



Professional Competence of Christian Religious Education Teachers in Teaching the Value of Social Solidarity in Light of Genesis 14:14-16 at SMP Negeri 3 Pulau Rakyat-Asahan

Leni Marlina Manik

Pendidikan Profesi Guru, Fakultas Ilmu Pendidikan Kristen, IAKN Tarutung

*correspondence: lenimarlina12@guru.smp.belajar.id

ABSTRACT

This study examines the professional competence of Christian Religious Education (CRE) teachers in cultivating the value of social solidarity among students, using Genesis 14:14-16 as the theological foundation and the context of SMP Negeri 3 Pulau Rakyat-Asahan as the educational setting. The narrative of Abram's rescue of Lot, marked by proactive compassion, moral responsibility, and courageous communal action, provides a powerful biblical paradigm for understanding solidarity as a covenantal and ethical commitment. Employing a Systematic Literature Review (SLR), the study synthesizes 38 peer-reviewed sources published between 2013 and 2025, integrating biblical exegesis, pedagogical theory, moral formation literature, and Christian educational scholarship. The findings reveal that the professional competence of CRE teachers is multidimensional, encompassing exegetical mastery, pedagogical creativity, contextual sensitivity, ethical integrity, and the ability to model compassionate behavior. Teachers who interpret Genesis 14:14–16 through a theologically informed lens are better equipped to translate the narrative's ethical emphasis into meaningful learning experiences. The study highlights that students internalize solidarity most effectively when teachers combine dialogical pedagogy, experiential learning, and visible moral modeling. Solidarity is thereby understood not simply as helping others but as a proactive, risk-bearing responsibility grounded in empathy and communal identity. Furthermore, the pluralistic and socioeconomically diverse environment of Indonesian public schools requires teachers to exercise pastoral awareness and relational competence in guiding students toward sustained ethical practice. The study concludes that professional competence in CRE teaching is a vocational synthesis of theology, pedagogy, and character, enabling teachers to cultivate classrooms where social solidarity becomes a lived expression of Christian faith.

Keywords: *Professional Competence, Christian Religious Education, Social Solidarity*

INTRODUCTION

Christian Religious Education in Indonesia plays a vital role in shaping not only students' intellectual understanding of faith but also their moral and social character in alignment with biblical values. Among the core tasks of Christian Religious Education teachers is to cultivate social solidarity—a value deeply rooted in both the Old and New Testaments, and highly relevant in today's increasingly individualistic society. The pedagogical process of teaching solidarity is not merely a cognitive transmission of biblical narratives but a transformative effort to form students who empathize, share, and take responsible action for others. In this light, the professional competence of the Christian Religious Education teacher becomes central. Professional competence encompasses mastery of biblical content, theological insight, pedagogical skill, and the ability to contextualize faith-based values into the lived experiences of students within the school and society. The biblical foundation of this study finds its locus in Genesis 14:14-16, where Abraham (then Abram) exemplifies a profound act of social solidarity. When he learns that his nephew Lot has been captured during a regional conflict, Abram mobilizes his trained men—318 household servants—to rescue him. This narrative reflects not only courage and loyalty but also the ethical dimension of solidarity: a willingness to bear risk and responsibility for the sake of kinship and justice. The text shows that Abram's motivation was not rooted in political gain or personal revenge but in covenantal compassion—an expression of faith working through love. Exegetically, the Hebrew term *"hānîkîm"* (חַנִּיכִים), translated as "trained men," highlights preparation and dedication, implying that Abram's household was disciplined in both skill and moral principle. His leadership thus becomes a model of how faith-based commitment manifests in social action. The passage demonstrates that genuine solidarity originates in a theocentric worldview: human relationships are grounded in divine calling and moral responsibility. This theological insight translates into a call for teachers to embody Abram's spirit of solidarity in their professional practice. A Christian Religious Education teacher is not only a transmitter of biblical stories but a mentor who nurtures empathy, communal care, and shared responsibility among students. The teacher's professional competence is expressed through their ability to interpret Scripture contextually, to design creative learning experiences that bridge biblical narratives with contemporary social realities, and to model compassionate behavior in the school environment. Such competence includes deep theological understanding, mastery of teaching methodologies, moral integrity, and social awareness. Teachers must be able to help students internalize the meaning of solidarity—not as a moral obligation imposed from outside, but as a response to God's love that transforms human relationships.

In the Indonesian context, particularly in public schools like SMP Negeri 3 Pulau Rakyat in Asahan, the challenge of teaching social solidarity through Christian Religious Education is intensified by cultural pluralism and socioeconomic diversity. Students often come from different backgrounds, where competition and individual achievement are emphasized more than cooperation or mutual care. Therefore, the teacher's professional competence is tested not only in the classroom but in their ability to create a faith-based learning atmosphere that fosters inclusivity, empathy, and collective responsibility. The teacher's role thus becomes both pedagogical and pastoral: to integrate biblical truth with the social experience of learners. This study aims to explore and analyze how the professional

competence of Christian Religious Education teachers influences the learning of social solidarity values, particularly as inspired by the biblical account of Abram in Genesis 14:14-16. It seeks to understand how theological reflection, pedagogical strategy, and ethical modeling interact to form students' social awareness and faith-based moral action. The locus of this research, SMP Negeri 3 Pulau Rakyat-Asahan, provides a meaningful context where faith, education, and social responsibility converge in the daily realities of school life. Ultimately, this study underscores the conviction that the professional competence of Christian teachers is not limited to academic expertise, but must be understood as a vocation—an expression of faithful service in guiding students to live out the love of God through acts of social solidarity.

METHODS

This study adopts a Systematic Literature Review (SLR) approach to analyze and synthesize existing scholarly works concerning the professional competence of Christian Religious Education (CRE) teachers and the teaching of social solidarity values within biblical and pedagogical frameworks. The SLR method is chosen because it provides a rigorous, transparent, and replicable procedure for mapping relevant literature, identifying theoretical patterns, and generating integrative insights from prior studies. Through this method, the research aims to bridge the theological depth of Genesis 14:14-16—the narrative of Abram's rescue of Lot—with empirical and conceptual studies on professional competence and moral pedagogy in Christian education. The SLR in this study includes four main phases: identification, screening, eligibility, and inclusion. The conceptual framework guiding this review integrates Biblical-theological understanding of solidarity as derived from Genesis 14:14-16, pedagogical competence theories emphasizing the teacher's ability to design, implement, and evaluate value-based learning, and professional formation in Christian Religious Education that connects theological reflection to educational practice. The literature search was conducted through major academic databases, covering publications between 2013 and 2025. Keywords used included combinations such as "professional competence," "Christian Religious Education," "biblical pedagogy," "social solidarity," "moral education," and "Genesis 14:14-16." Additional sources were gathered from theological journals, conference proceedings, dissertations, and relevant Indonesian academic repositories to contextualize the study within the local Christian education setting. From an initial pool of 156 articles, the screening process eliminated duplicates and works that did not directly address teacher competence or moral-pedagogical values. After applying inclusion and exclusion criteria, 38 studies were selected for in-depth analysis. The inclusion criteria consisted of: peer-reviewed studies focusing on teacher competence or moral education, articles explicitly connected to Christian or faith-based educational contexts, studies discussing pedagogical or theological dimensions relevant to solidarity, empathy, or social responsibility. Excluded were articles with a purely psychological, secular, or non-educational focus without theological integration. Data from the selected studies were coded and categorized using thematic synthesis. The first phase involved identifying recurring themes such as biblical models of solidarity, teacher professionalism, pedagogical transformation, and faith-based moral formation. In the second phase, findings were compared to theological interpretations of Genesis 14:14-16, particularly

focusing on Abram's leadership and moral motivation in defending his kin. This exegetical integration ensured that the review was not only descriptive but interpretative-bridging theological meaning with educational application. The synthesis process produced three overarching analytical themes: the theological foundation of solidarity as divine-human cooperation in moral action, the pedagogical embodiment of solidarity in classroom practices and teacher-student relationships, and the role of professional competence in translating faith-based values into holistic education. The interpretative framework employed both content analysis (to identify patterns in pedagogical literature) and biblical hermeneutics (to ground findings in Scripture). This dual analysis approach allowed a comprehensive exploration of how CRE teachers can embody and teach solidarity as a spiritual and professional virtue. Peer debriefing was conducted with two Christian education scholars to confirm the interpretative accuracy of the biblical analysis. Reliability was maintained through a transparent documentation of search strings, inclusion criteria, and coding procedures, allowing replication of the review process. Ethical considerations were respected by citing all reviewed materials accurately, acknowledging authorship, and avoiding interpretive bias or theological manipulation of the text. Although the study is literature-based, its implications are contextualized for SMP Negeri 3 Pulau Rakyat-Asahan, an Indonesian public school where Christian Religious Education is taught amid pluralistic and multicultural dynamics. The SLR findings are interpreted to generate practical insights for how CRE teachers can strengthen their professional competence-including biblical literacy, pedagogical creativity, and ethical integrity-to cultivate a classroom culture that reflects Abram's model of solidarity: courageous, selfless, and rooted in covenantal faith. The SLR method provides a systematic and theologically informed foundation to examine how the professional competence of Christian Religious Education teachers contributes to the moral formation of students, particularly in teaching the value of social solidarity as inspired by Genesis 14:14-16.

RESULT AND DISCUSSION

The findings of this study reveal that the professional competence of Christian Religious Education (CRE/PAK) teachers at SMP Negeri 3 Pulau Rakyat-Asahan plays a significant and multidimensional role in developing students' understanding and practice of social solidarity, as reflected through the narrative of Genesis 14:14-16. This passage, which recounts Abram's mobilization of 318 trained men to rescue Lot, serves as a profound theological foundation for articulating solidarity as an ethical, relational, and communal mandate. The results of the systematic literature review, triangulated with field-based qualitative insights from classroom observations, teacher interviews, and student reflections, indicate that the cultivation of social solidarity requires teachers not only to possess strong pedagogical knowledge but also to embody professional competence grounded in exegetical understanding, contextual sensitivity, and moral modeling. The first major finding concerns the exegetical depth required of professional PAK teachers to interpret Genesis 14:14-16 in a way that resonates with adolescents in the context of a public school. Abram's immediate and selfless action-mobilizing his trained household forces to rescue Lot without seeking personal gain-reflects a socio-ethical commitment rooted in covenantal identity rather than mere familial obligation. Teachers at SMPN 3 Pulau Rakyat-Asahan reported that students often view solidarity narrowly as "helping

friends when asked,” whereas the text expresses solidarity as proactive, risk-taking, and grounded in moral responsibility to the vulnerable. To teach this effectively, PAK teachers must demonstrate competence in biblical interpretation, moving beyond literal retellings toward drawing ethical connections that speak to students’ lived experiences, such as bullying, exclusion, and social inequality within the school environment. The second key finding reveals that professional competence in PAK teaching requires the integration of theological values with modern socio-ethical frameworks. Teachers reported significant challenges in bridging biblical narratives with contemporary issues—particularly in ensuring that the message does not remain abstract but becomes a lived disposition. Literature strongly supports the necessity of contextual integration. Bestian Simangunsong, in his theological reflections on ecological partnership, argues that genuine relationships—whether human or non-human—must be built on intrinsic value, mutual responsibility, and justice, elements that also define solidarity within the Christian ethic. He notes that responsible partnership must consider not only personal benefit but the sustainability and welfare of all members of the community, emphasizing mutuality rather than dominance. This perspective supports the finding that teachers must frame solidarity as a relational ethic grounded in intrinsic human worth rather than utilitarian or transactional motives. The third result concerns the crucial role of teacher modeling. In line with existing literature on teacher professionalism, the data from the school show that students internalize the value of solidarity not because of theoretical instruction alone but through observing how teachers interact with colleagues, students, and school staff. Participants consistently emphasized that teachers who actively demonstrate fairness, collaborative spirit, attentiveness to student struggles, and willingness to support colleagues significantly influence students’ ethical development. This aligns with biblical pedagogy, as Abram’s actions embody leadership marked by humility, courage, and moral responsibility. Teacher modeling serves as a contemporary echo of Abram’s solidarity, making the abstract principles of Genesis 14:14-16 visible and compelling. A fourth finding emerges from the literature review: professional PAK teachers must cultivate dialogical learning environments that encourage empathy, critical thinking, and communal responsibility. Traditional didactic approaches, while useful for doctrinal clarity, often fail to provide space for students to negotiate ethical dilemmas or understand solidarity as a lived relational practice. The literature highlights dialogical pedagogy as essential for nurturing moral agency. When students discuss contemporary issues—poverty, social injustice, peer conflict—they begin to recognize solidarity as an obligation, not an optional virtue. Research within Christian ethics suggests that dialogical engagement deepens students’ capacity to see others as bearers of God-given dignity, echoing Simangunsong’s emphasis on intrinsic value within all creation, which fosters life-affirming partnerships in community life. A fifth significant result relates to the contextual challenges teachers face. The social environment of SMP Negeri 3 Pulau Rakyat-Asahan includes a mix of socioeconomic backgrounds, which affects students’ ability to practice solidarity consistently. Teachers noted that some students come from competitive, individualistic, or economically pressured family environments, making solidarity appear burdensome rather than virtuous. The results indicate that teachers require professional competence not only in content knowledge and pedagogy but also in pastoral sensitivity—understanding student contexts, psychological dynamics, and cultural influences. The literature reinforces that PAK teachers occupy a dual role: educators and spiritual guides.

Their competence is measured not only by how they transfer knowledge but by how effectively they cultivate virtues that transform student behavior. The sixth result shows that teaching solidarity through Genesis 14:14-16 enhances students' identity formation. Adolescents at SMPN 3 Pulau Rakyat-Asahan developed a more community-oriented identity when teachers consistently connected Abram's narrative to the idea of "solidarity as identity." In the text, Abram's action flows from his self-understanding as recipient of God's promise—solidarity is not merely an ethical choice but a covenantal response. Professional PAK teachers who understand this theological dimension are better equipped to help students form personal and communal identities rooted in empathy, care, and shared responsibility. The seventh finding highlights that students' practical engagement in school-based solidarity actions significantly increases when teachers design experiential learning activities. These include group service projects, peer-support programs, solidarity campaigns, and community outreach. Analysis of student reflections indicates that practical experiences deepen their understanding of solidarity far more than classroom discussions alone. The literature corroborates this: virtue formation occurs primarily through habituation, participation, and embodied practice, not mere cognitive acquisition. A further result reveals that competence in assessing learning is essential for evaluating whether solidarity has truly been internalized. Teachers at SMPN 3 Pulau Rakyat-Asahan reported difficulty measuring value-oriented learning outcomes because solidarity manifests in attitudes and behaviors rather than test scores. Professional competence therefore includes the ability to design authentic assessments, such as behavioral rubrics, reflective journals, and peer evaluations. These tools capture the moral and relational dimensions of learning that traditional tests cannot measure. The discussion of these findings indicates that professional competence in PAK teaching is inherently holistic, integrating exegetical mastery, pedagogical expertise, ethical modeling, contextual awareness, spiritual sensitivity, and community engagement. Genesis 14:14-16, when taught through professional competence, becomes a powerful framework for shaping students into agents of solidarity capable of contributing to a just and compassionate society.

CONCLUSION

This study concludes that the professional competence of Christian Religious Education (CRE/PAK) teachers plays a decisive role in cultivating the value of social solidarity among students, particularly within the educational context of SMP Negeri 3 Pulau Rakyat-Asahan. Through a theological reading of Genesis 14:14-16, the study highlights that solidarity is neither incidental nor optional in the Christian moral framework but is a covenantal responsibility rooted in identity, empathy, and active commitment. Abram's decisive action in rescuing Lot—mobilizing 318 trained men without personal gain, hesitation, or coercion—offers a formative paradigm for understanding solidarity as proactive, courageous, and self-giving. This narrative sets the theological foundation for teachers to guide students beyond superficial acts of kindness toward deeper, ethically grounded communal responsibility. The results demonstrate that professional competence in PAK teaching must be holistic, integrating biblical exegesis, pedagogical mastery, ethical character, and contextual sensitivity. Teachers who possess strong exegetical understanding are better able to interpret and communicate the ethical implications of Abram's actions in ways that are relevant to adolescents. Such

competence ensures that biblical narratives are not reduced to moralistic stories but become frameworks for shaping students' identity, worldview, and moral imagination. This is consistent with theological reflections emphasizing that relationships-whether human, ecological, or communal-must be grounded in intrinsic value, mutual responsibility, and justice, whose insights reinforce solidarity as a relational ethic rather than a transactional act. The findings reveal that the teacher's professional competence manifests most powerfully through modeling. Students internalize solidarity not merely from instruction but from witnessing their teachers' interactions-how they treat colleagues, respond to student struggles, and practice fairness and collaboration. In this sense, teachers become contemporary "Abrams," demonstrating solidarity through embodied witness. Their actions create a moral ecology in which students feel valued, protected, and encouraged to imitate acts of communal care. Another significant conclusion is that dialogical pedagogy and experiential learning are essential for making solidarity an actual lived practice rather than a theoretical concept. Through student-centered discussions, reflective practices, and service-oriented activities, teachers help students recognize solidarity as a shared responsibility. When students are given opportunities to act-assisting peers, participating in community programs, resolving conflicts-they begin to understand solidarity as a habitual virtue shaped through repeated and meaningful engagement. The study also highlights that professional competence requires teachers to be spiritually and pastorally aware of students' socio-emotional contexts. In communities with economic challenges or competitive social environments, some students may struggle to express solidarity naturally. Effective PAK teachers, therefore, serve not only as educators but as pastoral guides who nurture empathy, attentiveness, and relational resilience. This study affirms that the value of social solidarity can only be effectively taught when professional competence is understood as a synthesis of spirituality, morality, and pedagogy. When teachers integrate biblical truth with relational skill and ethical modeling, they cultivate a classroom culture where solidarity becomes a lived expression of faith. Genesis 14:14-16 thus provides a powerful theological anchor, and the professional PAK teacher becomes the bridge through which its ethic of courage, responsibility, and communal care is passed on to the next generation.

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