



## Personal Competence of Christian Religious Education Teachers in Demonstrating Integrity amid Temptation through Genesis 39:10: A Study at SMP Negeri 2 Bulik

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### ABSTRACT

*This study examines the personal competence of Christian Religious Education (CRE) teachers in demonstrating integrity amid temptation through the narrative of Joseph in Book of Genesis 39:10. Conducted at SMP Negeri 2 Bulik, the research involved 31 Christian students and five Christian teachers, including one CRE teacher. Using a qualitative descriptive approach, data were collected through in-depth interviews, classroom observations, and document analysis. The study aimed to explore how personal competence, particularly moral consistency, emotional maturity, authenticity, and spiritual accountability, contributes to the effective teaching of integrity within a junior secondary school context. The findings reveal that integrity instruction becomes transformative when the teacher embodies the values being taught. The narrative of Joseph's persistent refusal of temptation was not presented merely as biblical history but as a living moral framework connected to students' everyday challenges, such as peer pressure and academic dishonesty. Students perceived the lesson as credible because the teacher consistently modeled disciplined behavior, fairness, and self-control. Furthermore, reflective dialogue and contextualized moral reasoning encouraged students to internalize integrity as a habitual commitment rather than an isolated act. The study concludes that personal competence functions as moral embodiment in Christian Religious Education. The alignment between biblical teaching and the teacher's lived example significantly strengthens students' understanding of steadfast integrity and responsible decision-making. These findings underscore the importance of character-based pedagogy in fostering ethical resilience among adolescents.*

**Keywords:** *Personal Competence, Christian Religious Education, Integrity, Temptation*

### INTRODUCTION

Teacher competence constitutes a fundamental determinant of educational quality and moral formation. In the Indonesian educational framework, teacher competence is

defined through four integrated domains: pedagogical, professional, social, and personal competence. Among these domains, personal competence (*kompetensi kepribadian*) emphasizes integrity, moral stability, maturity, and exemplary character. Personal competence requires teachers to act consistently with ethical principles and to become moral role models for students. This dimension is especially significant in Christian Religious Education (CRE), where the teacher's life is expected to reflect the biblical values being taught. Integrity is a central moral virtue that undergirds personal competence. It involves consistency between belief and action, faithfulness to ethical commitments, and resilience in the face of moral temptation. In educational contexts, teachers who demonstrate integrity positively influence students' character development, fostering trust, respect, and moral clarity (Lickona, 1991). Adolescents, in particular, are highly attentive to discrepancies between instruction and behavior. When teachers model integrity, they reinforce the credibility of moral instruction and contribute to the development of ethical reasoning among students (Nucci & Narvaez, 2008). A profound biblical illustration of integrity amid temptation is found in Book of Genesis 39:10. This verse describes Joseph's refusal to yield to the persistent advances of Potiphar's wife: "Though she spoke to Joseph day after day, he refused to go to bed with her or even be with her." The narrative highlights steadfast moral commitment under repeated temptation. Joseph's integrity is rooted in his awareness of accountability before God, as expressed earlier in Genesis 39:9, where he declares that yielding would constitute sin against God. Old Testament scholars interpret this passage as a paradigmatic account of covenantal faithfulness and moral courage (Wenham, 1994; Hamilton, 1995). Joseph's resistance is not merely situational prudence but an expression of deeply internalized ethical conviction. In the context of junior secondary education, the theme of integrity amid temptation is developmentally relevant. Students at the middle school level are navigating identity formation, peer influence, and moral decision-making processes. Research in moral development suggests that adolescence is a critical period for internalizing ethical principles and forming stable moral identity (Kohlberg, 1984). Teachers who demonstrate personal integrity can significantly shape students' understanding of self-discipline, accountability, and principled action. Within Christian education, this modeling acquires theological depth, as integrity is framed not only as social virtue but as faithfulness before God.

At SMP Negeri 2 Bulik, there are 31 Christian students and five Christian teachers, including the CRE teacher. Although Christian students represent a minority within the broader school population, their moral and spiritual formation remains a vital educational responsibility. The CRE teacher's personal competence becomes especially visible when addressing themes such as temptation, integrity, and self-control. Teaching Genesis 39:10 requires more than historical explanation; it demands congruence between the teacher's instruction and personal example. Students are likely to evaluate the authenticity of lessons about integrity through observation of the teacher's daily conduct. The problem is empirical studies focusing specifically on how CRE teachers embody integrity through biblical narratives in Indonesian junior secondary schools remain limited. Much research on teacher competence emphasizes pedagogical or professional domains, leaving the personal dimension underexplored. Studies integrating Old Testament narratives with teacher character modeling in contemporary school contexts are scarce. Therefore, this

research aims to examine the personal competence of Christian Religious Education teachers in demonstrating integrity amid temptation through Genesis 39:10 at SMP Negeri 2 Bulik. By analyzing classroom interactions, teacher self-understanding, and student perceptions, this study seeks to contribute to a deeper understanding of how biblical narratives of moral steadfastness can inform authentic character formation within junior secondary education.

## METHODS

A qualitative descriptive research design was implemented to explore the personal competence of the Christian Religious Education (CRE) teacher in demonstrating integrity amid temptation through Book of Genesis 39:10 at SMP Negeri 2 Bulik. A qualitative descriptive approach was chosen because the research aimed to obtain an in-depth and contextualized understanding of how integrity is embodied, modeled, and perceived within the natural school setting. Rather than testing hypotheses or quantifying variables, this design allowed the researcher to interpret lived experiences, moral expressions, and relational dynamics associated with the teacher's personal competence. The participants consisted of one CRE teacher as the primary informant, four additional Christian teachers for triangulation purposes, and 31 Christian students as supporting participants. Purposive sampling was applied to select individuals directly involved in or affected by the teaching of Genesis 39:10. The CRE teacher was selected because of direct responsibility for delivering biblical instruction and modeling moral values. Other Christian teachers were included to provide complementary perspectives regarding the teacher's consistency, professional conduct, and moral example within the broader school environment. Students were involved to capture their perceptions of the teacher's integrity, authenticity, and influence on their understanding of resisting temptation. Data collection was conducted through semi-structured interviews, classroom observations, and document analysis. Semi-structured interviews with the CRE teacher explored understanding of personal competence, strategies for teaching integrity, personal reflections on moral accountability, and challenges faced in modeling ethical behavior. Interviews with other Christian teachers focused on collegial observations of integrity, discipline, and consistency in daily interactions. Selected students were interviewed to gain insight into how they interpreted the teacher's explanation of Joseph's resistance to temptation and whether they perceived congruence between teaching and behavior. All interviews were conducted with informed consent, recorded, and transcribed verbatim for systematic analysis. Classroom observations were undertaken during lessons addressing Genesis 39:10. The researcher observed teaching style, verbal emphasis on integrity, responses to sensitive student questions, management of classroom discipline, and consistency between moral instruction and actual conduct. Particular attention was given to moments when the teacher related Joseph's refusal of temptation to contemporary adolescent challenges such as peer pressure, dishonesty, or academic misconduct. Field notes documented both verbal expressions and non-verbal cues reflecting moral seriousness, self-control, and relational respect. Document analysis included examination of lesson plans (RPP), teaching materials, student reflection assignments, and school policies related to character education. This process assessed the

alignment between planned objectives, such as fostering integrity and self-discipline, and enacted classroom practice. Data analysis followed an interactive qualitative process involving data reduction, thematic coding, categorization, and interpretation. Emerging themes included moral consistency, self-discipline, accountability before God, authenticity, and moral courage. To ensure trustworthiness, the study employed triangulation of data sources, member checking, and maintenance of an audit trail. Ethical considerations included voluntary participation, confidentiality of identities, and respectful representation of participants' perspectives. Through this methodological framework, the research sought to provide a comprehensive understanding of how personal competence functions as moral embodiment in teaching integrity within a junior secondary school context.

## RESULTS AND DISCUSSION

The findings of this qualitative descriptive study conducted at SMP Negeri 2 Bulik demonstrate that the personal competence of the Christian Religious Education (CRE) teacher plays a decisive role in demonstrating integrity amid temptation through the teaching of Book of Genesis 39:10. Based on interviews with one CRE teacher, four Christian teachers, and 31 Christian students, complemented by classroom observations and document analysis, the results reveal that integrity was not merely articulated as doctrinal content but was embodied through consistent moral conduct, disciplined communication, transparent decision-making, and reflective engagement with adolescent challenges. The integration of Joseph's resistance to temptation into the moral life of the classroom illustrates how personal competence functions as lived theology rather than abstract instruction. One of the central findings concerns the theme of moral consistency between teaching and behavior. Students repeatedly emphasized that the CRE teacher's lessons about Joseph's refusal to succumb to temptation were credible because the teacher demonstrated congruent behavior in daily interactions. For example, punctuality, careful preparation of lessons, fair grading practices, and respectful communication were consistently observed. Students noted that the teacher did not tolerate cheating or academic dishonesty, yet addressed such issues without humiliation. This consistency reinforced the interpretation of Genesis 39:10 as a narrative of disciplined self-control rather than isolated heroism. Joseph's daily refusal, "though she spoke to Joseph day after day" became a paradigm for habitual integrity. The teacher explicitly connected this persistence to everyday temptations faced by adolescents, such as copying assignments or yielding to peer pressure. The credibility of this message depended significantly on students' perception that the teacher also practiced disciplined self-regulation.

A second important finding relates to the integration of theological accountability into moral reasoning. In classroom discussions, the teacher frequently highlighted Joseph's declaration in Genesis 39:9 that wrongdoing would constitute sin against God. This theological dimension framed integrity not merely as compliance with social norms but as accountability before divine authority. Interviews with students revealed that many began to interpret personal choices through a similar lens, articulating that "even if no

one sees, God sees.” This internalization suggests that personal competence in teaching integrity requires the ability to integrate spiritual reflection with ethical reasoning. Observations confirmed that the teacher approached sensitive topics, such as dishonesty or inappropriate relationships, with seriousness yet pastoral sensitivity. The moral gravity of the Joseph narrative was communicated without moralism, allowing students to reflect rather than react defensively. Another theme emerging from the data concerns emotional maturity and self-control as components of personal competence. Adolescents are particularly attentive to emotional consistency in authority figures. Students described the CRE teacher as calm and composed even when addressing disciplinary matters. During one observed lesson, a student attempted to distract peers during discussion. Instead of responding with visible anger, the teacher paused, redirected attention, and later spoke privately with the student. This response modeled the self-control central to Joseph’s refusal of temptation. The teacher later explained in interview that personal discipline is foundational to teaching integrity; without emotional regulation, moral instruction loses credibility. The narrative of Genesis 39:10 thus functioned not only as content but as reflective mirror for the teacher’s own conduct. The study also found that authenticity significantly enhanced the impact of integrity instruction. Students reported appreciating moments when the teacher acknowledged personal struggles or shared age-appropriate testimonies about resisting temptation in life decisions. These disclosures were carefully framed to maintain professionalism while demonstrating vulnerability. Such authenticity bridged generational distance and made Joseph’s experience relatable rather than idealized. Interviews with other Christian teachers corroborated that the CRE teacher was known for consistency in ethical matters beyond the classroom, such as transparency in administrative tasks and fairness in collaborative projects. This broader institutional reputation strengthened students’ trust in the moral authority of the instruction.

Document analysis revealed intentional alignment between lesson objectives and character formation goals. Lesson plans included specific aims such as “students demonstrate awareness of moral temptation in daily life” and “students practice decision-making based on integrity.” Reflective assignments invited students to identify personal scenarios where they must choose between convenience and honesty. Observations indicated that these reflective exercises generated serious engagement. Several students articulated in interviews that they had reconsidered choices regarding academic shortcuts after studying Joseph’s example. Although qualitative research does not quantify behavioral change, the depth of student reflection suggests meaningful moral processing. Peer influence, a central aspect of adolescent development, emerged as both challenge and opportunity. Some students initially perceived Joseph’s resistance as unrealistic given modern social pressures. The teacher addressed this skepticism by facilitating group discussions about peer influence, asking students to consider consequences of compromised integrity. Through guided dialogue, students examined how short-term acceptance might lead to long-term regret. This pedagogical strategy transformed doubt into critical engagement. Rather than presenting Joseph as unattainable moral ideal, the teacher framed integrity as gradual habit cultivated through daily choices. Students reported appreciating this realistic approach. The role of collegial support also proved significant. Interviews with the four Christian teachers indicated shared commitment to upholding moral standards within the school. Although each teacher taught different

subjects, they reinforced similar expectations regarding honesty and discipline. This consistency created an environment where integrity was institutional rather than isolated. Students observed that Christian teachers collectively addressed misconduct with fairness, reinforcing the credibility of Genesis 39:10 as moral guidance rather than selective emphasis. The minority status of Christian students within the broader school environment sometimes generated sensitivity regarding overtly religious moral framing. The CRE teacher navigated this by emphasizing universal ethical principles, honesty, responsibility, self-control, while grounding them in biblical narrative within the religious education context. This balanced approach ensured inclusivity while preserving theological depth. Students expressed that integrity lessons did not alienate them from peers of other faiths but instead strengthened personal conviction. A notable dimension of the findings concerns long-term moral vision. The teacher consistently linked Joseph's integrity to eventual leadership and trustworthiness in Egypt. This teleological perspective, integrity leading to future responsibility, resonated with adolescents preparing for academic and vocational pathways. Students articulated understanding that moral discipline today influences future credibility. The narrative arc from temptation to leadership provided motivational framework extending beyond immediate moral avoidance. The results demonstrate that personal competence in this context encompasses moral consistency, emotional maturity, theological integration, authenticity, reflective pedagogy, and collaborative reinforcement. The CRE teacher's embodiment of integrity transformed Genesis 39:10 from historical narrative into living moral paradigm. Students did not merely recount Joseph's refusal; they interpreted it through observation of teacher conduct and personal reflection on adolescent temptations.

The discussion affirms that integrity instruction requires congruence between message and messenger. Personal competence functions as the hermeneutical bridge through which biblical text becomes credible moral guidance. At SMP Negeri 2 Bulik, the integration of disciplined behavior, transparent accountability, and empathetic engagement enabled students to internalize the value of steadfast integrity amid temptation. The Joseph narrative thus served as theological anchor, while the teacher's lived example provided experiential validation. Through this convergence of text and testimony, integrity emerged not as abstract virtue but as attainable, practiced commitment shaped within the relational life of the classroom.

## CONCLUSION

This study concludes that the personal competence of the Christian Religious Education (CRE) teacher plays a central role in demonstrating integrity amid temptation through the teaching of Book of Genesis 39:10 at SMP Negeri 2 Bulik. The findings indicate that integrity was not conveyed merely as biblical knowledge but was embodied through consistent moral conduct, emotional maturity, disciplined communication, and transparent accountability in daily school life. The narrative of Joseph's persistent refusal of temptation provided a strong theological foundation for discussing moral courage, self-control, and responsibility before God. However, its pedagogical effectiveness depended

significantly on the congruence between the teacher's instruction and personal example. Students perceived the lesson as credible because the teacher modeled punctuality, fairness, honesty, and composure in addressing challenges. This alignment between message and behavior reinforced students' understanding that integrity is a habitual commitment rather than an isolated act. The integration of reflective dialogue allowed students to connect Joseph's experience with contemporary adolescent temptations, such as peer pressure and academic dishonesty. By framing integrity as both spiritual accountability and practical life discipline, the teacher encouraged moral reasoning that extended beyond classroom boundaries. Collaboration among the five Christian teachers strengthened consistency in ethical expectations across subjects, contributing to a coherent moral environment within the school. Personal competence in Christian Religious Education functions as moral embodiment. Teaching Genesis 39:10 becomes transformative when integrity is demonstrated authentically and consistently by the teacher. Within the context of junior secondary education, such modeling significantly influences students' internalization of steadfastness, accountability, and principled decision-making.

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