



Social Competence of Christian Religious Education Teachers in Cultivating Social Solidarity Values from the Narrative of Joseph (Genesis 41:56): A Study at SD Negeri No. 034783 Bangun

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ABSTRACT

This study investigates the role of Christian Religious Education (CRE) teachers' social competence in cultivating social solidarity values derived from Genesis 41:56 at SD Negeri No. 034783 Bangun. Social competence, defined as the ability to build constructive relationships, demonstrate empathy, and model prosocial behavior, is examined as a vehicle for translating biblical narrative into actionable social ethics. The research employed a qualitative case study design, collecting data through semi-structured interviews with 14 Christian teachers, classroom observations of 271 Christian students, and analysis of lesson plans and teaching modules. Data were analyzed thematically to identify patterns linking social competence, pedagogical strategies, and biblical interpretation. Findings indicate that CRE teachers operationalize social competence through four interconnected dimensions: empathetic awareness of students' social and emotional needs, collaborative learning strategies that mirror communal responsibility, contextual application of biblical narratives to contemporary student experience, and modeling solidarity both in the classroom and within the faculty community. Genesis 41:56 served as a theological framework, portraying Joseph's famine administration as an exemplar of organized compassion, fairness, and shared responsibility. The study concludes that social competence is central to professional practice in CRE, enabling teachers to embody and operationalize biblical values of solidarity. By integrating theological insight, relational skill, and pedagogical strategy, CRE teachers at SD Negeri No. 034783 Bangun create a learning environment where social solidarity is not merely taught but lived. The research contributes to understanding the interplay between biblical ethics and teacher professionalism in faith-informed elementary education.

Keywords: Social Competence, Christian Religious Education, Social Solidarity

INTRODUCTION

Social competence constitutes a central dimension of teacher professionalism, particularly within Christian Religious Education (CRE), where relational dynamics, moral

modeling, and value formation are inseparable from instructional practice. In elementary school contexts, teachers do not merely transmit doctrinal knowledge; they mediate social virtues that shape communal life. Among these virtues, social solidarity, understood as active empathy, shared responsibility, and commitment to the common good, holds particular significance in plural and socio-economically diverse communities. The present study explores how the social competence of CRE teachers contributes to cultivating social solidarity values drawn from the narrative of Joseph in Genesis 41:56 within the context of SD Negeri No. 034783 Bangun, where 271 Christian students and 14 Christian teachers (including CRE teachers) form a substantial faith-based community within a public school setting. The narrative of Joseph in Book of Genesis 41:56 presents a compelling theological and social framework for solidarity. During a severe famine, Joseph, as Egypt's administrator, oversees the distribution of grain so that "all the earth came to Egypt to buy grain." The verse portrays not merely economic management but an organized, compassionate response to crisis. Scholars emphasize that Joseph's leadership demonstrates prudence combined with responsibility for communal survival, reflecting a model of governance oriented toward preservation of life and social stability (Waltke & Fredricks, 2001). His actions illustrate solidarity enacted through institutional structures rather than abstract sentiment. As Brueggemann (2010) notes, the Joseph narrative highlights how wisdom and administrative foresight serve broader social purposes beyond personal advancement. Joseph's role embodies restorative responsibility. Though personally wronged by his brothers, he later participates in a system that sustains not only Egypt but also neighboring peoples. This dynamic underscores that solidarity in biblical theology transcends ethnic or relational boundaries. Wright (2004) argues that Old Testament ethics consistently link covenantal faithfulness with social justice and communal preservation. In Genesis 41:56, solidarity manifests in economic planning, equitable distribution, and responsiveness to human vulnerability. Thus, the narrative provides a robust pedagogical resource for CRE teachers seeking to cultivate social responsibility among students. Social competence refers to the teacher's ability to build constructive relationships, foster inclusive interaction, and model prosocial behavior in learning communities. Goleman (2006) associates social competence with empathy, attunement, and organizational awareness, capacities essential for shaping collaborative environments. In elementary education, these competencies directly influence character formation, as students internalize relational norms modeled by authority figures. When CRE teachers integrate biblical narratives with relational pedagogy, they function as mediators between theological content and lived social practice.

The context of SD Negeri No. 034783 Bangun in Dairi provides a meaningful locus for examining this dynamic. With 271 Christian students and 14 Christian teachers, including CRE instructors, the school environment enables sustained faith-informed interaction within a public educational framework. Such demographic composition offers both opportunity and responsibility: opportunity because shared religious identity can facilitate cohesive value formation; responsibility because teachers' social competence significantly shapes the moral climate of the institution. In a community where familial, cultural, and ecclesial ties intersect, the cultivation of solidarity cannot remain theoretical; it must be embodied through daily practices of fairness, cooperation, and

mutual assistance. Research on teacher professionalism increasingly emphasizes multidimensional competence, encompassing pedagogical, personal, professional, and social domains (Merriam & Tisdell, 2016). While pedagogical and content mastery receive considerable attention, the social dimension, particularly in faith-based instruction, requires deeper exploration. Social competence in CRE involves not only harmonious interaction but intentional modeling of biblical virtues within classroom structures. When teachers interpret Genesis 41:56 as a paradigm of organized care and shared provision, they are positioned to translate narrative theology into communal ethos. Solidarity in educational settings extends beyond peer relationships among students; it includes collaboration among teachers. The presence of 14 Christian teachers within the institution potentially fosters collegial solidarity that reinforces instructional coherence. Lincoln and Guba (1985) emphasize that trust and authenticity are foundational in qualitative understanding of educational communities. Investigating how CRE teachers embody solidarity both pedagogically and relationally, therefore, requires close attention to interpersonal dynamics within the school culture. This study, therefore, seeks to analyze how social competence among CRE teachers at SD Negeri No. 034783 Bangun contributes to cultivating values of social solidarity derived from Genesis 41:56. By integrating biblical exegesis, educational theory, and contextual analysis, the research aims to demonstrate that solidarity, as modeled in Joseph's famine administration, can be pedagogically operationalized through socially competent teaching practice. In doing so, the study contributes to broader discourse on the intersection of biblical theology and teacher professionalism in public elementary education.

METHODS

A qualitative approach was selected because the research sought to understand lived experiences, relational dynamics, and pedagogical practices within their natural setting rather than to measure variables statistically. The case study framework enabled in-depth exploration of a bounded system, namely, the CRE instructional context within one public elementary school characterized by 271 Christian students and 14 Christian teachers, including CRE teachers. The study followed an interpretive paradigm, emphasizing meaning-making processes among teachers and students. In line with qualitative case study methodology (Creswell & Poth, 2018; Merriam & Tisdell, 2016), the research focused on how teachers understand, embody, and operationalize social competence in relation to the narrative of Joseph in Genesis 41:56 from the Book of Genesis. The design allowed for the integration of theological reflection and empirical observation, ensuring that biblical interpretation and pedagogical practice were analyzed as interconnected phenomena. Participants were selected using purposive sampling to ensure relevance to the research objectives. Primary participants included CRE teachers responsible for delivering biblical instruction related to Old Testament narratives. Additional participants included several Christian homeroom teachers to triangulate data regarding social interactions and school culture. The school setting provided a cohesive Christian demographic context within a public institutional framework, offering a unique environment to examine how solidarity values are nurtured through religious instruction and teacher modeling. Interviews were conducted with CRE teachers and selected Christian teachers. Questions focused on their understanding of social competence,

interpretation of Genesis 41:56, strategies for cultivating solidarity, and experiences in managing relational dynamics among students. Interviews were audio-recorded with consent and transcribed verbatim to preserve accuracy. Non-participant observations were carried out during CRE lessons addressing the Joseph narrative. Observational protocols documented teacher-student interaction patterns, instructional strategies, expressions of empathy, collaborative learning structures, and conflict-resolution practices. Particular attention was given to how teachers translated Joseph's famine administration into concrete social applications such as sharing, cooperation, and collective responsibility. Following transcription, interview and observation data were coded inductively to identify recurring categories related to social competence, solidarity, and biblical integration. Codes were then grouped into broader themes reflecting patterns across data sources. Document analysis findings were triangulated with interview and observation results to ensure interpretive consistency. The analysis process involved iterative comparison, allowing emerging themes to be refined through continuous engagement with the data. The goal was not merely descriptive reporting but interpretive synthesis that connects theological meaning (Genesis 41:56) with observable professional practice.

RESULTS AND DISCUSSION

The findings of this qualitative case study reveal that the social competence of Christian Religious Education (CRE) teachers at SD Negeri No. 034783 Bangun functions as a decisive pedagogical mechanism in cultivating social solidarity values derived from Genesis 41:56 in the Book of Genesis. Analysis of interviews, classroom observations, and instructional documents indicates that social competence is not confined to interpersonal friendliness or communicative skill; rather, it constitutes a structured relational capacity integrating empathy, social responsibility, collaborative modeling, and contextual theological translation. The Joseph narrative, particularly the depiction of grain distribution during famine, serves as a theological anchor through which teachers frame solidarity not merely as emotional compassion but as organized, responsible action oriented toward communal survival and shared well-being. The data demonstrate that CRE teachers exhibit relational empathy as the foundational dimension of social competence. Interviews consistently revealed that teachers perceive solidarity as beginning with the ability to sense and respond to students' social and emotional conditions. Teachers described paying attention to subtle behavioral cues, withdrawal, conflict tendencies, economic hardship indicators, and interpreting them as entry points for solidarity-based intervention. In observed lessons addressing Genesis 41:56, teachers explicitly linked Joseph's attentiveness to national crisis with students' attentiveness to peers in need. One teacher explained that Joseph did not ignore the suffering caused by famine but organized resources so that "no one would be left without food." This theological interpretation was immediately translated into classroom practice through structured group-sharing activities in which students were encouraged to identify classmates who might need academic assistance or emotional support. Such practices illustrate that social competence manifests in proactive relational awareness rather than reactive discipline. Joseph's administrative compassion becomes a model for structured empathy, solidarity enacted through foresight and communal planning rather than

spontaneous generosity alone. The findings reveal that teachers operationalize solidarity through collaborative learning structures that mirror the communal dimension of the Joseph narrative. Observations documented the consistent use of cooperative learning groups during CRE instruction. Rather than isolating students in individual tasks, teachers intentionally arranged heterogeneous groups to encourage mutual assistance. When discussing Genesis 41:56, students were asked to simulate a “famine management council,” assigning roles such as planner, recorder, distributor, and communicator. This pedagogical strategy not only deepened narrative comprehension but embodied the value of shared responsibility. Teachers articulated that Joseph’s role in Egypt was not solitary; it required coordination, delegation, and trust within administrative systems. By mirroring this structure pedagogically, teachers cultivated an experiential understanding of solidarity as collective participation. Social competence, therefore, involves designing learning environments that structurally reinforce communal interdependence. Interviews revealed that CRE teachers understand social competence as extending beyond classroom interaction into broader school culture. With 271 Christian students and 14 Christian teachers, the institutional environment permits sustained value formation across academic and extracurricular contexts. Teachers reported collaborative planning sessions in which biblical themes, including Joseph’s famine administration, were integrated into school-wide character education programs. For instance, a “Solidarity Week” initiative encouraged students to collect food items for economically vulnerable families in the surrounding community. Although the initiative was not limited to CRE classes, its theological rationale was explicitly connected to Genesis 41:56. This institutionalization of solidarity demonstrates that social competence includes inter-teacher collaboration, organizational communication, and collective modeling. In this sense, Joseph’s administrative wisdom becomes a metaphor for coordinated educational leadership. Classroom observations highlight how teachers address socio-economic disparities among students with sensitivity. Some students come from farming households affected by fluctuating agricultural yields, creating subtle economic inequalities within the student body. Teachers reported that discussions of famine in Genesis 41:56 resonate deeply with local experience. Rather than exploiting this resonance for emotional impact alone, teachers carefully facilitated reflection on how communities can prepare and support one another during hardship. Students were encouraged to articulate examples of sharing harvest surplus or assisting neighbors during crop failure. This contextual application illustrates advanced social competence: teachers mediate between ancient narrative and contemporary lived reality without sensationalizing vulnerability. Solidarity is framed not as charity that reinforces hierarchy but as reciprocal responsibility grounded in shared humanity. The study found that conflict resolution practices within CRE classes reflect Joseph’s trajectory of relational restoration. Although Genesis 41:56 centers on famine administration, teachers often situate it within the broader Joseph story, including reconciliation with his brothers. When interpersonal conflicts arise among students, teachers frequently reference Joseph’s capacity to move beyond resentment toward constructive leadership. Observations recorded instances in which teachers facilitated restorative dialogue rather than imposing punitive measures. Students involved in disputes were invited to articulate perspectives and identify mutually beneficial solutions, echoing Joseph’s transformation from victim to provider. Such practices illustrate that social competence encompasses restorative

pedagogy. Solidarity, in this framework, is inseparable from forgiveness and reintegration into communal harmony.

Interviews uncovered that teachers perceive modeling as more influential than verbal instruction. Several participants emphasized that students observe how teachers share responsibilities, resolve disagreements, and speak about colleagues. Within a faculty of 14 Christian teachers, collegial solidarity reinforces classroom instruction. Teachers reported supporting one another during personal crises, sharing teaching materials, and collectively organizing community outreach. This adult modeling creates a consistent moral climate. Students witness solidarity enacted at institutional levels, thereby internalizing its normative status. In this regard, the school's demographic composition strengthens the coherence between message and practice. Analysis indicates that teachers balance authority with relational accessibility. Social competence does not eliminate hierarchical structure; rather, it humanizes it. Teachers maintain classroom order while inviting open communication. In observed sessions, students felt comfortable expressing confusion or disagreement during discussions of Joseph's economic policies. Teachers responded without defensiveness, affirming inquiry as part of communal learning. This dialogical approach mirrors Joseph's consultative administrative process with Pharaoh and officials, reinforcing solidarity as participatory governance rather than authoritarian control. Teachers acknowledged difficulty accessing updated theological commentaries or professional development workshops focused on Old Testament socio-economic themes. Nevertheless, collaborative study groups among Christian teachers compensate for these limitations. Social competence thus extends to professional resilience, leveraging relational networks to enhance instructional depth. The faculty's shared faith identity fosters mutual trust that supports ongoing pedagogical refinement. Students' responses suggest internalization of solidarity values. During focus-group reflections, students articulated that Joseph "saved many people because he thought about everyone, not just himself." They associated solidarity with sharing food, helping classmates complete assignments, and cooperating during school events. Observational evidence confirmed increased peer assistance during group tasks following the Joseph unit. While causality cannot be statistically established in qualitative research, convergent data indicate that socially competent instruction contributes to observable behavioral shifts. The discussion of these findings underscores that social competence in CRE is multidimensional. It integrates empathetic perception, collaborative design, contextual adaptation, restorative conflict management, institutional coordination, and moral modeling. Genesis 41:56 provides a narrative paradigm in which solidarity is enacted through organized responsibility. CRE teachers at SD Negeri No. 034783 Bangun translate this paradigm into structured pedagogical practices that shape communal ethos. Their competence lies not merely in exegetical explanation but in relational embodiment. The study affirms that solidarity education within a public elementary school context can maintain theological integrity while serving universal social goals. Joseph's famine administration illustrates prudent governance and equitable distribution—values resonant across religious and civic frameworks. Teachers' social competence enables them to present biblical narrative as both faith confession and social ethic. In doing so, they bridge theological identity and civic responsibility. The results demonstrate that social competence among CRE teachers functions as a transformative catalyst in

cultivating social solidarity values. Through empathetic engagement, collaborative pedagogy, contextual sensitivity, restorative dialogue, and institutional modeling, teachers embody the organized compassion exemplified in Genesis 41:56. The presence of 271 Christian students and 14 Christian teachers provides a relational ecosystem conducive to sustained value formation. Despite structural challenges, the faculty's collective commitment reinforces solidarity as lived practice rather than abstract doctrine. Consequently, this study substantiates that social competence in Christian Religious Education is not peripheral to professionalism; it is its relational core, enabling biblical narrative to inform communal life in concrete and enduring ways.

CONCLUSION

This study examined how the social competence of Christian Religious Education (CRE) teachers contributes to cultivating social solidarity values derived from Genesis 41:56 at SD Negeri No. 034783 Bangun. The findings demonstrate that social competence is not merely an interpersonal attribute but a structured professional capacity that integrates empathy, collaborative leadership, contextual sensitivity, restorative conflict management, and institutional modeling. Within a school community comprising 271 Christian students and 14 Christian teachers, the relational ecosystem provides fertile ground for sustained value formation grounded in biblical narrative. The narrative of Joseph's famine administration in the Book of Genesis functions as a theological paradigm for organized solidarity. Teachers interpret Genesis 41:56 not only as a historical account of economic management but as a moral template for responsible communal care. This interpretation is translated pedagogically through cooperative learning structures, contextual applications to local socio-economic realities, and character education initiatives that extend beyond the classroom. As a result, solidarity is presented as shared responsibility enacted through foresight, fairness, and collective participation. The study also confirms that social competence operates on multiple levels: teacher-student interaction, peer collaboration among students, and collegial solidarity among faculty members. CRE teachers model the very values they seek to instill, reinforcing coherence between instruction and institutional culture. Although resource limitations and professional development constraints pose challenges, collaborative commitment among teachers sustains instructional depth and relational consistency. The research concludes that social competence constitutes the relational core of professionalism in CRE. By embodying and operationalizing the solidarity exemplified in Genesis 41:56, CRE teachers transform biblical narrative into lived communal ethos. Their practice illustrates that theological education in a public elementary context can meaningfully shape social responsibility when mediated through reflective, empathetic, and contextually grounded professional engagement.

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