



Pedagogical Competence of Christian Religious Education Teachers in Developing Communication Skills: Insights from Genesis 47:3-4 (A Study at SD Negeri 091356 Gajapokki)

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ABSTRACT

This study investigates the influence of pedagogical competence of Christian Religious Education (CRE) teachers on the development of students' communication skills, drawing theological insight from Genesis 47:3-4. The passage illustrates structured, respectful, and purposeful communication as demonstrated by Joseph's brothers in their dialogue with Pharaoh. Using a quantitative correlational design, the research involved 122 Christian students at SD Negeri 091356 Gajapokki, Simalungun, where six Christian teachers, including one CRE teacher, serve the school community. Data were collected through Likert-scale questionnaires measuring students' perceptions of pedagogical competence and their self-reported communication skills. Statistical analysis included descriptive statistics, Pearson correlation, and simple linear regression. The findings reveal a positive and statistically significant relationship between pedagogical competence and communication skill development. Regression analysis indicates that pedagogical competence significantly predicts students' communication abilities, particularly in areas of clarity of expression, confidence in speaking, respectful dialogue, and coherent presentation of ideas. The results suggest that structured lesson delivery, interactive learning strategies, and constructive feedback contribute substantially to enhancing students' communicative performance. The study concludes that pedagogical competence in CRE extends beyond doctrinal instruction to include the cultivation of practical communication skills. By integrating biblical narrative with participatory classroom practices, teachers effectively translate scriptural principles into communicative competence. The findings highlight the importance of professional pedagogical practice in shaping students' academic and social communication within elementary Christian education contexts.

Keywords: *Pedagogical Competence, Christian Religious Education, Communication Skills*

INTRODUCTION

Pedagogical competence is a central pillar of teacher professionalism, particularly in Christian Religious Education (CRE), where instructional effectiveness intersects with spiritual and moral formation. In the Indonesian educational framework, pedagogical competence includes the ability to understand learners' characteristics, design learning strategies, implement interactive instruction, and evaluate outcomes effectively (Mulyasa, 2013). Within CRE, this competence must also facilitate the development of communication skills, enabling students not only to comprehend biblical narratives but also to articulate faith-based perspectives thoughtfully and confidently. Genesis 47:3-4 presents an instructive example of structured and purposeful communication. In this passage, Joseph's brothers respond to Pharaoh's inquiry about their occupation and circumstances with clarity and coherence. They state their identity ("Your servants are shepherds") and explain their need ("the famine is severe in the land of Canaan"), concluding with a respectful request to dwell in Goshen. Gordon J. Wenham (1994) observes that the dialogue reflects diplomatic prudence and situational awareness, demonstrating careful speech in a politically sensitive setting. Similarly, Victor P. Hamilton (2005) notes that Joseph's mediation and his brothers' response reveal strategic communication shaped by humility and clarity. The passage therefore offers pedagogical insight into communication as purposeful, respectful, and contextually appropriate expression. In elementary educational contexts such as SD Negeri 091356 Gajapokki, Simalungun, where 122 Christian students and 6 Christian teachers (including one CRE teacher) form a vibrant learning community, the development of communication skills is essential. Students at the primary level are in formative stages of language acquisition, social interaction, and identity formation. Effective pedagogical strategies must therefore encourage dialogue, questioning, storytelling, and reflective articulation. According to Hattie (2009), teacher clarity and structured feedback significantly influence student learning outcomes. When teachers model organized expression and invite participatory dialogue, students develop cognitive and communicative confidence.

Thomas H. Groome (2011) emphasizes that Christian education involves shared praxis, meaning that faith is communicated through participatory dialogue rather than one-directional transmission. In this framework, Genesis 47:3-4 can serve as a narrative model for constructive communication: identifying oneself honestly, explaining circumstances transparently, and presenting requests respectfully. Fee and Stuart (2014) caution that biblical narratives must be interpreted within literary and historical context, ensuring that pedagogical application remains faithful to textual meaning. In Genesis 47, the communication event occurs within a diplomatic and socio-economic context shaped by famine and migration. Recognizing this setting allows educators to highlight the importance of contextual sensitivity in communication. Communication skills also intersect with moral and social development. Wentzel (2012) argues that supportive teacher-student relationships foster engagement and responsible participation. In a CRE classroom, pedagogical competence must therefore cultivate safe spaces for expression, guiding students to speak truthfully yet respectfully. The CRE teacher's role extends beyond explaining Scripture to modeling ethical communication grounded in biblical principles.

The sociocultural context of Simalungun further enriches this discussion. Batak cultural traditions value articulate speech, communal dialogue, and respect for authority figures. Integrating Genesis 47:3-4 with these cultural dynamics requires pedagogical discernment to ensure that biblical insights inform rather than merely echo local customs. Pazmiño (2008) underscores the importance of contextual engagement in Christian education, advocating for instruction that is both culturally aware and scripturally grounded. Given the presence of 122 Christian students and a supportive group of 6 Christian teachers at SD Negeri 091356 Gajapokki, examining pedagogical competence in developing communication skills becomes particularly significant. This study aims to analyze how the CRE teacher integrates biblical narrative, structured instruction, and interactive learning strategies to cultivate communication abilities among students. By exploring the intersection of pedagogical theory and theological reflection on Genesis 47:3-4, the research argues that effective communication development emerges when biblical principles are translated into participatory, dialogical classroom practices.

METHODS

A quantitative design was selected to measure the strength and significance of the association between the independent variable (pedagogical competence) and the dependent variable (communication skills) objectively and statistically (Creswell, 2014). The population of this study consisted of 122 Christian students enrolled at SD Negeri 091356 Gajapokki. Because the population size was manageable, the study applied total sampling, meaning all 122 students were included as respondents. This approach ensured comprehensive representation and minimized sampling bias. The pedagogical competence of the CRE teacher was measured from the students' perspective using a structured questionnaire developed based on established pedagogical indicators, including lesson planning clarity, instructional strategy variation, classroom interaction, feedback quality, and assessment transparency (Mulyasa, 2013). The communication skills variable was operationalized through indicators such as clarity of verbal expression, ability to answer questions, confidence in speaking, respectful dialogue, and ability to present ideas coherently. These indicators were aligned with interactive learning principles and student engagement research (Hattie, 2009; Wentzel, 2012). Both instruments used a Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Instrument validity was tested using product-moment correlation to ensure item validity, while reliability was assessed using Cronbach's Alpha coefficient, with a minimum acceptable value of 0.70 indicating internal consistency. Data collection was conducted after obtaining institutional permission and ensuring ethical considerations, including voluntary participation and anonymity of respondents. Data analysis involved descriptive statistics (mean, standard deviation, and percentage distribution) to describe the levels of pedagogical competence and communication skills. Inferential analysis was performed using Pearson's correlation coefficient to determine the strength of the relationship between variables, followed by simple linear regression to measure the predictive influence of pedagogical competence on communication skills. Statistical analysis was

conducted using SPSS software with a significance level set at $\alpha = 0.05$. Through this quantitative methodology, the study aims to provide empirical evidence regarding how pedagogical competence of the CRE teacher contributes to the development of communication skills among 122 Christian students at SD Negeri 091356 Gajapokki, interpreted within the theological framework inspired by Genesis 47:3-4.

RESULTS AND DISCUSSION

The quantitative analysis conducted among 122 Christian students at SD Negeri 091356 Gajapokki, Simalungun, reveals a statistically significant and pedagogically meaningful relationship between the pedagogical competence of the Christian Religious Education (CRE) teacher and the development of students' communication skills. Descriptive statistics indicate that students generally perceive the pedagogical competence of the CRE teacher at a high level. The mean score for pedagogical competence falls within the "very good" category, reflecting strong performance in lesson clarity, structured explanation, interactive strategy use, classroom management, feedback provision, and assessment transparency. Similarly, the communication skills variable, measured through indicators such as clarity of verbal expression, confidence in speaking, ability to answer questions, respectful dialogue, and coherent idea presentation, also demonstrates a high average score, suggesting that students experience meaningful development in communicative ability within the CRE classroom context. Inferential analysis using Pearson's correlation coefficient demonstrates a positive and statistically significant relationship between pedagogical competence and communication skills ($p < 0.05$). The correlation coefficient falls within the moderate-to-strong range, indicating that as students perceive higher levels of pedagogical competence, their communication skills tend to improve correspondingly. Furthermore, simple linear regression analysis confirms that pedagogical competence significantly predicts communication skill development. The coefficient of determination (R^2) indicates that a substantial proportion of variance in students' communication skills can be explained by the teacher's pedagogical competence. Although communication development is influenced by multiple factors, such as family environment, peer interaction, and general literacy exposure, the findings affirm that classroom pedagogy plays a decisive role.

These findings align with John Hattie's (2009) assertion that teacher clarity and structured feedback are among the strongest influences on student achievement. In this study, clarity of instruction, particularly the teacher's ability to present biblical narratives systematically, emerges as a key factor. Students report that lessons based on Genesis 47:3-4 are delivered through step-by-step explanation, guided questioning, and contextual illustration. Such clarity models organized communication, which students then emulate in their own speech. When Joseph's brothers articulate their identity and needs before Pharaoh in Genesis 47:3-4, they demonstrate structured expression: they identify who they are, explain their occupation, and clarify their purpose. The CRE teacher's pedagogical approach mirrors this narrative structure by guiding students to organize their thoughts sequentially, introduction, explanation, and conclusion, thereby strengthening communicative coherence. The high scores in classroom interaction suggest that participatory learning strategies significantly enhance communication skills.

Students report frequent opportunities to engage in discussion, role-play, storytelling, and question-and-answer sessions. Such interactive practices are consistent with Groome's (2011) concept of shared praxis, in which dialogue becomes central to Christian education. Rather than relying solely on lecture-based transmission, the CRE teacher facilitates dialogical exchange, encouraging students to express opinions respectfully and listen attentively to peers. The positive correlation identified in this study supports the view that pedagogical competence involves not only content mastery but also skillful orchestration of interaction that empowers student voice.

The regression findings further indicate that feedback quality plays a substantial role in communication development. Students report that the teacher provides constructive corrections without diminishing confidence. Wentzel (2012) emphasizes that supportive teacher-student relationships foster academic and social competence. In the present study, students express increased willingness to speak because they perceive a safe classroom environment. Pedagogical competence, therefore, includes emotional intelligence and sensitivity in guiding verbal participation. When the teacher responds to incorrect answers with encouragement and clarification rather than criticism, students learn that communication is a process of growth rather than a test of perfection. The theological dimension of Genesis 47:3-4 contributes additional interpretive depth. Wenham (1994) observes that Joseph's brothers speak with humility and prudence before Pharaoh, recognizing hierarchical authority while communicating their needs clearly. Hamilton (2005) likewise notes the strategic wisdom displayed in their respectful tone. The CRE teacher integrates this biblical insight by emphasizing respectful communication in classroom dialogue. Students are taught not merely to speak confidently but also to express themselves with courtesy and situational awareness. The quantitative findings show high scores in the indicator measuring respectful dialogue, suggesting successful internalization of this principle. Thus, pedagogical competence bridges textual interpretation and practical skill formation. Another significant result concerns students' confidence levels. The data reveal a marked improvement in self-reported confidence when presenting ideas. Confidence correlates strongly with perceived teacher encouragement and clarity of task instructions. This finding corresponds with Hattie's (2009) emphasis on explicit learning intentions and success criteria. When students understand what is expected in oral presentations or group discussions, anxiety decreases and performance improves. The CRE teacher's practice of outlining discussion objectives and providing examples from Genesis 47:3-4 contributes to communicative assurance. By modeling how Joseph's brothers structure their response, the teacher provides a cognitive template for student articulation. Cultural context also plays a role in interpreting these findings. Simalungun, as part of the broader Batak cultural sphere, values articulate speech and communal dialogue. Pazmiño (2008) argues that Christian educators must engage culture critically and constructively. In this setting, the CRE teacher's pedagogical competence integrates cultural appreciation with biblical instruction. Students are encouraged to speak clearly and respectfully, reflecting both cultural tradition and scriptural example. The positive statistical relationship found in this study suggests that contextualized pedagogy strengthens communication development. The data also reveal variation among students. While the overall mean scores are high, some students report lower confidence levels, particularly in formal presentation

contexts. This variation indicates that pedagogical competence must be adaptive. Differentiated instruction, providing additional scaffolding for less confident learners, may enhance inclusivity. The regression model, while significant, does not account for all variance in communication skills, implying that complementary interventions, such as literacy enrichment and extracurricular speaking activities, may further strengthen outcomes.

The collaborative environment among the six Christian teachers appears to reinforce communicative culture. Although this study focuses primarily on the CRE teacher, informal student responses suggest that consistent expectations across classrooms contribute to communication development. Hattie (2009) highlights the influence of collective teacher efficacy on student achievement. In SD Negeri 091356 Gajapokki, shared values among Christian educators may amplify pedagogical impact. When communication norms are consistently upheld across subjects, students internalize them more deeply. These findings reinforce the view that pedagogical competence is multidimensional. It includes lesson design, instructional clarity, interactive facilitation, assessment strategy, and relational management. In the context of Genesis 47:3-4, pedagogical competence becomes interpretive action, translating narrative dialogue into communicative skill practice. The statistical evidence affirms that such integration yields measurable benefits. Students who perceive structured teaching and supportive feedback demonstrate stronger communication outcomes. The results affirm that biblical narratives can serve as pedagogical frameworks beyond moral instruction. Genesis 47:3-4 provides a case study in organized, respectful, and purposeful speech. When taught through interactive strategies, it becomes a model for communication competence. The CRE teacher's ability to contextualize this narrative within classroom practice illustrates effective pedagogical translation. Quantitative data showing significant predictive influence validate this approach empirically. The findings demonstrate that pedagogical competence significantly influences communication skill development among the 122 Christian students at SD Negeri 091356 Gajapokki. Statistical evidence confirms positive correlation and predictive effect, while theoretical integration highlights the importance of clarity, interaction, feedback, and contextual application. The narrative of Genesis 47:3-4, when interpreted and implemented pedagogically, provides both theological insight and communicative template. Thus, pedagogical competence in CRE is not confined to doctrinal transmission but extends to skill formation that equips students to articulate ideas clearly, respectfully, and confidently. The convergence of empirical data and biblical reflection underscores the transformative potential of competent Christian pedagogy in shaping communicative proficiency within elementary education.

CONCLUSION

This study concludes that the pedagogical competence of the Christian Religious Education (CRE) teacher significantly contributes to the development of communication skills among 122 Christian students at SD Negeri 091356 Gajapokki, Simalungun. The quantitative findings demonstrate a positive and statistically significant correlation between pedagogical competence and students' communication abilities. Regression

analysis further confirms that pedagogical competence serves as a meaningful predictor of communication skill development, indicating that structured instruction, interactive learning strategies, clear feedback, and supportive classroom management substantially influence students' verbal confidence and clarity. The integration of Genesis 47:3-4 into instructional practice provides a theological and narrative framework for communication development. The passage illustrates structured, respectful, and purposeful speech, as seen in Joseph's brothers' dialogue before Pharaoh. When translated pedagogically through organized lesson delivery, dialogical engagement, and guided practice, this biblical model strengthens students' ability to articulate ideas coherently and respectfully. The findings underscore that pedagogical competence extends beyond content mastery. It encompasses clarity of explanation, responsiveness to learners' needs, constructive feedback, and the creation of a psychologically safe environment that encourages participation. Within a school community supported by six Christian teachers, consistent communicative expectations further reinforce skill formation. Effective pedagogical competence in CRE not only facilitates biblical understanding but also cultivates essential communication skills. By integrating theological reflection with structured instructional practice, the CRE teacher at SD Negeri 091356 Gajapokki demonstrates that competent pedagogy can transform scriptural narrative into practical communicative proficiency, equipping students to express themselves clearly, confidently, and respectfully in both academic and social contexts.

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