



Social Competence of Christian Religious Education Teachers in Cultivating Social Trust Values through Genesis 31:50: A Study at SD Negeri 101981 Galang

Merry Set Gustina Br Purba

Pendidikan Profesi Guru, Fakultas Ilmu Pendidikan Kristen, IAKN Tarutung

*correspondence: merrypurba48@guru.sd.belajar.id

ABSTRACT

This study examines the social competence of Christian Religious Education (CRE) teachers in cultivating social trust values through Book of Genesis 31:50 at SD Negeri 101981 Galang. Social competence is a crucial dimension of teacher professionalism, particularly in religious education, where moral instruction must be integrated with relational modeling. This research explores how these theological principles are translated into lived classroom practices. The study employed a qualitative case study design involving one Christian Religious Education teacher as the primary informant, three additional Christian teachers for triangulation, and 37 Christian students as participants. Data were collected through semi-structured interviews, classroom observations, and document analysis of lesson plans and instructional materials. The integration of covenantal themes from Genesis 31:50 into reflective activities and classroom agreements enabled students to internalize trust as both a theological principle and a social practice. Furthermore, collaboration among Christian teachers reinforced consistent moral expectations across the school environment. The study concludes that social competence in Christian Religious Education functions as both pedagogical strategy and moral embodiment. Trust is effectively cultivated when biblical instruction is aligned with authentic relational modeling. Genesis 31:50 thus serves not only as scriptural content but as a transformative framework for shaping responsible and trustworthy individuals within elementary education.

Keywords: *Social Competence, Christian Religious Education, Trust Values*

INTRODUCTION

Teacher competence remains a foundational pillar in determining the quality and transformative impact of education. In Indonesia, teacher competence is legally framed in four integrated domains: pedagogical, professional, personal, and social competence

(*Undang-Undang Republik Indonesia Nomor 14 Tahun 2005 tentang Guru dan Dosen*). Among these, social competence refers to the ability of teachers to communicate effectively, interact inclusively, and build constructive relationships with students, colleagues, parents, and the broader community. In the context of Christian Religious Education (CRE), social competence carries not only professional significance but also theological and moral implications, since teachers are expected to model Christian relational values within the school environment. Social trust is a critical component of social cohesion and moral development. Educational research demonstrates that trust within the classroom significantly influences students' engagement, cooperation, and character formation (Bryk & Schneider, 2002). Trust is built through consistent communication, fairness, emotional support, and ethical modeling. Teachers who demonstrate relational integrity foster a climate where students feel secure and valued, thereby encouraging mutual respect and accountability. In religious education, the cultivation of trust becomes even more central, as biblical narratives often emphasize covenantal faithfulness, honesty, and responsibility before God and others.

The narrative in Book of Genesis 31:50 provides a theological framework for understanding social trust. In this passage, Jacob and Laban establish a covenant of accountability before God, acknowledging divine witness over their agreement. Laban declares, "May the Lord watch between you and me when we are out of one another's sight" (Genesis 31:49-50). This statement reflects a profound acknowledgment of trust rooted in divine oversight. The covenantal arrangement underscores principles of transparency, responsibility, and faithfulness. Old Testament scholars interpret this episode as an expression of relational accountability and covenantal ethics (Wenham, 1994; Brueggemann, 1982). For elementary students, this narrative offers a concrete illustration of keeping promises, respecting agreements, and maintaining trust even when direct supervision is absent. Religious education is mandated to nurture faith, moral character, and harmonious social relationships (*Peraturan Pemerintah Republik Indonesia Nomor 55 Tahun 2007 tentang Pendidikan Agama dan Pendidikan Keagamaan*). In settings where students come from diverse social and cultural backgrounds, the cultivation of trust becomes essential for fostering unity and cooperation. At SD Negeri 101981 Galang, there are 37 Christian students and four Christian teachers, including the CRE teacher. Although the number of Christian students is relatively small, the responsibility to shape values of trust and integrity remains significant. The CRE teacher's social competence becomes crucial in translating biblical covenantal themes into practical classroom interactions and school culture. Social competence encompasses emotional intelligence, empathy, fairness, communication skills, and conflict resolution (Goleman, 1995; Jennings & Greenberg, 2009). These competencies directly influence students' perceptions of fairness and reliability, which are foundational for building trust. Bryk and Schneider (2002) argue that relational trust in schools emerges from respect, competence, integrity, and personal regard. In CRE classrooms, these dimensions intersect with biblical instruction. Teaching Genesis 31:50 effectively requires not only explaining the historical context but also modeling covenantal trustworthiness through consistent behavior and ethical example. Elementary students, typically within Piaget's concrete operational stage, learn moral concepts effectively through concrete narratives and relational experiences (Piaget, 1972). The covenant between Jacob and Laban

provides a tangible scenario illustrating the consequences of broken trust and the importance of accountability. However, students internalize these values most effectively when teachers demonstrate congruence between teaching and behavior. Thus, the CRE teacher's social competence serves as a living representation of the trust values embedded in Scripture. Many studies address general character education or social-emotional learning without examining the integration of biblical texts and relational competence. Therefore, this study aims to analyze the social competence of Christian Religious Education teachers in cultivating social trust values through Genesis 31:50 at SD Negeri 101981 Galang. By examining students' perceptions, instructional practices, and relational dynamics, this research seeks to contribute to a deeper understanding of how biblical covenant themes can be pedagogically transformed into lived social trust within elementary education contexts.

METHODS

A qualitative research design with a case study approach was used to explore in depth the social competence of Christian Religious Education (CRE) teachers in cultivating social trust values through Book of Genesis 31:50 at SD Negeri 101981 Galang. A qualitative case study was selected because the research sought to understand social interactions, relational dynamics, and contextual meaning within a specific educational setting (Creswell & Poth, 2018; Yin, 2018). Rather than measuring variables statistically, this approach enabled the researcher to interpret how social trust values derived from the covenant narrative between Jacob and Laban were translated into lived classroom practices and school relationships. The research participants consisted of one Christian Religious Education teacher as the primary informant, three additional Christian teachers for triangulation, and 37 Christian students as supporting participants. Purposive sampling was employed to select participants who were directly involved in CRE learning activities and social interactions related to the teaching of Genesis 31:50 (Patton, 2015). The CRE teacher was chosen because of direct responsibility for integrating biblical content into instructional practice, while other teachers provided perspectives regarding collegial collaboration and broader school climate. Students were included to capture their lived experiences, perceptions of trust, and relational engagement with the teacher. Data were collected through three primary techniques: in-depth semi-structured interviews, participant observation, and document analysis. Semi-structured interviews were conducted with the CRE teacher to explore understanding of social competence, strategies used to cultivate trust, integration of covenantal themes into pedagogy, and challenges encountered. Interviews with other Christian teachers focused on collaborative practices and perceptions of relational trust within the school environment. Selected students were interviewed to obtain reflective narratives regarding classroom interactions, fairness, honesty, and the modeling of accountability by the teacher. Each interview session was audio-recorded with consent and later transcribed verbatim for analysis. Participant observation was conducted during CRE lessons focusing on Genesis 31:50. The researcher observed communication patterns, teacher responses to student questions, conflict resolution processes, emotional sensitivity, and consistency between instruction and behavior. Field notes documented verbal and non-verbal interactions,

classroom atmosphere, and instances where covenantal trust values were explicitly or implicitly demonstrated. Document analysis included reviewing lesson plans (RPP), teaching modules, reflective assignments, and school policies related to character education. This allowed the researcher to examine alignment between written instructional objectives and enacted classroom practice. Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña (2014), involving data condensation, data display, and conclusion drawing/verification. Transcripts and field notes were coded inductively to identify emerging themes such as relational integrity, communicative transparency, fairness, accountability, and collaborative culture. Thematic categories were then interpreted in light of social competence theory and biblical covenant theology. To ensure trustworthiness, the study applied credibility, transferability, dependability, and confirmability criteria (Lincoln & Guba, 1985). Credibility was enhanced through triangulation of data sources and member checking with participants. Thick description was provided to support transferability. An audit trail of research procedures ensured dependability, while reflexive journaling minimized researcher bias and strengthened confirmability. Ethical considerations included informed consent, voluntary participation, and confidentiality of participants' identities. Through this qualitative case study framework, the research sought to provide a contextualized and nuanced understanding of how the CRE teacher's social competence functioned as a lived expression of covenantal trust, shaping relational culture and character formation within the elementary school setting.

RESULTS AND DISCUSSION

The findings of this qualitative case study at SD Negeri 101981 Galang reveal that the social competence of the Christian Religious Education (CRE) teacher plays a central role in cultivating social trust values among the 37 Christian students through the teaching of Book of Genesis 31:50. Data derived from in-depth interviews, classroom observations, and document analysis demonstrate that social trust was not merely presented as a theological concept but was enacted relationally through communication patterns, conflict resolution, fairness, and teacher modeling of covenantal accountability. The results are organized into interconnected thematic findings that reflect how social competence becomes the medium through which biblical trust values are internalized by students. The study found that communicative transparency significantly shaped students' perception of trust. During interviews, students consistently described the CRE teacher as "clear," "honest," and "not hiding anything." Observational data confirmed that instructions were delivered in straightforward language, and classroom rules were explained with rationale rather than authoritarian command. When teaching Genesis 31:50, the teacher emphasized the covenant between Jacob and Laban as a mutual agreement witnessed by God, highlighting the importance of clarity in commitments. The teacher frequently related this to classroom agreements, such as completing assignments honestly or respecting peer contributions during group discussions. This pedagogical connection reflects relational trust theory, which identifies respect and integrity as foundational elements of trust formation (Bryk & Schneider, 2002). Students reported feeling secure because expectations were consistently communicated and fairly enforced.

The clarity of expectations reduced anxiety and ambiguity, creating a psychologically safe environment conducive to moral development. The findings indicate that consistency between words and actions (integrity) strengthened social trust. In multiple observation sessions, the CRE teacher demonstrated punctuality, preparedness, and fairness in assessment practices. Students noted that the teacher did not change rules arbitrarily and always followed through on promises, such as returning graded assignments on the announced date. When discussing the covenant narrative in Genesis 31:50, the teacher explained that God serves as a witness to human promises, meaning that commitments carry moral responsibility even when others are absent. This theological framing was mirrored in classroom practice: the teacher modeled accountability by admitting minor mistakes, such as miswriting a date on the board, and correcting them openly. Such actions reinforced the message that trust involves humility and responsibility. Interviews revealed that students associated the concept of God's witness with the teacher's example of integrity, illustrating how theological content and social competence interacted dynamically.

The research identified fair and non-discriminatory treatment as a core dimension of social competence influencing trust. Despite differences in academic performance among the 37 students, the teacher ensured equal participation opportunities during discussions. Observations documented deliberate strategies to involve quieter students by gently inviting them to share opinions without coercion. Students reported that grades were explained transparently, and feedback was constructive rather than humiliating. This practice aligns with the covenantal principle found in Genesis 31:50, where both parties were equally accountable before God. The teacher explicitly connected fairness in grading and classroom discipline with the biblical notion that agreements must be upheld without partiality. Such practices fostered a sense of justice and reliability, reinforcing the moral dimension of trust as mutual responsibility rather than unilateral control. Emotional responsiveness and empathy emerged as significant contributors to trust cultivation. Interview data showed that students felt comfortable sharing personal concerns with the CRE teacher. Observations indicated that when minor conflicts arose during group work, the teacher mediated calmly, listening to both sides before offering guidance. In teaching the Jacob-Laban narrative, the teacher highlighted the tension and mistrust that had previously characterized their relationship, explaining how unresolved suspicion can damage social harmony. Students were then encouraged to reflect on classroom experiences where misunderstanding could be resolved through honest conversation. This reflective dialogue demonstrates the integration of biblical narrative with socio-emotional learning principles (Jennings & Greenberg, 2009). By acknowledging emotions and promoting empathetic listening, the teacher embodied the covenantal ethic of reconciliation and accountability. The findings reveal that conflict resolution practices provided concrete contexts for internalizing trust values. During one observed lesson, a disagreement occurred between two students regarding task distribution in a group assignment. Rather than imposing immediate punishment, the teacher facilitated a guided conversation, asking each student to articulate their perspective. The teacher then related the situation to Genesis 31:50, explaining that Jacob and Laban established a boundary marker (Mizpah) as a reminder of their commitment not to harm one another. The symbolic act of creating a "class agreement board" served as a contextual parallel,

where students collectively reaffirmed their commitment to mutual respect. This pedagogical strategy transformed a potential disruption into a lived application of covenantal trust. Students later reflected that resolving conflict through dialogue strengthened their relationships rather than weakening them.

Document analysis revealed intentional integration of covenantal trust values into lesson planning. The CRE teacher's lesson plan included objectives such as "students demonstrate responsibility in keeping promises" and "students practice honesty in collaborative tasks." Reflective assignments asked students to write short commitments about how they would maintain trust with friends and family members. The presence of such objectives indicates deliberate pedagogical alignment between scriptural interpretation and character education. Rather than treating Genesis 31:50 as a historical episode detached from daily life, the teacher framed it as a moral paradigm for social interaction. This supports the argument that teacher competence involves not only relational skill but also theological-pedagogical integration. Collaboration among the four Christian teachers contributed to a broader school climate of relational consistency. Interviews with colleagues revealed regular informal discussions about student behavior and moral guidance strategies. Although the CRE teacher bore primary responsibility for religious instruction, other teachers reinforced similar values of honesty and accountability in their respective subjects. This collegial alignment enhanced the credibility of trust messages delivered in the CRE classroom. Students noted that rules and moral expectations were consistent across classes, reducing confusion and reinforcing institutional trust. Such coherence aligns with research suggesting that relational trust is strengthened when school actors share common norms and expectations (Bryk & Schneider, 2002). The study identified certain contextual challenges in cultivating social trust. Some students initially perceived biblical narratives as distant from everyday experience. The teacher addressed this by employing storytelling techniques and contextual analogies relevant to elementary learners. Additionally, minor peer conflicts occasionally tested the consistency of trust-building efforts. Rather than undermining social trust, these challenges became opportunities for reinforcing covenantal accountability. The teacher's willingness to address issues openly prevented erosion of relational confidence. The findings highlight the developmental appropriateness of narrative-based moral instruction. Elementary students, operating within concrete cognitive stages, responded positively to symbolic representations such as covenant markers and class agreements. By visualizing trust as a shared commitment under divine witness, students internalized the abstract concept of accountability more effectively. Observations indicated increased cooperation during group activities following lessons emphasizing Genesis 31:50. Students reminded one another of their commitments, demonstrating peer-enforced accountability consistent with covenantal ethics. The integration of theological reflection with lived modeling produced measurable shifts in student attitudes. Interview responses revealed that students increasingly associated trust with responsibility before God and respect for peers. Several students articulated that even when the teacher was not present, they felt compelled to act honestly because "God sees," echoing the covenantal motif of divine witness. This internalization suggests that social competence extended beyond relational technique into spiritual-moral formation. The teacher's example functioned as a bridge between

doctrinal teaching and behavioral practice. The results demonstrate that the CRE teacher's social competence operated as a multidimensional construct encompassing communication clarity, integrity, fairness, empathy, conflict mediation, pedagogical intentionality, and collegial collaboration. These dimensions collectively fostered a climate of relational trust among the 37 Christian students at SD Negeri 101981 Galang. The discussion affirms that social trust is cultivated not solely through verbal instruction but through congruent modeling and consistent relational engagement. The covenant narrative of Genesis 31:50 provided a theologically rich framework for articulating trust as accountability before God and community. However, its transformative impact depended largely on the teacher's ability to embody those values in daily interaction. The qualitative evidence supports the proposition that social competence in Christian Religious Education is inseparable from covenantal pedagogy. Trust becomes both content and context: it is taught through Scripture and experienced through relational practice. The integration of biblical narrative with authentic social modeling enabled students to perceive trust not merely as moral theory but as lived covenantal responsibility. Through consistent communicative transparency, fairness, and empathetic engagement, the CRE teacher effectively translated Genesis 31:50 into a tangible culture of social trust within the elementary school environment.

CONCLUSION

This study concludes that the social competence of the Christian Religious Education (CRE) teacher plays a decisive role in cultivating social trust values among students at SD Negeri 101981 Galang through the teaching of Book of Genesis 31:50. The findings demonstrate that social trust is not formed merely through cognitive understanding of biblical narratives, but through consistent relational modeling, communicative transparency, fairness, empathy, and accountable behavior demonstrated by the teacher in everyday classroom interactions. The covenant narrative between Jacob and Laban in Genesis 31:50 provided a strong theological foundation for articulating trust as mutual responsibility under divine witness. However, its pedagogical effectiveness depended largely on the teacher's ability to embody covenantal integrity in practice. The CRE teacher's clarity in communication, consistency between words and actions, non-discriminatory treatment of students, and constructive conflict resolution practices created a classroom climate characterized by psychological safety and relational reliability. Students internalized trust not only as a biblical principle but as a lived moral expectation reinforced through daily interactions. Collaboration among the four Christian teachers contributed to a coherent moral environment within the school, strengthening institutional trust and reducing inconsistencies in value transmission. The integration of narrative theology with social-emotional responsiveness enabled students, who are developmentally oriented toward concrete experiences, to understand and practice accountability in meaningful ways. Trust, therefore, emerged as both instructional content and relational culture. The study affirms that social competence in Christian Religious Education is inseparable from character formation. When biblical teaching is aligned with authentic modeling, students are more likely to internalize values of honesty, responsibility, and mutual respect, even in the absence of direct supervision. The research

highlights that cultivating social trust in elementary education requires more than doctrinal explanation; it demands relational authenticity. The CRE teacher's social competence serves as a living embodiment of covenantal faithfulness, enabling Genesis 31:50 to function not only as a scriptural text but as a transformative framework for shaping trustworthy individuals within the school community.

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