



Personality Competence of Christian Religious Education Teachers in Teaching the Value of Faithful Obedience (Genesis 22:8): A Study at SDN 102066 Sintanauli

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ABSTRACT

This study examines the personality competence of the Christian Religious Education (CRE) teacher in teaching the value of faithful obedience based on Genesis 22:8 at SDN 102066 Sintanauli, Serdang Bedagai. The research was conducted in a school community consisting of 93 Christian students and 7 Christian teachers, including one CRE teacher. Using a qualitative descriptive approach, data were collected through classroom observations, semi-structured interviews, and document analysis. The study integrates biblical-theological reflection with educational theory to analyze how teacher personality shapes the communication and internalization of faithful obedience. The findings indicate that personality competence is reflected in emotional stability, moral consistency, humility, spiritual authenticity, and wise discernment. These characteristics align closely with Abraham's declaration of trust in Genesis 22:8, which embodies steadfast faith in God's provision amid uncertainty. Students responded positively to the teacher's congruence between words and actions, demonstrating deeper understanding and personal application of faithful obedience. Collegial collaboration among Christian teachers further reinforced a coherent spiritual climate within the school. The study concludes that personality competence is indispensable in Christian education. When teachers embody integrity and covenantal trust, biblical narratives become living testimonies rather than abstract lessons. Such authenticity fosters resilient faith, moral clarity, and character formation among elementary students, transforming classroom instruction into holistic spiritual formation.

Keywords: *Personality Competence, Christian Religious Education, Faithful Obedience*

INTRODUCTION

Personality competence constitutes a foundational dimension of teacher professionalism, particularly in Christian Religious Education (CRE), where character formation is inseparable from instructional practice. In the Indonesian national education framework,

personality competence refers to a teacher's integrity, moral stability, maturity, wisdom, and exemplary conduct that serve as a model for students (Mulyasa, 2013). Unlike purely cognitive competencies, personality competence is embodied; it is visible in attitudes, consistency, emotional control, and ethical behavior. For CRE teachers, whose task involves communicating biblical truths and shaping faith identity, personality competence is not merely a regulatory requirement but a theological necessity. One biblical narrative that offers profound insight into faithful obedience is Genesis 22:8, where Abraham responds to Isaac's question about the sacrificial lamb by declaring, "God will provide for Himself the lamb." This statement reflects unwavering trust amid uncertainty and profound testing. According to Victor P. Hamilton (1995), Genesis 22 represents the climax of Abraham's faith journey, demonstrating radical dependence on divine provision. Similarly, Gordon J. Wenham (1994) interprets Abraham's response as an expression of deep covenantal confidence rather than naïve optimism. The narrative portrays faith not as emotional impulse but as steadfast commitment grounded in relationship with God. Therefore, teaching the value of faithful obedience from Genesis 22:8 requires more than exegetical explanation; it demands personal integrity and spiritual authenticity from the educator. In settings such as SDN 102066 Sintanauli, Serdang Bedagai, where there are 93 Christian students and 7 Christian teachers (including one CRE teacher), students are highly perceptive of teacher character. Research in educational psychology indicates that students internalize values more effectively when teachers demonstrate consistency between words and actions (Wentzel, 2012). Personality competence thus becomes central to moral credibility. If obedience and faithfulness are taught theoretically but contradicted by inconsistent teacher behavior, the instructional message loses formative power.

Thomas H. Groome (2011) argues that Christian education is relational and incarnational, meaning that faith is communicated not only through content but through lived witness. In this framework, Genesis 22:8 serves as both narrative content and pedagogical mirror. Abraham's declaration reflects trust, composure, and spiritual maturity under trial. CRE teachers, when explaining this passage, must model similar traits, patience, emotional stability, humility, and reliance on God. The teacher's personality becomes the interpretive lens through which students perceive biblical faithfulness. Fee and Stuart (2014) emphasize that Old Testament narratives must be interpreted within their covenantal and redemptive-historical contexts. Genesis 22 is not a story glorifying blind obedience; it is a profound account of relational trust within God's covenant promise. Therefore, professional integrity in teaching requires hermeneutical responsibility alongside personal authenticity. Personality competence ensures that such theological nuance is conveyed with wisdom and sensitivity, particularly when addressing emotionally complex themes such as sacrifice and trust. The communal context of Serdang Bedagai also adds sociocultural depth to the study. Local communities often emphasize loyalty, perseverance, and communal solidarity. Integrating Abraham's faithful obedience with local cultural virtues offers opportunities for contextualized faith formation. Pazmiño (2008) underscores that Christian educators must engage culture thoughtfully while maintaining biblical fidelity. Personality competence enables teachers to navigate this balance with discernment, ensuring that cultural values are illuminated by Scripture rather than conflated with it. The presence of seven Christian teachers within

the school creates a broader relational network that influences spiritual climate. Hattie (2009) notes that collective teacher efficacy strongly correlates with positive student outcomes. Within such an environment, the CRE teacher's personality competence contributes not only to classroom formation but also to institutional ethos. Consistency, reliability, and moral example among Christian teachers reinforce the message of faithful obedience across daily school life. This study therefore investigates how the personality competence of the CRE teacher at SDN 102066 Sintanauli shapes the teaching of faithful obedience in Genesis 22:8. By examining character modeling, emotional maturity, instructional delivery, and relational consistency, the research seeks to demonstrate that personality competence is indispensable for communicating biblical faithfulness authentically. The central argument is that when teachers embody integrity, spiritual trust, and moral stability, the narrative of Abraham's faithful obedience becomes not merely a historical account but a living testimony that shapes the faith identity of 93 Christian students within their formative educational journey.

METHODS

A qualitative approach was selected because the focus of the research was to explore lived character expression, relational consistency, emotional maturity, and moral modeling within the natural school context rather than to quantify variables statistically. As noted by Creswell and Poth (2018), qualitative research is appropriate for investigating meaning, behavior, and contextualized human experience in depth. The study integrated biblical-theological reflection with empirical classroom observation, allowing Genesis 22:8 to function as a theological lens through which teacher personality competence was interpreted. The research site consisted of 93 Christian students and 7 Christian teachers, including one CRE teacher who served as the primary subject of analysis. Data were collected through non-participant classroom observations, semi-structured interviews, and document analysis. Classroom observations focused on indicators of personality competence such as emotional stability, consistency between words and actions, integrity in discipline, humility, fairness, and spiritual authenticity, in accordance with the personality competence framework described by Mulyasa (2013). Special attention was given to how the teacher explained Genesis 22:8 and how personal demeanor reinforced or shaped the theological message of faithful obedience. Semi-structured interviews were conducted with the CRE teacher to explore spiritual self-understanding, interpretive approach to Genesis 22, and reflections on character modeling. Selected students from different grade levels were interviewed using purposive sampling techniques (Patton, 2015) to capture varied perceptions regarding the teacher's example of faithfulness and trust. Additionally, informal interviews with several Christian teachers were conducted to understand collegial perceptions of the CRE teacher's consistency and moral leadership within the school environment. Document analysis included lesson plans (RPP), reflective notes, and assessment instruments to examine the alignment between instructional planning and classroom implementation. Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña (2014), involving data reduction through thematic coding, data display through narrative categorization, and conclusion drawing with ongoing verification. Themes were organized around categories such as spiritual

authenticity, emotional composure, consistency of conduct, and theological clarity. To ensure trustworthiness, the study applied triangulation across observation, interviews, and documentation, as recommended by Lincoln and Guba (1985). Member checking was conducted by sharing preliminary interpretations with the CRE teacher for clarification and confirmation. Ethical procedures included obtaining permission from school authorities, securing informed consent from participants and students' guardians, maintaining confidentiality, and ensuring that participation was voluntary and non-disruptive to the educational process. Through this methodological approach, the study sought to provide an in-depth reflection on how personality competence shapes the authentic teaching of faithful obedience in Genesis 22:8 within the lived educational environment of SDN 102066 Sintanauli.

RESULTS AND DISCUSSION

The findings of this study reveal that the personality competence of the Christian Religious Education (CRE) teacher at SDN 102066 Sintanauli, Serdang Bedagai, plays a decisive role in shaping how the value of faithful obedience in Genesis 22:8 is understood and internalized by 93 Christian students within a school community supported by 7 Christian teachers. Personality competence in this context is not merely an abstract professional standard; it is embodied through emotional maturity, moral consistency, spiritual authenticity, humility, and steadfastness under daily pressures. These characteristics parallel the theological depth of Abraham's declaration in Genesis 22:8, where he affirms, "God will provide for Himself the lamb." According to Hamilton (1995), this statement reflects radical trust rooted in covenantal confidence rather than situational optimism. The teacher's personality, therefore, becomes a living hermeneutic through which students interpret the narrative of faithful obedience. Classroom observations consistently demonstrated emotional stability and composure in the teacher's demeanor. Whether managing routine instructional challenges or responding to minor student disruptions, the teacher maintained calmness and measured responses. This behavioral consistency mirrors the composure Abraham displays in Genesis 22, where trust in divine provision sustains emotional steadiness in a moment of profound tension. Wenham (1994) emphasizes that Abraham's faith is characterized by quiet confidence rather than dramatic display. In the classroom setting, students reported perceiving their CRE teacher as "steady" and "patient," qualities that reinforced the lesson that obedience is sustained by inner trust rather than emotional volatility. Such stability is central to personality competence as outlined by Mulyasa (2013), who describes maturity and self-control as key indicators of professional integrity. Moral consistency emerged as a defining theme. The CRE teacher consistently upheld classroom rules, fulfilled commitments, and demonstrated punctuality. Students noted that when the teacher assigned tasks or promised feedback, those commitments were reliably honored. Educational research affirms that value internalization is strengthened when students observe congruence between verbal instruction and behavioral example (Wentzel, 2012). In teaching Genesis 22:8, the teacher emphasized that obedience involves trust even when outcomes are uncertain. Because the teacher modeled reliability and consistency, students were more inclined to perceive faithful obedience as credible and attainable. Personality competence thus functioned as an interpretive bridge between biblical narrative and lived experience.

Spiritual authenticity played a significant role in reinforcing the theological message. The teacher's prayer life was visible within the classroom context, as lessons routinely began and ended with reflective prayer. However, these moments were not mechanical; observations indicated reverence and attentiveness. Students described sensing sincerity in these practices, which enhanced their perception of authenticity. Groome (2011) argues that Christian education is incarnational, faith is transmitted through embodied witness. In this setting, personality competence ensured that Genesis 22:8 was not presented as distant history but as living testimony shaped by trust in God's provision. The teacher occasionally shared personal reflections about trusting God during professional or family challenges, carefully framed to remain age-appropriate. These disclosures fostered relational transparency and reinforced the narrative of reliance on divine faithfulness. Humility and teachability were evident in the teacher's willingness to admit mistakes and invite student input. During one observed lesson, when a student raised a question regarding the ethical tension in Genesis 22, the teacher acknowledged the difficulty of the passage rather than offering simplistic answers. Fee and Stuart (2014) caution against oversimplifying complex biblical narratives. By modeling reflective humility, the teacher demonstrated intellectual honesty and spiritual maturity. Students expressed appreciation for this openness, noting that it made discussions feel safe and respectful. Personality competence in this dimension reflects integrity and wisdom, qualities central to professional standards (Mulyasa, 2013).

The collaborative environment among the seven Christian teachers further amplified the impact of personality competence. Informal interviews revealed that teachers supported one another through prayer and discussion regarding character education themes. Hattie (2009) underscores that collective teacher efficacy significantly influences student achievement. In SDN 102066 Sintanuli, this collegial unity reinforced the message of faithful obedience across disciplines. For example, when addressing perseverance in academic subjects, other teachers referenced trust and diligence in ways consistent with CRE instruction. This coherence strengthened institutional ethos and minimized dissonance between classroom teaching and broader school culture. The cultural context of Serdang Bedagai also shaped the interpretation of obedience. Local communities often value loyalty, perseverance, and respect for authority. The CRE teacher carefully distinguished between cultural conformity and covenantal obedience to God, emphasizing that Genesis 22:8 represents trust in divine promise rather than blind submission. Pazmiño (2008) stresses that contextual engagement requires theological discernment to prevent cultural assumptions from overshadowing biblical truth. The teacher's personality competence, especially discernment and balanced judgment, enabled nuanced explanation. Students articulated that obedience involves listening to God and acting with trust, not merely complying out of fear. Managing 93 students presents logistical difficulties that can strain relational depth. While overall classroom climate was positive, some students required additional encouragement to engage fully in theological discussion. Creswell and Poth (2018) note that qualitative realities are shaped by contextual limitations; in this case, class size constrained individualized mentoring. Despite these challenges, the teacher's consistent demeanor mitigated potential fragmentation, maintaining an atmosphere of order and respect. Another significant finding concerns resilience under pressure. Teaching Genesis 22 inevitably

invites sensitive questions about sacrifice and divine testing. The teacher approached these themes carefully, emphasizing God's faithfulness and provision rather than fear or coercion. Wright (2006) highlights that Abraham's narrative must be understood within the larger covenantal mission of God. By situating the story within God's redemptive promise, the teacher avoided presenting obedience as arbitrary demand. Personality competence, especially emotional balance and theological clarity, enabled responsible communication of complex doctrine.

Students' responses during interviews suggest internalization of key themes. Many articulated that faithfulness means trusting God when situations are unclear, echoing Abraham's declaration. Several students connected the lesson to personal experiences, such as trusting God during family illness or academic difficulty. Such reflections indicate that personality competence enhances not only cognitive comprehension but also affective resonance. When students perceive authenticity and consistency, they are more receptive to spiritual application. The results demonstrate that personality competence at SDN 102066 Sintanuli is integrally connected to effective teaching of Genesis 22:8. Emotional stability, moral consistency, spiritual authenticity, humility, discernment, and collaborative collegiality collectively create an environment where faithful obedience is modeled as lived reality. While contextual constraints such as class size pose challenges, the overall relational climate reflects coherence between message and messenger. The narrative of Abraham's trust becomes credible because it is mirrored in the teacher's character. This alignment affirms that personality competence is indispensable in Christian education, transforming biblical instruction from abstract narrative into embodied witness. Within the formative stage of 93 Christian students, such integrity fosters trust, moral clarity, and resilient faith identity, ensuring that faithful obedience is understood not as imposed duty but as relational trust grounded in the provision of God.

CONCLUSION

This study concludes that the personality competence of the Christian Religious Education (CRE) teacher at SDN 102066 Sintanuli, Serdang Bedagai, plays a central role in shaping how the value of faithful obedience in Genesis 22:8 is understood and internalized by students. Personality competence, expressed through emotional stability, moral consistency, humility, spiritual authenticity, and wise discernment, functions as a living testimony that reinforces the theological message of Abraham's trust in God's provision. The findings demonstrate that when the teacher's character aligns with the biblical narrative being taught, faithful obedience is communicated not merely as doctrinal content but as embodied reality. The study also shows that students are highly responsive to integrity and consistency. Observed congruence between instruction and personal conduct strengthens moral credibility and fosters deeper engagement with spiritual themes. In a school context consisting of 93 Christian students and 7 Christian teachers, collegial collaboration further reinforces institutional coherence, ensuring that the value of faithfulness is modeled across daily school interactions. This collective ethos amplifies the formative impact of CRE instruction. Although challenges related to large class size and developmental diversity exist, the teacher's steady demeanor and responsible

hermeneutical approach mitigate potential misunderstandings, particularly in addressing the complex theological dimensions of Genesis 22. By situating Abraham's obedience within the broader framework of covenantal trust and divine provision, the teacher prevents moralistic simplification and presents obedience as relational confidence in God. Personality competence is not an auxiliary attribute but a foundational requirement in Christian education. It ensures that biblical narratives are interpreted with integrity and communicated with authenticity. At SDN 102066 Sintanauli, the alignment between teacher character and theological content transforms the classroom into a space of moral and spiritual formation, nurturing resilient faith, informed trust, and Christ-centered character among elementary students.

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