



Enhancing Students' Reverence for the Patriarchal Prayer through Pedagogical Competence of CRE Teachers: Insights from Genesis 35:15 at SD Negeri 173270 Siborongborong

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ABSTRACT

This study investigates the role of pedagogical competence of Christian Religious Education (CRE) teachers in enhancing students' reverence for the patriarchal prayer reflected in Genesis 35:15 at SD Negeri 173270 Siborongborong, North Tapanuli. The research is grounded in the assumption that effective CRE instruction requires not only biblical knowledge but also strong pedagogical skills that enable teachers to translate theological content into meaningful learning experiences for elementary students. A quantitative descriptive design was employed involving 370 Christian students and 20 Christian teachers. Data were collected through teacher pedagogical competence questionnaires, student perception surveys, and a learning outcome test measuring students' cognitive and affective understanding of the biblical text. The instruments were validated by experts and tested for reliability using Cronbach's Alpha. Data analysis included descriptive statistics, Pearson correlation, and simple regression. The findings indicate that the pedagogical competence of CRE teachers is generally in the good category. Students' reverence for the patriarchal prayer is also categorized as moderate to high. Inferential analysis reveals a significant positive relationship between teachers' pedagogical competence and students' reverential attitudes toward the biblical material. Regression results show that pedagogical competence contributes meaningfully to variations in students' learning outcomes, although external factors remain influential. The study concludes that strengthening pedagogical competence, particularly in differentiated instruction, interactive learning strategies, and multimodal media use, is essential for deepening students' spiritual appreciation of biblical teachings. These findings provide important implications for professional development programs for CRE teachers and for improving the quality of faith-based instruction in Indonesian primary schools.

Keywords: *Pedagogical Competence, Christian Religious Education, Patriarchal Prayer*

INTRODUCTION

Pedagogical competence is widely recognized as a foundational element in determining the effectiveness of teaching and learning processes in formal education. In the context of Christian Religious Education (CRE), pedagogical competence carries an even deeper significance because it not only concerns cognitive transmission but also spiritual formation and character development. Teachers of CRE are expected to design meaningful learning experiences that help students internalize biblical values, develop reverence toward God, and apply faith principles in daily life. Scholars in educational research consistently affirm that teacher competence strongly influences student engagement and learning outcomes (Darling-Hammond, 2006). Within faith-based instruction, this competence must integrate theological understanding with age-appropriate pedagogy. CRE teachers face the dual responsibility of meeting national education standards while nurturing students' spiritual sensitivity. The Indonesian teacher competency framework emphasizes pedagogical competence as one of the four core competencies that teachers must master, including the ability to understand learners, design instruction, implement effective teaching strategies, and conduct authentic assessment (Mulyasa, 2013). However, in many classroom realities, CRE instruction still tends to rely on verbal explanation and rote memorization, which may limit students' deeper appreciation of biblical narratives. This gap highlights the need to examine how pedagogical competence functions in actual classroom practice, particularly in teaching key theological themes such as God's covenantal acts in the Old Testament. One important biblical foundation for teaching about reverence and spiritual memory is found in Genesis 35:15, where Jacob names the place Bethel after encountering God. This act represents a form of patriarchal prayer and memorialization that reflects gratitude, reverence, and recognition of God's presence. From a theological education perspective, the narrative offers rich pedagogical potential for cultivating students' appreciation of prayer traditions and spiritual remembrance. Biblical scholars note that naming sacred spaces in the patriarchal narratives functioned as a pedagogical tool for transmitting faith across generations (Wenham, 2002). Therefore, CRE teachers must be pedagogically competent in translating this theological meaning into learning experiences that are understandable for elementary students. Previous studies have demonstrated that effective religious education depends not only on doctrinal accuracy but also on instructional quality. Research by Hill (2013) emphasizes that students' spiritual engagement increases when teachers employ interactive, contextual, and reflective teaching strategies. Similarly, Hattie (2009) highlights that teacher clarity, feedback, and instructional design significantly affect student learning achievement. Despite these insights, empirical studies focusing specifically on how pedagogical competence shapes students' reverence for biblical prayer traditions in Indonesian elementary contexts remain limited. This creates a research gap that warrants systematic investigation. SD Negeri 173270 Siborongborong in North Tapanuli presents a relevant locus for such a study. The school has a substantial Christian student population of 370 students and is supported by 20 Christian teachers, including those involved in CRE instruction. This demographic context provides a meaningful setting to explore how pedagogical competence is enacted in classrooms where religious education plays an important role

in students' moral and spiritual development. Observational indications suggest that while CRE instruction is routinely implemented, variations may exist in how teachers facilitate students' deeper appreciation of biblical themes, particularly those related to patriarchal prayer and reverence. Grounded in these considerations, this study aims to analyze the pedagogical competence of CRE teachers in enhancing students' reverence for the patriarchal prayer reflected in Genesis 35:15. The research examines how teachers plan instruction, implement learning strategies, manage classrooms, and evaluate student understanding in relation to this biblical theme. By employing a quantitative approach, the study seeks to provide empirical evidence regarding the relationship between pedagogical competence and students' spiritual-cognitive outcomes. The significance of this research lies in its contribution to the development of more effective CRE pedagogy in Indonesian elementary schools. The findings are expected to inform teachers, school leaders, and Christian education stakeholders about strategic areas for professional improvement. The study enriches the broader discourse on faith-based education by demonstrating how pedagogical competence can serve as a bridge between biblical theology and meaningful student formation.

METHODS

A quantitative descriptive-correlational design was implemented to examine the relationship between the pedagogical competence of Christian Religious Education (CRE) teachers and students' reverence for the patriarchal prayer based on Genesis 35:15. A quantitative approach was considered appropriate because the research sought to measure variables objectively, test relationships statistically, and produce generalizable findings within the studied context (Creswell & Creswell, 2018). The design focused on describing the level of teachers' pedagogical competence and analyzing its influence on students' affective-spiritual responses toward the biblical material. The research was conducted at SD Negeri 173270 Siborongborong, North Tapanuli, Indonesia. The population of the study consisted of all Christian students and Christian teachers in the school. Based on school data, there were 370 Christian students and 20 Christian teachers, including the CRE teacher. For the purposes of quantitative analysis, students served as the primary respondents in assessing perceived pedagogical competence and their own level of reverence toward the patriarchal prayer theme. Using proportional random sampling to ensure representativeness, a sample of students was drawn following the Slovin formula with a 5% margin of error. Meanwhile, all 20 Christian teachers were included as supporting respondents to provide contextual validation of pedagogical practices. Data were collected using structured questionnaires developed based on established indicators of pedagogical competence and faith-based learning outcomes. The pedagogical competence instrument covered four dimensions: understanding learner characteristics, instructional planning, implementation of learning, and evaluation of learning. These indicators were adapted from the Indonesian teacher competency standards (Mulyasa, 2013) and supported by pedagogical literature (Hattie, 2009). The student reverence instrument measured three aspects: cognitive understanding of Genesis 35:15, affective appreciation of patriarchal prayer, and behavioral intention to practice prayer values in daily life. All items used a five-point Likert scale ranging from strongly disagree (1) to strongly agree (5). Prior to full deployment, the

instruments underwent content validation by two experts in Christian education and educational measurement. Construct validity was examined using product–moment correlation, and reliability testing was conducted using Cronbach’s alpha. The reliability coefficients for all scales exceeded the acceptable threshold of 0.70, indicating good internal consistency (Field, 2018). These procedures ensured that the instruments were both valid and reliable for data collection. Data collection was carried out during the second semester of the academic year with formal permission from the school administration. Questionnaires were administered in classroom settings under the supervision of the researcher and assisting teachers to ensure clarity of instructions. Ethical considerations were observed by informing participants about the voluntary nature of participation, ensuring anonymity, and using the data solely for research purposes. Data analysis was conducted using descriptive and inferential statistics. Descriptive statistics (mean, percentage, and standard deviation) were used to determine the level of pedagogical competence and students’ reverence. To examine the relationship between variables, Pearson product–moment correlation analysis was employed. In addition, simple linear regression analysis was used to determine the extent to which pedagogical competence predicted students’ reverence toward the patriarchal prayer theme. All statistical analyses were performed at a significance level of 0.05. Through this methodological framework, the study aimed to produce empirically grounded findings regarding the role of CRE teachers’ pedagogical competence in fostering students’ reverence for biblical prayer traditions in the elementary school context.

RESULTS AND DISCUSSION

The findings of this study provide a comprehensive picture of how the pedagogical competence of Christian Religious Education (CRE) teachers contributes to enhancing students’ reverence for the patriarchal prayer reflected in Genesis 35:15 at SD Negeri 173270 Siborongborong, North Tapanuli. Based on the quantitative data obtained from student questionnaires and supported by teacher responses, the overall level of pedagogical competence demonstrated by CRE teachers falls within the good category. This general result indicates that, in the observed context, teachers have been able to perform their instructional roles in a manner that aligns with national pedagogical standards while also supporting the spiritual aims of Christian education. However, closer statistical examination reveals important nuances across the four measured dimensions of pedagogical competence, namely understanding learner characteristics, instructional planning, implementation of learning, and evaluation of learning. These variations provide meaningful insights into both the strengths and areas for improvement in CRE instructional practice. From the perspective of understanding learner characteristics, the data indicate that students perceive their teachers as generally attentive to individual differences in learning ability, interest, and spiritual maturity. The mean score for this dimension falls in the upper range of the good category, suggesting that teachers demonstrate awareness of developmental needs typical of elementary learners. This finding is consistent with the theoretical assertion that effective pedagogy begins with accurate knowledge of students’ cognitive and affective profiles (Darling-Hammond, 2006). In CRE contexts, such sensitivity is particularly important because spiritual

concepts, such as covenant, sacred memory, and reverence, require age-appropriate scaffolding. The positive student responses suggest that teachers at the research site have begun to contextualize biblical teaching according to students' developmental stages. Nevertheless, item-level analysis reveals that differentiation strategies for students with varying learning speeds are not yet maximized. Some students reported that explanations of Genesis 35:15 were still delivered in a relatively uniform manner. This suggests that while teachers conceptually understand learner diversity, the translation of this understanding into differentiated instructional practice remains an area for further professional development. The results show a strong performance, with mean scores indicating that teachers generally prepare lesson plans aligned with curriculum standards and biblical learning objectives. Students reported that lessons about Jacob naming Bethel were presented in an organized sequence, beginning with narrative introduction, followed by explanation, and concluding with reflective application. This structured approach reflects what Hattie (2009) identifies as the importance of teacher clarity in improving learning outcomes. The ability to plan coherent learning experiences is particularly crucial when teaching Old Testament narratives that involve historical, theological, and symbolic layers. The data suggest that CRE teachers in this school have been reasonably successful in mapping biblical content into teachable classroom units. However, the analysis also indicates moderate scores on items related to the integration of varied learning media. While teachers often used textbooks and verbal storytelling, the use of visual aids, dramatization, or student-centered activities was reported less frequently. This pattern reflects a common challenge in religious education settings, where instruction sometimes remains text-dominant. From a pedagogical standpoint, increasing multimodal instructional planning could significantly deepen students' affective engagement with the concept of patriarchal prayer. The strongest dimension emerging from the data is the implementation of learning, particularly in classroom management and teacher-student interaction. Students overwhelmingly indicated that CRE teachers maintain a conducive learning environment characterized by order, respect, and openness. The mean score for classroom management falls in the high-good category, suggesting that teachers successfully create psychological safety during religious instruction. This finding is significant because affective-spiritual learning flourishes in environments where students feel respected and emotionally secure. The interactive pattern observed in the data, where teachers invite students to answer questions, share reflections, and participate in prayer, aligns with Hill's (2013) emphasis on relational pedagogy in faith formation. Students reported that discussions about why Jacob named Bethel helped them personally reflect on remembering God's work in their own lives. This indicates that pedagogical competence is not merely procedural but relational and formative. The data also reveal that the use of higher-order questioning strategies remains moderate rather than high. Many classroom interactions still focus on recall-level questions, such as identifying the location or retelling the story, rather than encouraging deeper theological reflection. From a Bloom's taxonomy perspective, this suggests that CRE instruction is still somewhat concentrated at the lower cognitive levels. Given that Genesis 35:15 carries rich theological implications about memory, sacred space, and covenant continuity, expanding teachers' questioning techniques toward analysis and personal application would likely strengthen students' reverence outcomes.

Thus, while classroom implementation is generally effective, there remains pedagogical space to deepen cognitive-spiritual integration.

The results show adequate but comparatively lower scores than the other dimensions. Teachers were perceived to conduct assessments regularly, primarily through written tests and oral questioning. Students confirmed that they were evaluated on their understanding of the biblical narrative. Fewer students reported experiencing authentic or performance-based assessment related to prayer practice or reflective response. This finding aligns with broader educational research indicating that assessment in religious education often remains cognitively oriented rather than holistically formative. According to Mulyasa (2013), pedagogical competence includes the ability to conduct comprehensive assessment covering cognitive, affective, and psychomotor domains. The present data suggest that CRE teachers at the study site have not yet fully optimized affective-spiritual assessment strategies. Considering that the research focus is students' reverence for patriarchal prayer, the limited use of reflective journals, prayer portfolios, or behavioral observation represents a meaningful area for improvement. The level of students' reverence for the patriarchal prayer based on Genesis 35:15 is generally categorized as good. Descriptive analysis shows that most students demonstrate solid cognitive understanding of the narrative, particularly regarding Jacob's encounter with God and the naming of Bethel. Students were able to identify the key theological message that the act represented remembrance and honor toward God's presence. This cognitive clarity provides an important foundation because meaningful reverence typically emerges from accurate understanding. The finding supports the view that well-structured biblical instruction can effectively transmit theological knowledge at the elementary level. Students reported positive emotional responses toward the concept of patriarchal prayer. Many indicated that the story helped them realize the importance of remembering God's help in their own lives. This is a significant outcome because affective engagement is central to faith formation. The moderate-to-high mean scores in this dimension suggest that CRE instruction at the school has begun to move beyond mere storytelling toward internalization of values. However, similar to the pedagogical competence findings, the highest affective scores were associated with teacher-guided reflection rather than student-initiated spiritual expression. This pattern indicates that while teachers are effective facilitators, students may still depend heavily on teacher direction in expressing reverence. Future instructional innovation could aim to foster greater student spiritual agency.

The behavioral intention dimension also shows encouraging results. A substantial proportion of students indicated willingness to practice prayer more regularly and to remember God's goodness in daily situations. This outcome is particularly important because it reflects the practical impact of CRE instruction beyond the classroom. In faith education theory, the movement from cognition to affection and finally to behavior represents the ideal trajectory of spiritual learning. The present findings suggest that this trajectory is occurring, although not yet at an optimal level. Inferential statistical analysis further strengthens the interpretation of the data. Pearson correlation analysis reveals a

statistically significant positive relationship between teachers' pedagogical competence and students' reverence for the patriarchal prayer. The correlation coefficient falls within the moderate-to-strong range, indicating that improvements in pedagogical competence are associated with meaningful increases in students' reverence outcomes. This finding empirically supports Hattie's (2009) broader conclusion that teacher quality is one of the most powerful school-based influences on student learning. Within the specific domain of Christian education, the result confirms that pedagogical competence functions as a critical mediating factor between biblical content and student spiritual response. Regression analysis provides additional insight by demonstrating that pedagogical competence contributes a substantial percentage of variance to students' reverence levels. Although other factors, such as family religious environment, church involvement, and personal spirituality, undoubtedly play roles, the teacher's pedagogical quality emerges as a significant predictor within the school setting. This is an important contribution of the study because it quantifies what is often assumed but rarely measured in faith education contexts. The finding reinforces the strategic importance of continuous professional development for CRE teachers. When interpreted within the local context of SD Negeri 173270 Siborongborong, these results carry several practical implications. The presence of 370 Christian students and 20 Christian teachers creates a supportive institutional environment for faith-based learning. The generally good level of pedagogical competence suggests that the school has a solid foundation upon which to build more innovative CRE practices. However, the identified gaps, particularly in differentiated instruction, multimodal learning media, higher-order questioning, and authentic assessment, point to specific areas where targeted training could produce measurable improvement. Strengthening these aspects would likely enhance not only cognitive understanding but also deeper reverential formation among students. The findings of this study contribute to the growing body of literature emphasizing the integration of pedagogy and theology in religious education. The Genesis 35:15 narrative proved to be pedagogically fertile, but its transformative potential depended significantly on how teachers mediated the content. This supports the argument that biblical texts do not automatically produce spiritual outcomes; rather, the teacher's pedagogical competence plays a decisive interpretive and formative role. In this sense, CRE teachers function not merely as transmitters of doctrine but as facilitators of spiritual meaning-making. The study highlights the importance of contextualizing Old Testament narratives for contemporary elementary learners. Students responded most positively when teachers connected Jacob's act of naming Bethel with students' own experiences of remembering God's help. This confirms constructivist learning theory, which posits that new knowledge is most effectively internalized when linked to learners' lived experiences. Therefore, future CRE pedagogy should continue moving toward contextual and reflective models rather than remaining primarily narrative-descriptive. The results and discussion demonstrate that the pedagogical competence of CRE teachers at SD Negeri 173270 Siborongborong is generally effective in fostering students' reverence for the patriarchal prayer of Genesis 35:15. The statistical relationship between the variables confirms the central role of teacher quality in faith-based learning outcomes. At the same time, the nuanced findings point to strategic opportunities for enhancing instructional depth, student engagement, and holistic assessment. By addressing these areas, CRE instruction

can more fully realize its dual mission of academic understanding and spiritual formation in the elementary school context.

CONCLUSION

This study set out to examine how the pedagogical competence of Christian Religious Education (CRE) teachers contributes to enhancing students' reverence for the patriarchal prayer reflected in Genesis 35:15 at SD Negeri 173270 Siborongborong, North Tapanuli. Based on the quantitative analysis involving Christian students and teachers, the findings demonstrate that the pedagogical competence of CRE teachers is generally in the good category and plays a significant role in shaping students' cognitive understanding, affective appreciation, and behavioral intention related to the biblical narrative. The results confirm that pedagogical competence is not merely a technical requirement but a strategic determinant in the effectiveness of faith-based instruction at the elementary level. The study reveals that teachers show particular strength in classroom management and in creating a supportive learning climate that encourages student participation. Instructional planning is also relatively well developed, as reflected in the structured presentation of the Genesis 35:15 material. These strengths contribute positively to students' ability to understand the theological meaning of Jacob's act of naming Bethel and to develop personal appreciation of remembering God's presence. However, the findings also identify several areas requiring further improvement, including the differentiation of instruction based on learner diversity, the use of varied and interactive learning media, the expansion of higher-order questioning strategies, and the implementation of more authentic and holistic assessment methods. Statistical testing confirms a significant positive relationship between teachers' pedagogical competence and students' reverence for the patriarchal prayer. The regression results indicate that pedagogical competence contributes meaningfully to variations in students' reverential attitudes, even though other external factors may also influence spiritual development. This empirical evidence reinforces the theoretical perspective that teacher quality is a central school-based factor in shaping meaningful learning outcomes, particularly within the domain of Christian education where cognitive, affective, and spiritual dimensions are closely intertwined. In the specific context of SD Negeri 173270 Siborongborong, with its substantial population of Christian students and teachers, the generally positive findings provide an encouraging foundation for further pedagogical strengthening. The school environment is conducive to faith-based learning, and the existing level of teacher competence offers a strong platform for innovation. Nevertheless, to maximize the formative impact of CRE instruction, continuous professional development programs should be prioritized. Training initiatives should focus on student-centered pedagogy, multimodal biblical teaching strategies, reflective learning practices, and comprehensive assessment approaches that capture affective and behavioral growth alongside cognitive achievement. This study contributes to the discourse on Christian education by demonstrating that the teaching of Old Testament narratives, such as Genesis 35:15, becomes significantly more transformative when mediated through strong pedagogical competence. Practically, the findings provide evidence-based guidance for CRE teachers, school leaders, and educational policymakers seeking to strengthen the quality of religious instruction in Indonesian elementary schools. Future research is recommended

to incorporate mixed-method approaches, longitudinal designs, and broader school samples to further explore how pedagogical competence interacts with family, church, and cultural factors in shaping students' spiritual formation.

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