broader educational research showing that teacher empathy and relational skills are associated with students' sense of belonging, prosocial behavior, and emotional well-being (Aldrup et al., 2022; Santamaría-Villar et al., 2021). The context of SDN UPT 067240 Medan Tembung provides a specific and meaningful locus for examining these dynamics. With 48 Christian students and two Christian Religious Education teachers within a public and religiously diverse school environment, CRE is conducted in a setting that requires both strong Christian identity formation and sensitivity to pluralistic social interactions. In such a micro-context, the teaching of brotherhood is not only an intra-faith concern but also a value that contributes to broader social harmony and respectful coexistence. Consequently, the social competence of CRE teachers becomes strategically important in mediating between biblical values and everyday social realities in the classroom. Limited empirical research has specifically examined how CRE teachers' social competence shapes the teaching of brotherhood values through a biblical-theological framework, particularly in crisis-related contexts. Most existing studies focus on general socio-emotional learning or professional competence, with fewer studies integrating biblical narratives as pedagogical lenses for values education. This gap highlights the need for context-specific research that bridges educational psychology, Christian theology, and empirical analysis within Indonesian school settings. This study aims to analyze the social competence of Christian Religious Education teachers in teaching brotherhood values amid crisis, using Genesis 42:1-2 as a biblical and pedagogical foundation, and focusing on SDN UPT 067240 Medan Tembung as the research locus. By examining how teachers' relational and social capacities influence the teaching and internalization of brotherhood values, this study seeks to contribute to more integrative and contextually grounded models of Christian Religious Education in times of crisis.

METHODS

This study employed a qualitative research design with a descriptive-interpretive approach to explore how the social competence of Christian Religious Education (CRE) teachers is enacted in the teaching of brotherhood values amid crisis. Qualitative research is particularly appropriate for investigating complex social and relational phenomena because it allows researchers to capture participants' meanings, experiences, and contextualized practices in depth (Creswell & Poth, 2018). A descriptive-interpretive

orientation was selected to enable the study to provide rich descriptions of pedagogical practices while also interpreting how these practices are shaped by teachers' social competence and by the biblical-theological framework of Genesis 42:1-2. This design is consistent with qualitative traditions that emphasize understanding processes, interactions, and meanings rather than measuring variables or testing hypotheses (Merriam & Tisdell, 2016). The qualitative approach also aligns with the theological-educational nature of the study, in which biblical narratives and lived classroom practices are examined as interconnected sources of meaning.

The research was conducted at SDN UPT 067240 Medan Tembung, a public elementary school characterized by religious diversity. Within this context, Christian Religious Education is delivered to a specific group of Christian students. The participants in this study included: Two Christian Religious Education teachers, who were directly responsible for teaching CRE and for integrating biblical values into classroom instruction; Christian students ($n = 48$), who were enrolled in CRE classes and were the primary recipients of instruction related to brotherhood values. The teachers were selected using purposive sampling, based on their direct involvement in CRE instruction and their relevance to the research focus (Patton, 2015). Students were included as participants to provide insights into their learning experiences and perceptions of how brotherhood values were taught and modeled. Purposive sampling is widely recommended in qualitative research to ensure that participants are information-rich and relevant to the phenomenon under study (Creswell & Poth, 2018). Data were collected using multiple qualitative techniques to ensure depth, triangulation, and contextual richness. In-depth, semi-structured interviews were conducted with the two CRE teachers. The interview protocol focused on teachers' perceptions of social competence, their strategies for teaching brotherhood values, their use of Genesis 42:1-2 in instructional practice, and their experiences in addressing crisis-related challenges in the classroom. Semi-structured interviews allow for consistency across participants while also providing flexibility to explore emerging themes (Kallio et al., 2016). Non-participant classroom observations were conducted during CRE lessons to document how teachers' social competence was enacted in real-time instructional and relational practices. Observational focus included teacher-student interactions, communication styles, emotional support, classroom climate, and explicit or implicit modeling of brotherhood values. Observation is a core qualitative method for capturing naturally occurring behaviors and social processes within educational settings (Merriam & Tisdell, 2016). Focus group discussions were conducted with selected groups of Christian students to explore their perceptions and experiences of how brotherhood values were taught and experienced in CRE classes. FGDs are useful for eliciting collective meanings, shared experiences, and peer-influenced perspectives, particularly in educational research with students (Krueger & Casey, 2015). Relevant instructional documents were analyzed, including lesson plans, syllabi, teaching materials, and biblical reflection notes used in CRE classes. Document analysis supports triangulation and helps to contextualize interview and observation data within formal curricular and pedagogical frameworks (Bowen, 2009). All interview transcripts, observation notes, FGD transcripts, and documents were read repeatedly to gain an overall understanding of the data corpus (Braun & Clarke, 2006). Open coding was conducted to identify meaningful units related to teacher social competence, teaching strategies, modeling of brotherhood, student

responses, and crisis-related dynamics. Coding was conducted inductively to allow themes to emerge from the data rather than being imposed a priori (Miles, Huberman, & Saldaña, 2014). Codes were grouped into broader categories and themes, such as relational communication, empathy and emotional support, modeling of brotherhood, biblical integration, and classroom climate. Thematic analysis was used to identify patterns across data sources and participant groups (Braun & Clarke, 2006). Themes were interpreted in relation to the study's conceptual framework, integrating educational theory on teacher social competence with theological insights from Genesis 42:1-2. This interpretive stage aimed to connect empirical findings with both pedagogical and biblical-theological perspectives (Creswell & Poth, 2018).

RESULTS AND DISCUSSION

This section presents and discusses the major findings of the study regarding how the social competence of Christian Religious Education (CRE) teachers at SDN UPT 067240 Medan Tembung shapes the teaching and internalization of brotherhood values amid crisis, using Genesis 42:1-2 as a biblical-pedagogical framework. The analysis generated several interrelated themes that illuminate the relational, emotional, and theological dimensions of teaching brotherhood in a crisis-sensitive educational context. These themes include: relational communication as the foundation of brotherhood education, empathy and emotional support in crisis contexts, modeling brotherhood through teacher behavior, integrating Genesis 42:1-2 as a narrative framework for crisis and reconciliation, classroom climate and peer relationships, and challenges and contextual constraints in practicing brotherhood values. One of the most prominent themes emerging from the data was the centrality of relational communication in the teaching of brotherhood values. Classroom observations and teacher interviews consistently indicated that teachers relied heavily on open, respectful, and dialogical communication to build trust and to facilitate value-oriented discussions. Teachers were observed using inclusive language, active listening, and affirming responses when students shared personal experiences or expressed emotional concerns. Teachers described relational communication as a deliberate pedagogical strategy. One teacher noted that building a sense of "family" in the classroom was essential for enabling students to understand brotherhood not merely as a religious concept but as a lived relational reality. This finding aligns with research showing that teacher-student communication quality is a key predictor of relational trust and students' sense of belonging (Aldrup et al., 2022). In the context of CRE, relational communication functions as both a pedagogical and theological practice, reflecting Christian values of respect, love, and mutual recognition.

From a qualitative perspective, students in focus group discussions emphasized that they felt more comfortable discussing personal and social issues when teachers communicated in a warm and approachable manner. Students associated such communication with feeling valued and respected, which in turn supported their willingness to practice brotherhood toward peers. This supports previous findings that teacher relational competence enhances students' social integration and emotional security (Samnøy et al., 2023). In crisis contexts, where students may experience heightened anxiety or social tension, relational communication becomes a critical medium through which

brotherhood values are translated into everyday classroom interactions. This relational orientation resonates with the biblical understanding of community and covenantal relationships. Brotherhood in Scripture is not an abstract moral principle but a relational commitment that is enacted through communication, mutual recognition, and responsibility. Thus, the teachers' communicative practices can be interpreted as practical expressions of biblical brotherhood within the educational setting.

Empathy and Emotional Support in Crisis Contexts

The next theme concerned the role of empathy and emotional support as core dimensions of teacher social competence. Observational data revealed that teachers frequently responded to students' emotional expressions with empathy, reassurance, and validation. For example, when students expressed worries related to family economic difficulties or interpersonal conflicts, teachers acknowledged these concerns and connected them to lessons on caring for one another and sharing burdens. Teachers reported that crisis situations, whether related to family stress, social conflict, or broader societal uncertainty, often surfaced in subtle ways in the classroom. In response, they viewed emotional support as an essential aspect of CRE, rather than as a separate counseling function. This reflects broader research demonstrating that teacher empathy and emotional competence are strongly associated with emotional support and classroom climate (Aldrup et al., 2022; Santamaría-Villar et al., 2021). Students also highlighted empathy as a key factor that helped them understand brotherhood more deeply. Several students stated that when teachers showed care and understanding, they felt encouraged to treat their friends in similar ways. This indicates a modeling effect, in which teacher empathy becomes a reference point for students' own social behavior. Such findings are consistent with socio-emotional learning research, which emphasizes that teacher emotional competence indirectly influences students' social behavior through the quality of relationships (BMC Psychology, 2024). Empathy can be understood as a concrete expression of Christian love (agape), which calls believers to bear one another's burdens. In this sense, empathy is not merely a psychological skill but also a spiritual and ethical practice. The integration of empathy into CRE thus reinforces the theological meaning of brotherhood as compassionate solidarity, particularly in times of crisis.

Another significant theme was the importance of teacher modeling in shaping students' understanding and practice of brotherhood. Teachers were observed consistently demonstrating behaviors such as fairness, patience, forgiveness, and respect in their interactions with students. These behaviors were frequently referenced by students in FGDs as examples of how brotherhood should be practiced. Teachers acknowledged that their actions often spoke louder than formal instruction. One teacher emphasized that students "learn brotherhood more from what they see than from what they hear." This perception is strongly supported by educational literature, which highlights the role of teacher modeling in moral and values education (Merriam & Tisdell, 2016). In values-based education, congruence between teachers' words and actions is critical for credibility and for the internalization of ethical principles. The modeling of brotherhood was particularly evident in how teachers handled conflicts among students. Instead of

relying solely on punitive measures, teachers encouraged dialogue, mutual understanding, and forgiveness. These practices reflected a restorative rather than retributive approach to discipline, which aligns with both educational best practices and Christian ethical teaching. Research on restorative classroom practices indicates that such approaches promote empathy, accountability, and relational repair (Creswell & Poth, 2018). This modeling dimension reflects the incarnational aspect of Christian teaching, in which values are embodied in lived practice. Just as biblical narratives portray brotherhood through concrete actions rather than abstract principles, teachers' lived examples function as practical theology in the classroom. This reinforces the idea that social competence in CRE is inseparable from spiritual and ethical authenticity.

Integrating Genesis 42:1-2 as a Narrative Framework for Crisis and Reconciliation

A distinctive contribution of this study is its focus on Genesis 42:1-2 as a biblical narrative framework for teaching brotherhood amid crisis. Teachers reported that they used this passage not only as a historical or doctrinal text but as a narrative lens for discussing contemporary experiences of crisis, scarcity, and relational tension. Teachers emphasized that the famine context in Genesis 42:1-2 provided a relatable entry point for discussing real-life challenges faced by students and their families. By highlighting how crisis forced Jacob's sons to confront their dependence on others, teachers encouraged students to reflect on the importance of cooperation, humility, and mutual support. This narrative-based approach is consistent with research on narrative pedagogy, which suggests that stories are powerful tools for moral and values education because they engage students emotionally and cognitively (Braun & Clarke, 2006). Students indicated that the story helped them understand that crisis is not only a problem to be avoided but also a situation that can lead to growth in relationships. Some students expressed that they began to see difficulties as opportunities to help others and to strengthen friendships. This interpretive outcome reflects the theological theme of redemptive crisis, in which hardship becomes a context for relational transformation. From a theological perspective, Genesis 42:1-2 represents the beginning of a larger reconciliation narrative between Joseph and his brothers. Although reconciliation is not yet fully realized in this passage, the movement toward encounter and interdependence has already begun. Teachers used this broader narrative arc to emphasize that brotherhood involves a process that may begin in tension but can move toward restoration. This aligns with theological interpretations that view the Joseph narrative as a paradigm of reconciliation and divine providence in the midst of human conflict.

The findings also highlighted the relationship between teacher social competence and overall classroom climate. Observations indicated that classrooms characterized by warm teacher-student relationships tended to exhibit more positive peer interactions. Students were more likely to help one another, resolve conflicts peacefully, and include peers who were socially marginalized. Students frequently described their CRE classroom as a "safe space" where they could express themselves without fear of ridicule. This perception is consistent with research showing that supportive classroom climates are associated with greater peer acceptance and reduced social exclusion (Samnøy et al., 2023). In this study, classroom climate functioned as a mediating context in which brotherhood values could

be practiced and reinforced. The pluralistic context of SDN UPT 067240 Medan Tembung added an additional layer of significance. Although this study focused on Christian students and CRE classes, teachers were aware that students interacted daily with peers from other religious backgrounds. As a result, brotherhood was framed not only as an internal Christian value but also as a broader social ethic that supports respectful coexistence. This contextualization reflects contemporary discussions on religious education in pluralistic societies, which emphasize the need to integrate faith-based identity with social harmony (Creswell & Poth, 2018). This broader framing of brotherhood resonates with Christian teachings on loving one's neighbor and promoting peace. Thus, teacher social competence contributed not only to intra-class relationships but also to the formation of attitudes that extend beyond the CRE classroom.

Another important finding concerns how students internalized brotherhood values as a result of teachers' social competence and pedagogical practices. Students described brotherhood in terms of helping, forgiving, sharing, and respecting others. These definitions reflected both cognitive understanding and affective commitment. FGD data suggested that students who perceived their teachers as caring and fair were more likely to describe brotherhood in relational and practical terms, rather than as abstract religious concepts. This supports the argument that relational pedagogy enhances the internalization of values (Aldrup et al., 2022). When values are experienced in relationships, they become more deeply embedded in students' social identities. Students reported instances in which they applied brotherhood values outside the classroom, such as helping classmates who were struggling academically or emotionally. This indicates a degree of transfer from classroom learning to broader social behavior. Such transfer is a key indicator of effective values education and supports the claim that teacher social competence has implications beyond immediate instructional contexts. Teachers noted limitations related to time, curriculum demands, and large class sizes, which sometimes restricted opportunities for deeper relational engagement. In addition, socio-economic pressures faced by some students' families created stressors that could not always be fully addressed within the school setting. Teachers also acknowledged that not all students responded equally to values-based instruction. Some students required more intensive relational support, which was difficult to provide consistently given institutional constraints. These challenges reflect broader systemic issues in education, where teachers are expected to address complex socio-emotional needs within limited structural resources (Merriam & Tisdell, 2016). These constraints highlight the tension between ideal values and practical realities. Brotherhood as a Christian value calls for deep relational commitment, yet institutional structures may limit the extent to which such commitment can be fully realized. Recognizing these limitations is important for developing realistic and sustainable models of CRE that support teachers in their relational and ethical work.

The findings of this study are consistent with and extend existing literature on teacher social competence and socio-emotional learning. Prior studies have emphasized that teacher empathy, emotional regulation, and relational skills are central to positive classroom environments and student well-being (Aldrup et al., 2022; Samnøy et al., 2023). This study adds to this body of knowledge by demonstrating how these competencies

specifically function within a CRE context and how they support the teaching of brotherhood values through a biblical narrative framework. The integration of Genesis 42:1-2 as a pedagogical lens represents a novel contribution to Christian education research. While many studies address socio-emotional competencies in secular frameworks, fewer explicitly connect these competencies with specific biblical narratives and theological interpretations. By linking teacher social competence with the theological themes of crisis, interdependence, and reconciliation, this study offers a more integrative model of CRE that bridges educational psychology and biblical theology. The findings suggest several important implications for CRE practice and policy. Teacher education and professional development programs should place greater emphasis on social and emotional competencies as integral components of CRE professionalism. Such training should not be limited to generic communication skills but should explicitly address the theological and ethical dimensions of relational practice. Curriculum design in CRE should more intentionally integrate biblical narratives as frameworks for addressing contemporary crises and social challenges. Narrative-based pedagogy, when combined with strong teacher social competence, can enhance students' ability to connect biblical teachings with lived experiences. Schools should recognize and support the relational labor of CRE teachers by providing institutional structures that allow for meaningful teacher-student engagement. This may include smaller class sizes, counseling support, and time allocations that enable deeper relational work. This study demonstrates that the social competence of CRE teachers at SDN UPT 067240 Medan Tembung plays a crucial role in shaping how brotherhood values are taught and internalized amid crisis. Through relational communication, empathy, modeling, narrative integration, and supportive classroom climates, teachers translate biblical teachings on brotherhood into lived educational practices. At the same time, contextual challenges highlight the need for systemic support to sustain and deepen this relational and values-based work.

CONCLUSION

This study set out to explore how the social competence of Christian Religious Education (CRE) teachers shapes the teaching and internalization of brotherhood values amid crisis, using Genesis 42:1-2 as a biblical and pedagogical framework, and taking SDN UPT 067240 Medan Tembung as the research locus. The findings demonstrate that teacher social competence is not a peripheral aspect of CRE but a central pedagogical and ethical capacity that directly influences how biblical values are translated into lived educational practices. The study reveals that relational communication, empathy, and emotional support function as foundational elements in the teaching of brotherhood. CRE teachers who engage students through open, respectful, and caring communication create relational spaces in which brotherhood is experienced rather than merely taught. Such relational environments enable students to feel recognized and valued, which in turn supports the internalization of Christian values related to solidarity, mutual responsibility, and care for others. These findings reinforce broader educational research emphasizing the importance of teacher-student relationships for students' social integration and emotional well-being. The modeling of brotherhood through teachers' daily behavior emerged as a critical mechanism for values transmission. Students learned brotherhood not only through biblical instruction but also through observing how teachers practiced

fairness, patience, forgiveness, and respect in concrete interactions. This highlights the embodied nature of Christian ethics in educational contexts, where teachers function as living texts whose actions communicate theological and moral meanings. In this sense, social competence operates as a form of practical theology, making abstract biblical values visible and credible in everyday school life. The integration of Genesis 42:1-2 as a narrative framework provided a meaningful theological lens for interpreting crisis and relational dynamics. By situating brotherhood within a biblical story of famine, vulnerability, and emerging reconciliation, teachers helped students to reinterpret crisis not solely as a negative experience but also as a context for growth in interdependence and relational responsibility. This narrative-based approach strengthened students' ability to connect biblical teachings with their own experiences, thereby deepening both cognitive understanding and affective engagement with brotherhood values. At the classroom level, strong teacher social competence contributed to the development of a supportive and inclusive classroom climate. Such climates facilitated positive peer relationships and encouraged students to practice brotherhood in concrete ways, including helping, forgiving, and supporting one another. In the pluralistic context of a public school, these practices also carried broader social significance, as brotherhood was framed as a value that promotes respectful coexistence and social harmony beyond the boundaries of the CRE classroom. The study also identified contextual and structural challenges, including time constraints, curriculum pressures, and varying levels of student responsiveness. These limitations point to the need for institutional support that recognizes the relational and emotional dimensions of CRE as integral to educational quality. Without such support, the burden of values-based and relational work may rest disproportionately on individual teachers, potentially limiting the sustainability and depth of brotherhood education. In terms of theoretical and practical contributions, this study extends existing literature on teacher social competence by situating it explicitly within a Christian theological and narrative framework. By linking social competence with Genesis 42:1-2, the study offers a more integrative model of CRE that bridges educational psychology and biblical theology. Practically, the findings suggest that teacher education and professional development programs should prioritize social and emotional competencies as core components of CRE professionalism, alongside biblical and pedagogical knowledge. The study was conducted in a single school context with a small number of CRE teachers, which limits the generalizability of the findings. Additionally, the qualitative design emphasizes depth over breadth and does not allow for causal claims. Future research could expand this work by including multiple schools, employing mixed-method designs, or examining longitudinal effects of teacher social competence on students' moral and social development. This study underscores that in times of crisis, the teaching of brotherhood in Christian Religious Education depends not only on biblical content but also, and perhaps more importantly, on the social and relational capacities of teachers. By embodying brotherhood through relational communication, empathy, and ethical modeling, CRE teachers play a vital role in transforming biblical narratives into lived values that support students' resilience, social cohesion, and moral formation in challenging contexts.

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