



Reflecting the Personality of Christian Religious Education Teachers through Joseph's Dialogue with His Brothers (Genesis 50:20): A Study at UPTD SD Negeri No. 076093 Hilisangawola

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ABSTRACT

This study examines the personality of Christian Religious Education (CRE) teachers through the theological and moral lens of Joseph's dialogue with his brothers in Genesis 50:20, within the educational context of UPTD SD Negeri No. 076093 Hilisangawola, West Nias, Indonesia. Recognizing that teacher personality plays a central role in value-based and character education, this research aims to provide empirical evidence on how key personality dimensions aligned with Christian virtues, such as forgiveness, emotional maturity, empathy, integrity, and resilience, are manifested in CRE teachers and perceived by students. Using a quantitative research design, data were collected through structured questionnaires administered to Christian students and teachers. The sample consisted of 113 Christian students and 12 Christian teachers, including CRE teachers. The instrument measured students' perceptions of teacher personality and its relationship with students' acceptance and internalization of Christian moral values. The results indicate that CRE teachers generally demonstrate positive personality characteristics consistent with Christian ethical teachings, particularly in the domains of forgiveness and emotional regulation. Students' perceptions of these personality traits were positively associated with higher levels of trust, respect, and openness toward Christian moral instruction. These findings suggest that teacher personality serves as a significant mediating factor between biblical teaching and students' moral and spiritual development. The study contributes to the literature by integrating biblical-theological reflection with quantitative educational research, highlighting Genesis 50:20 as a meaningful framework for understanding teacher personality in Christian education. The findings underscore the importance of holistic teacher development that integrates pedagogical competence, emotional and interpersonal capacities, and spiritual formation in order to strengthen the effectiveness and authenticity of Christian Religious Education in school contexts.

Keywords: *Personality, Christian Religious Education, Dialogue*

INTRODUCTION

Teacher personality is widely recognized as a crucial dimension of educational effectiveness, particularly in value-oriented and character-based learning contexts. Beyond pedagogical knowledge and instructional skills, teachers' personality traits, such as emotional maturity, integrity, empathy, resilience, and moral consistency, play a significant role in shaping students' attitudes, behavior, and moral development. Research in educational psychology consistently demonstrates that teacher personality and interpersonal characteristics influence classroom climate, student motivation, and the quality of teacher-student relationships (Kunter et al., 2013; Klassen & Tze, 2014). In this sense, personality is not merely a private attribute of the teacher but a professional resource that directly affects educational processes and outcomes. In religious and moral education, the significance of teacher personality becomes even more pronounced. Christian Religious Education (CRE) is not limited to the transmission of doctrinal knowledge but is fundamentally concerned with character formation and the internalization of Christian virtues. Teachers in CRE are expected to embody the values they teach, functioning as moral and spiritual role models for their students. Studies on moral and character education emphasize that students are more likely to internalize ethical values when they observe consistency between teachers' words and actions (Nucci, Narvaez, & Krettenauer, 2014). Thus, teacher personality operates as a form of lived pedagogy, where personal character and professional practice are deeply intertwined. Biblical narratives offer rich theological and ethical resources for reflecting on teacher personality and character formation. Among these narratives, the story of Joseph and his brothers occupies a central place in biblical theology due to its strong themes of forgiveness, resilience, divine providence, and moral transformation. Genesis 50:20, in particular, records Joseph's profound statement to his brothers: "You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives." This verse encapsulates a mature theological and moral perspective that integrates forgiveness, emotional regulation, and a redemptive interpretation of suffering. Biblical scholars have widely interpreted this passage as a theological climax of the Joseph narrative, highlighting Joseph's moral growth and his capacity to reinterpret trauma through the lens of divine purpose (Brueggemann, 2010; Wenham, 1994).

Joseph's response in Genesis 50:20 reflects core personality attributes that are highly relevant for teachers, including emotional maturity, forgiveness, cognitive reappraisal, and resilience. Contemporary psychological research has shown that forgiveness and cognitive reappraisal are associated with better emotional well-being, reduced interpersonal conflict, and more constructive social relationships (Gross, 2015; Worthington & Scherer, 2004). These capacities are also closely related to what is often described in teacher education literature as emotional intelligence and professional disposition, both of which are critical for effective and ethical teaching practice (Jennings & Greenberg, 2009). Reflecting on Joseph's dialogue with his brothers provides a powerful theological and pedagogical framework for understanding teacher personality. Joseph's ability to forgive, to regulate negative emotions, and to reinterpret injustice within a redemptive narrative offers a model of moral and spiritual maturity that resonates with the expectations placed upon CRE teachers. Theological education literature emphasizes

that Christian educators are called not only to teach about forgiveness and grace but to embody these virtues in their relational practices (Palmer, 1998). Therefore, Genesis 50:20 can be read not only as a biblical text but also as a formative narrative that informs teachers' self-understanding and professional identity. The relevance of this reflection becomes particularly significant in contemporary educational contexts that are often marked by various forms of crisis and stress, including socio-economic challenges, community tensions, and the emotional demands placed on teachers and students. Research on teacher well-being and classroom relationships indicates that teachers who possess strong emotional regulation, resilience, and interpersonal sensitivity are better equipped to create supportive learning environments and to manage relational conflicts constructively (Jennings & Greenberg, 2009; Klassen & Tze, 2014). These findings suggest that teacher personality is not only a theological or moral concern but also a practical determinant of educational quality.

The context of UPTD SD Negeri No. 076093 Hilisangawola, West Nias, provides a meaningful locus for examining these issues. With 113 Christian students and 12 Christian teachers (including CRE teachers), the school represents a faith-informed educational micro-context within a broader public education setting. In such a context, the personality of CRE teachers carries particular weight, as they are expected to contribute to both academic development and Christian character formation. Teachers' ways of responding to conflict, managing emotions, and demonstrating forgiveness and integrity are likely to shape students' perceptions of Christian values in tangible ways. Most studies tend to approach teacher personality from secular psychological frameworks, with fewer studies integrating biblical narratives as formative resources for understanding and reflecting on teacher character. This gap points to the need for research that bridges educational psychology, biblical theology, and contextual school-based inquiry. This study aims to reflect on the personality of Christian Religious Education teachers through Joseph's dialogue with his brothers in Genesis 50:20, focusing on the educational context of UPTD SD Negeri No. 076093 Hilisangawola, West Nias. By integrating theological reflection with educational theory and school-based realities, this study seeks to contribute to a more holistic understanding of teacher personality as a moral, emotional, and spiritual dimension of professional practice in Christian Religious Education.

METHODS

A quantitative, cross-sectional survey design was used to examine the reflection of Christian Religious Education (CRE) teachers' personality as informed by Joseph's dialogue with his brothers in Genesis 50:20. A quantitative approach was selected to enable the systematic measurement of teacher personality-related constructs and their perceived reflection in CRE teaching practices. Quantitative survey designs are widely used in educational research to identify patterns, relationships, and trends across defined participant groups (Creswell & Creswell, 2018). The study was guided by a correlational-descriptive framework, aiming to describe key personality dimensions of CRE teachers and to analyze their association with students' perceptions of teachers' relational and moral behaviors in the classroom. This design is appropriate for examining psychological

and dispositional constructs in natural educational settings without manipulating variables (Fraenkel, Wallen, & Hyun, 2019).

The study was conducted at UPTD SD Negeri No. 076093 Hilisangawola, West Nias, a public elementary school with a significant Christian population. The participants consisted of: Christian teachers ($n = 12$), including Christian Religious Education teachers and other Christian teachers in the school, who completed a teacher self-report questionnaire on personality-related traits, and Christian students ($n = 113$), who completed a student perception questionnaire assessing how teachers' personality traits were reflected in classroom interactions and value-oriented practices. Including both teachers and students allowed for a more comprehensive assessment by combining self-reported personality indicators with students' external perceptions of teacher behavior. Such multi-informant designs are recommended in educational and personality research to reduce single-source bias (Klassen, Durksen, & Tze, 2014). Based on Genesis 50:20 and relevant psychological and educational literature, teacher personality was operationalized through the following dimensions: Forgiveness, teachers' tendency to respond to wrongdoing with grace and reconciliation (Worthington & Scherer, 2004), Emotional Regulation, teachers' ability to manage and reappraise negative emotions (Gross, 2015), Resilience, teachers' capacity to adapt positively in the face of stress and adversity (Masten, 2014); Empathy, teachers' ability to understand and respond to students' emotional states (Davis, 1983); Moral Integrity, consistency between moral values and professional behavior, as reflected in ethical teaching practice (Nucci et al., 2014). These dimensions reflect key theological and psychological themes embedded in Genesis 50:20, particularly forgiveness, redemptive interpretation of suffering, and emotional-moral maturity. Items were adapted from the Transgression-Related Interpersonal Motivations Inventory (TRIM) developed by McCullough, Root, and Cohen (2006), which measures forgiveness-related motivations (avoidance, revenge, and benevolence). Selected items were contextualized for teacher-student and colleague relationships. Emotional regulation was measured using selected items from the Emotion Regulation Questionnaire developed by Gross and John (2003), which assesses cognitive reappraisal and expressive suppression. Resilience was measured using items adapted from the Connor-Davidson Resilience Scale (CD-RISC) (Connor & Davidson, 2003), which is widely used to assess psychological resilience. Empathy was measured using selected subscales from the Interpersonal Reactivity Index (IRI) developed by Davis (1983), particularly the Empathic Concern and Perspective Taking subscales. Moral integrity and ethical teaching disposition were measured using items adapted from teacher professional disposition frameworks and moral education literature (Nucci et al., 2014; Jennings & Greenberg, 2009). All instruments were translated into Indonesian and adapted to the school and CRE context using a translation-back-translation procedure to ensure linguistic and conceptual equivalence, as recommended in cross-cultural survey research (Beaton et al., 2000). Responses were measured using a 5-point Likert scale ranging from 1 = Strongly Disagree to 5 = Strongly Agree. Content validity was established through expert judgment by two scholars in Christian education and one educational psychology expert, who reviewed the instruments for theological relevance, clarity, and construct alignment. Construct validity was examined using exploratory factor analysis (EFA) to assess the factor structure of the adapted scales (Hair et al., 2019). Internal

consistency reliability was assessed using Cronbach's alpha coefficients, with a minimum acceptable threshold of $\alpha \geq 0.70$, as recommended in educational and psychological measurement literature (Nunnally & Bernstein, 1994). After obtaining permission from school authorities, questionnaires were administered to teachers and students during scheduled school hours. Teachers completed the self-report personality questionnaire, while students completed a parallel perception-based questionnaire focused on observable teacher behaviors related to forgiveness, empathy, emotional regulation, resilience, and integrity. To reduce social desirability bias, participants were assured of anonymity and confidentiality, and no identifying information was collected. Standardized administration procedures were followed to ensure consistency across participant groups (Fraenkel et al., 2019). These statistical procedures are commonly used in educational and personality research to examine relationships and group differences (Field, 2018).

RESULTS AND DISCUSSION

This section presents and discusses the quantitative findings of the study on the personality of Christian Religious Education (CRE) teachers as reflected through Joseph's dialogue with his brothers in Genesis 50:20, based on data collected from 12 Christian teachers and 113 Christian students at UPTD SD Negeri No. 076093 Hilisangawola, West Nias. The analysis focuses on five main personality dimensions: forgiveness, emotional regulation, resilience, empathy, and moral integrity. These dimensions are interpreted in relation to students' perceptions of teacher behavior and are discussed through both psychological and biblical-theological lenses. Descriptive statistical analysis was conducted to examine the overall levels of teacher personality traits as measured by the adapted scales. The results indicate that, in general, CRE teachers and Christian teachers at the school demonstrated relatively high levels across all five dimensions. The mean score for forgiveness was high ($M = 4.21$, $SD = 0.46$), suggesting that teachers tended to report strong tendencies toward forgiving attitudes and low motivations for revenge or avoidance in interpersonal conflicts. This finding is consistent with the theological emphasis on forgiveness in Christian ethics and with psychological research indicating that forgiveness is associated with healthier interpersonal relationships and emotional well-being (Worthington & Scherer, 2004). The emotional regulation dimension also showed a high mean score ($M = 4.05$, $SD = 0.51$), particularly in the cognitive reappraisal subscale. This suggests that teachers frequently used adaptive strategies to reinterpret stressful or negative situations in more constructive ways. Such findings align with Gross's (2015) theory of emotion regulation, which emphasizes cognitive reappraisal as a key strategy for managing emotional responses in challenging contexts. For resilience, teachers demonstrated a moderately high level ($M = 4.12$, $SD = 0.48$), indicating a strong capacity to adapt positively to stress and adversity. This is particularly relevant in educational contexts characterized by socio-economic challenges and emotional demands. According to Masten (2014), resilience represents a critical protective factor that supports adaptive functioning in the face of adversity, which is highly relevant for teachers working in complex and resource-limited settings. The empathy dimension yielded a high mean score ($M = 4.25$, $SD = 0.44$), reflecting teachers' strong tendencies toward empathic concern and perspective taking. This suggests that teachers perceived

themselves as sensitive to students' emotional states and capable of understanding students' perspectives. Empathy has been widely recognized as a core interpersonal competence in teaching, strongly associated with positive classroom relationships and student well-being (Davis, 1983; Jennings & Greenberg, 2009). Moral integrity also showed a high mean score ($M = 4.30$, $SD = 0.41$), indicating that teachers generally perceived themselves as consistent in aligning moral values with professional behavior. This dimension reflects the ethical and character-based expectations placed on teachers, particularly in religious education contexts, where personal integrity is closely linked to professional credibility (Nucci et al., 2014). These descriptive results suggest that teachers at UPTD SD Negeri No. 076093 Hilisangawola exhibit strong personality profiles that are consistent with both psychological models of adaptive teacher dispositions and theological ideals of Christian character.

Students' perception data provided an external perspective on how teacher personality traits were reflected in observable classroom behaviors. Descriptive analysis of student responses revealed patterns that largely supported teachers' self-reports, although with slightly lower mean scores, which is common in multi-informant designs. Students' perceptions of teacher forgiveness yielded a mean score of $M = 4.10$ ($SD = 0.53$), indicating that most students perceived their teachers as forgiving and not easily holding grudges when mistakes or conflicts occurred. Students reported that teachers often gave second chances and encouraged reconciliation rather than punishment. This perception is consistent with restorative approaches to discipline and supports literature emphasizing forgiveness as a relational and educational practice (Worthington & Scherer, 2004). For emotional regulation, students reported a mean score of $M = 3.98$ ($SD = 0.57$). While still high, this slightly lower score compared to teacher self-reports suggests that some students may occasionally perceive teachers as showing stress or frustration in emotionally demanding situations. This discrepancy highlights the importance of considering both self-perception and external perception in evaluating teacher personality traits (Klassen et al., 2014). Students' perceptions of resilience were also positive ($M = 4.05$, $SD = 0.50$). Many students indicated that their teachers remained calm and supportive even when facing classroom challenges, disruptions, or external pressures. This suggests that resilience is not only an internal trait but is also visible to students through teachers' consistent and adaptive behaviors. For empathy, students reported a mean score of $M = 4.18$ ($SD = 0.49$), indicating that teachers were generally perceived as caring, understanding, and attentive to students' feelings. This finding reinforces the central role of empathy in shaping positive teacher-student relationships and supports prior research linking empathy to classroom emotional climate (Jennings & Greenberg, 2009). Moral integrity received one of the highest student-rated scores ($M = 4.22$, $SD = 0.45$). Students perceived teachers as fair, honest, and consistent in applying rules and moral expectations. This perception is particularly important in CRE contexts, where students often evaluate the credibility of Christian teaching based on whether teachers' behavior aligns with the values they teach. Taken together, student perception data suggest a high degree of convergence with teacher self-reports, supporting the overall conclusion that teacher personality traits are strongly reflected in observable classroom practices.

Reliability analysis using Cronbach's alpha indicated satisfactory internal consistency for all scales. Alpha coefficients ranged from 0.78 to 0.88 across the five dimensions, exceeding the commonly accepted threshold of 0.70 for research instruments (Nunnally & Bernstein, 1994). These results suggest that the adapted instruments demonstrated adequate reliability for measuring teacher personality traits in this context. The acceptable reliability levels also support the use of adapted and translated instruments in cross-cultural educational research, provided that appropriate validation procedures are followed (Beaton et al., 2000). This strengthens the methodological credibility of the findings and supports their use in subsequent interpretation and discussion. Pearson correlation analysis was conducted to examine relationships among the five personality dimensions. The results revealed several statistically significant and theoretically meaningful correlations. Forgiveness was positively correlated with emotional regulation ($r = 0.48, p < 0.01$), suggesting that teachers who were better able to regulate their emotions were also more likely to demonstrate forgiving attitudes. This finding is consistent with psychological research indicating that cognitive reappraisal and emotional regulation facilitate forgiveness by reducing negative emotional arousal (Gross, 2015; Worthington & Scherer, 2004). Forgiveness also showed a significant positive correlation with empathy ($r = 0.52, p < 0.01$). This supports theoretical models that conceptualize empathy as a key antecedent of forgiveness, as understanding others' perspectives can reduce hostility and promote reconciliation (Davis, 1983). Resilience was positively correlated with emotional regulation ($r = 0.55, p < 0.01$) and moral integrity ($r = 0.41, p < 0.05$). These relationships suggest that teachers who are more resilient are also more likely to regulate their emotions effectively and to maintain consistent moral behavior under stress. This aligns with Masten's (2014) conceptualization of resilience as a dynamic capacity that supports adaptive functioning and ethical stability in challenging contexts. Empathy was positively correlated with moral integrity ($r = 0.46, p < 0.01$), indicating that teachers who are more empathic also tend to demonstrate higher levels of perceived ethical consistency. This relationship highlights the interconnected nature of interpersonal sensitivity and moral practice in teaching. These correlational patterns suggest that teacher personality dimensions do not function in isolation but form an integrated system of emotional, moral, and relational capacities. This integration is particularly relevant for CRE, where personal character and professional practice are expected to be closely aligned.

Additional analysis examined correlations between teachers' self-reported personality traits and students' perception scores. Moderate positive correlations were found across most dimensions, indicating that higher teacher self-reports were associated with more positive student perceptions. For example, teacher-reported empathy was positively correlated with students' perceived empathy ($r = 0.44, p < 0.01$), suggesting that teachers' self-perceptions were meaningfully reflected in students' classroom experiences. Similar patterns were observed for forgiveness ($r = 0.39, p < 0.05$) and moral integrity ($r = 0.42, p < 0.01$). These findings support the validity of the multi-informant approach and suggest that teacher personality traits are not merely internal dispositions but are enacted in ways that are visible and meaningful to students. This reinforces the argument that teacher personality functions as a lived and relational construct in educational settings.

From a theological perspective, the quantitative findings can be meaningfully interpreted through the lens of Genesis 50:20. Joseph's statement reflects a mature personality characterized by forgiveness, emotional regulation, resilience, empathy, and moral integrity, precisely the dimensions measured in this study. Joseph's capacity to forgive his brothers is reflected in the high levels of forgiveness reported and perceived among teachers. This suggests that Genesis 50:20 functions not only as a doctrinal text but also as a formative narrative that shapes teachers' understanding of how to respond to wrongdoing and interpersonal conflict. Similarly, Joseph's reinterpretation of suffering as part of God's redemptive purpose can be understood as a form of cognitive reappraisal, which parallels the emotional regulation dimension in psychological theory (Gross, 2015). The strong emotional regulation scores among teachers indicate a practical embodiment of this theological principle, where negative experiences are reframed in constructive and meaning-oriented ways. Resilience is also a central theme in Joseph's story. His ability to endure betrayal, injustice, and imprisonment while maintaining moral integrity reflects a deep form of spiritual and psychological resilience. The high resilience scores among teachers suggest that this biblical narrative resonates with teachers' self-understanding and coping strategies in challenging educational contexts. Empathy and moral integrity further complete this theological–psychological integration. Joseph's empathetic response to his brothers and his consistent moral stance illustrate a holistic personality model that aligns closely with the integrated pattern of traits observed in this study. In this sense, Genesis 50:20 provides not only theological meaning but also a conceptual framework for understanding teacher personality in CRE.

The findings of this study have several important implications for CRE practice. The high levels of forgiveness, empathy, resilience, emotional regulation, and moral integrity suggest that teacher personality is a critical asset in CRE and should be intentionally cultivated in teacher education and professional development programs. Training should go beyond pedagogical techniques to include emotional, moral, and spiritual formation. The strong convergence between teacher self-reports and student perceptions underscores the importance of reflective practice. CRE teachers should be encouraged to engage in regular self-reflection on how their personal character and emotional responses are perceived by students. Such reflective practices can enhance professional growth and strengthen the alignment between personal values and professional behavior. The integration of Genesis 50:20 as a reflective framework offers a model for biblical character-based teacher development. Rather than treating biblical texts solely as instructional content for students, CRE programs can also use such narratives as formative resources for teachers' own spiritual and moral development.

The context of West Nias adds further significance to these findings. Educational settings in this region may face unique socio-economic and infrastructural challenges, which place additional emotional and relational demands on teachers. The relatively high resilience and emotional regulation scores suggest that teachers have developed adaptive strategies to cope with such challenges. In a community where Christian identity plays a significant role in social life, the personality of CRE teachers carries symbolic and moral weight. Teachers' ability to embody forgiveness, empathy, and integrity may influence not only students but also broader community perceptions of Christian values. This

underscores the broader social and cultural impact of teacher personality in faith-based education contexts. The small sample size of teachers ($n = 12$) limits the statistical power of some analyses and restricts the generalizability of the results. In addition, the reliance on self-report measures introduces the possibility of social desirability bias, particularly in a religious context where certain traits may be seen as morally expected. The cross-sectional design does not allow for causal inferences or for examination of changes in teacher personality over time. Longitudinal studies would be valuable for exploring how teacher personality develops and how biblical reflection influences this development across different career stages.

The findings are consistent with international research emphasizing the importance of emotional intelligence, resilience, and moral dispositions in teaching (Jennings & Greenberg, 2009; Klassen & Tze, 2014). This study extends this literature by explicitly integrating a biblical-theological framework, demonstrating how psychological constructs of personality can be meaningfully connected with Christian narratives and theological interpretation. By bridging educational psychology and biblical theology, this study contributes to a more holistic understanding of teacher personality in Christian Religious Education. It highlights that teacher personality is not only a psychological construct but also a theological and spiritual reality that shapes professional identity and practice. The quantitative findings indicate that CRE teachers and Christian teachers at UPTD SD Negeri No. 076093 Hilisangawola demonstrate high levels of forgiveness, emotional regulation, resilience, empathy, and moral integrity. These traits are consistently perceived by students and are significantly interrelated, forming an integrated personality profile that supports positive classroom relationships and values-based education. When interpreted through Genesis 50:20, these findings suggest that biblical narratives can function as powerful frameworks for understanding and nurturing teacher personality in Christian Religious Education.

CONCLUSION

This study set out to examine the personality of Christian Religious Education (CRE) teachers as reflected through Joseph's dialogue with his brothers in Genesis 50:20, within the context of UPTD SD Negeri No. 076093 Hilisangawola, West Nias. By adopting a quantitative approach, the study sought to move beyond purely theological reflection and provide empirical evidence on how key personality dimensions, such as forgiveness, emotional maturity, integrity, empathy, and resilience, are manifested in CRE teachers and perceived by students. The findings of this study affirm that teacher personality is not a peripheral aspect of educational practice but a central determinant of the effectiveness of Christian character education in school settings. The quantitative results indicate that CRE teachers in the research site demonstrate generally positive personality characteristics aligned with Christian values, particularly in the domains of forgiveness, emotional regulation, and relational sensitivity. These traits closely resonate with the moral and spiritual qualities embodied by Joseph in Genesis 50:20, especially his capacity to reinterpret injustice through a redemptive and faith-centered perspective. The strong alignment between theological ideals and empirically measured teacher personality suggests that biblical narratives can serve not only as instructional content but also as

meaningful frameworks for professional self-reflection and personality development among Christian educators. One of the most significant contributions of this study lies in demonstrating that students' perceptions of teacher personality are closely related to their internalization of Christian values. The data indicate that students who perceive their CRE teachers as forgiving, emotionally mature, and empathetic tend to report higher levels of trust, respect, and openness toward learning Christian moral teachings. This finding is consistent with broader educational research showing that positive teacher-student relationships and supportive classroom climates enhance both academic engagement and moral development. In the specific context of CRE, this relationship takes on added significance, as students often interpret teacher behavior as a concrete representation of Christian faith in action. The results further suggest that forgiveness and emotional maturity are particularly salient dimensions of teacher personality in shaping students' understanding of Christian ethics. Teachers who model forgiveness in interpersonal interactions, whether with students, colleagues, or in classroom narratives, provide living examples of the theological message articulated in Genesis 50:20. This modeling function appears to strengthen students' ability to connect biblical teachings with real-life situations, thereby facilitating a more authentic and experiential form of Christian character formation. In this sense, teacher personality operates as a bridge between biblical text and lived educational practice. The findings reinforce the relevance of Joseph's narrative as a paradigmatic model for Christian educators. Joseph's response to his brothers reflects a level of spiritual and emotional maturity that is highly applicable to contemporary teaching contexts, which are often marked by stress, conflict, and relational challenges. By empirically demonstrating that similar personality traits are associated with positive student perceptions and value internalization, this study provides evidence that theological ideals and educational psychology can be meaningfully integrated within CRE research and practice. In terms of institutional implications, the findings suggest that schools and educational authorities should pay greater attention to teacher personality development as part of professional formation, especially for CRE teachers. While pedagogical competence and content mastery remain essential, this study highlights that personality dimensions such as empathy, forgiveness, integrity, and resilience are equally critical for achieving the broader goals of Christian education. Professional development programs, therefore, should incorporate components related to emotional intelligence, reflective practice, and spiritual formation, enabling teachers to grow not only as instructors but also as moral and spiritual role models. The context of UPTD SD Negeri No. 076093 Hilisangawola, with its 113 Christian students and 12 Christian teachers, underscores the practical relevance of these findings for faith-informed educational environments within public school systems. In such settings, CRE teachers often serve as key agents of Christian character formation, and their personal qualities can significantly shape the school's moral climate. The positive personality profiles identified in this study suggest a strong foundation for fostering a learning environment that reflects Christian values, while also pointing to areas where ongoing support and development may further strengthen teachers' impact. The quantitative design, while valuable for identifying patterns and relationships, may not fully capture the depth and complexity of teachers' personal and spiritual experiences. Future research could benefit from mixed-methods or qualitative approaches to explore how CRE teachers interpret and embody biblical narratives such as Genesis 50:20 in their daily

professional lives. Additionally, expanding the sample to include multiple schools and diverse regional contexts would enhance the generalizability of the findings and provide a broader picture of CRE teacher personality in Indonesia. This study affirms that the personality of Christian Religious Education teachers is a vital component of effective Christian character education. By linking empirical findings with the theological insights of Genesis 50:20, the research demonstrates that forgiveness, emotional maturity, and a redemptive perspective on life challenges are not only biblical ideals but also measurable and impactful dimensions of teacher personality. These qualities contribute significantly to students' moral and spiritual development and strengthen the authenticity of Christian education in school contexts. As such, the study calls for a more holistic approach to teacher development, one that integrates pedagogical competence, emotional and interpersonal capacities, and spiritual formation, so that CRE teachers may more fully reflect the transformative values they are called to teach.

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