



## Social Competence in Faith-Based Pedagogy: Integrating Parental Communication Values from Genesis 37:10 in the Practice of Christian Religious Education Teachers at SMAN 1 Merbau

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### ABSTRACT

*This study examines how Christian Religious Education teachers at SMAN 1 Merbau integrate biblical parental communication values drawn from Genesis 37:10 into their social competence and pedagogical practice. Social competence is a vital component of teacher professionalism, encompassing relational sensitivity, communication skills, and the capacity to collaborate effectively with parents. Using a qualitative descriptive design, the study explores teachers' interpretive engagement with the biblical text and its practical implications for school-home partnerships. Data were collected through in-depth interviews, participant observation, and document analysis, and were analyzed using thematic analysis to identify key patterns in teacher-parent communication dynamics. The findings reveal that Genesis 37:10 serves not only as a theological reference but also as a relational model guiding teachers in maintaining respectful, empathetic, and constructive dialogue with parents. Teachers interpret Jacob's communication with Joseph as an example of corrective yet relational engagement, shaping their own tone, communication strategies, and emotional posture when interacting with families. Effective communication fosters trust, strengthens parental involvement, and enhances collaborative support for students' moral and academic development. The study also identifies challenges-including limited parental engagement, cultural diversity, and workload pressures-but shows that faith-based communication values help teachers respond with patience, clarity, and relational consistency. The research concludes that integrating biblical communication principles significantly enriches teachers' social competence, strengthens school-family partnerships, and contributes to holistic Christian character formation within the school environment. These findings suggest that incorporating scriptural relational ethics into teacher training may further enhance the practice of faith-informed pedagogy.*

**Keywords:** Social Competence, Christian Religious Education, Faith-Based Pedagogy

## INTRODUCTION

Social competence has emerged as one of the essential dimensions of teacher professionalism, especially within the domain of Christian Religious Education (CRE/PAK), where teaching is not limited to cognitive instruction but extends to the moral, relational, and spiritual formation of students. In the Indonesian educational context, CRE teachers are expected to demonstrate the capacity to build constructive relationships not only with students but also with parents as integral partners in holistic Christian education (Lickona, 1991). Communication with parents reflects a teacher's social maturity, emotional intelligence, and ethical responsibility to cultivate shared understanding and mutual support in guiding student development. At SMAN 1 Merbau, where students come from diverse family backgrounds and socio-religious contexts, parental communication becomes even more critical for ensuring that Christian values are reinforced consistently across school and home settings. The competence of CRE teachers in this regard is not merely a pedagogical requirement but a spiritual calling rooted in Scripture. Genesis 37:10 provides an insightful biblical foundation for understanding communication between parents and children within a household relationship. The verse records Jacob's response to Joseph after hearing his dream: *"What is this dream you had? Shall your mother and I and your brothers indeed come to bow down to the earth before you?"* Jacob's reaction, though corrective, reflects a communication pattern grounded in parental responsibility, emotional expression, and relational engagement. Exegetically, the verse illustrates the dynamics of family dialogue in ancient Israel—dialogue that includes correction, interpretation, and clarification (Wenham, 1994). Jacob's question is not an act of rejection but a parental attempt to understand and situate Joseph's claim within the family hierarchy, demonstrating both authority and concern. In this narrative, communication is depicted as direct, honest, and relationally anchored—qualities that are foundational for Christian family ethics and relevant for CRE pedagogy today. When applied to the context of teacher-parent communication, Genesis 37:10 offers important theological insights. First, communication must be rooted in sincerity and relational fidelity. Jacob does not suppress his concern but communicates openly, modeling a form of dialogue that is firm yet still relational (Ryken, 2015). Second, communication functions as guidance. Jacob's response frames Joseph's dream within a moral context, helping the young Joseph understand its potential implications. This aligns with the Christian pedagogical view that communication should illuminate truth, address misunderstanding, and support moral growth (Knight, 2016). Third, the verse reveals the importance of maintaining respect and mutual responsibility in communication. Even as Jacob corrects Joseph, the tone retains familial responsibility rather than condemnation. For CRE teachers, this suggests that communication with parents must uphold dignity, humility, and care even when addressing sensitive issues. Research in Christian education consistently underscores the importance of teacher-parent collaboration for effective character formation. Parents remain the primary educators of their children, and schools function as complementary environments that reinforce foundational values (Cunningham, 2015). Teachers with strong social competence demonstrate empathy, listening skills, conflict-resolution ability, and cultural sensitivity—qualities that enable them to build trusting relationships with parents (Bandura, 1977). In CRE settings, relational competence takes on additional meaning because teachers are expected to

model Christlike interaction marked by love, patience, and mutual respect (Groome, 1998). When CRE teachers maintain open and respectful communication with parents, the shared responsibility for spiritual formation becomes more coherent and effective.

In the context of SMAN 1 Merbau, the cultivation of parental communication values is especially relevant due to varying levels of parental involvement, socio-economic diversity, and differing expectations about school-home collaboration. Teachers often face challenges such as limited parental availability, misunderstandings about school programs, or reluctance to engage in conversations about student behavior and character. Therefore, the CRE teacher's social competence becomes crucial in bridging relational gaps, facilitating dialogue, and fostering collaborative spiritual formation. This study examines how CRE teachers at SMAN 1 Merbau integrate the values embedded in Genesis 37:10 into their social and professional communication with parents. By combining biblical exegesis with contemporary pedagogical reflections, the research aims to offer a deeper understanding of how faith-based social competence strengthens the partnership between school and home, contributing to the holistic formation of learners.

## **METHODS**

This study employed a qualitative descriptive research design to explore how Christian Religious Education teachers at SMAN 1 Merbau integrate parental communication values derived from Genesis 37:10 into their pedagogical practice. A qualitative approach was chosen because social competence particularly communication between teachers, parents, and students is best understood through lived experience, contextual interpretation, and interactional processes rather than numerical indicators. The descriptive orientation of this study enabled the researchers to portray, in rich detail, the practical manifestations of faith-based communication values within the school context (Creswell, 2021). The research was conducted at SMAN 1 Merbau, a senior high school characterized by cultural diversity, various religious backgrounds, and active community involvement. Participants were selected through purposive sampling, focusing on individuals deemed most knowledgeable regarding the communication practices between CRE teachers and parents. The sample consisted of: two Christian Religious Education (PAK) teachers, six parents of students enrolled in PAK classes, and three students who frequently engage in teacher-parent communication processes. This participant composition allowed triangulation of perspectives and strengthened the interpretive validity of the findings (Bogdan & Biklen, 2020). Interview guides were constructed based on theoretical constructs of social competence (communication, empathy, collaboration) and theological reflections on Genesis 37:10, which highlights respect for parental authority and dialogical engagement. Interviews were conducted in Bahasa Indonesia for natural expression. The researcher observed parent-teacher meetings, informal conversations after class hours, and school events where communication practices could be naturally observed. Field notes captured the verbal and non-verbal dynamics that reflected the teachers' social competence. Supporting documents such as communication logs and parental involvement forms were examined to identify patterns, expectations, and institutional support for teacher-parent relational practices. Codes were derived inductively from participant narratives and deductively from scriptural insights—especially the communicative ethos embedded in Genesis 37:10.

Themes were then synthesized to develop an integrated framework explaining how faith-based communication values inform and enhance teachers' social competence. Dependability and confirmability were enhanced through audit trails, reflexive journaling, and peer debriefing. All participants provided informed consent and were assured of the confidentiality of responses. Pseudonyms were used in all transcripts and analyses.

## RESULT AND DISCUSSION

The findings of this study reveal a dynamic and multilayered integration of parental communication values—drawn from Genesis 37:10—into the social competence of Christian Religious Education teachers at SMAN 1 Merbau. The results are presented narratively in a continuous discussion that synthesizes empirical data, theological reflection, and educational theory. The first major finding shows that CRE teachers at SMAN 1 Merbau possess an intentional awareness that communication with parents is not merely an administrative responsibility but a spiritual calling rooted in biblical values. The reading of Genesis 37:10, where Jacob gently rebukes Joseph while still engaging in dialogue, offers a model of respectful communication grounded in mutual recognition of roles and emotional boundaries (Brueggemann, 1997). Teachers interviewed consistently expressed that this verse reminds them of three core principles: respectful listening, clarity in conveying expectations, and maintaining relational warmth even during disagreements. One teacher explained that the scriptural narrative teaches her “to communicate truthfully but never hurtfully,” which aligns with Christian pedagogical values emphasizing compassion, relationship, and dialogical ethics (Groome, 1998). This interpretation shapes their practical attitude during conversations with parents, particularly when discussing sensitive issues such as student discipline or academic challenges. A second finding concerns the concrete practices of communication between PAK teachers and parents. Observations reveal that communication occurs through structured means—such as parent-teacher meetings and report card consultations—as well as informal channels, including WhatsApp messages and spontaneous after-school interactions. Teachers employ a communication pattern that blends professional clarity with pastoral sensitivity, a hallmark of faith-based pedagogy (Elias, 2019). In several interactions, teachers were seen using non-confrontational language, inviting parents to collaborate rather than imposing unilateral decisions. This approach reflects the biblical ethos of dialogue presented in Genesis 37:10, where Jacob does not dismiss Joseph but instead articulates his concern while maintaining a familial bond. Such communication aligns with the notion of relational competence, where teachers handle interpersonal situations with empathy and respect (Jennings & Greenberg, 2009). The study also found that parents respond positively to teachers who demonstrate this relational and spiritual orientation. Interviews with parents show that they feel valued and respected when teachers explain academic or behavioral matters clearly and nonjudgmentally. Several parents acknowledged that the teacher’s “tone and attitude” made them more open to discussing their children’s struggles. This confirms theoretical claims that social competence in education widens parental participation and improves mutual trust (Epstein, 2018). Interestingly, some parents explicitly connected the teacher’s communication style with Christian values, noting that “PAK teachers speak differently” compared to teachers of other subjects—not in terms of academic content but relational

warmth and patience. This suggests that faith-based values embedded in teacher identity indirectly shape parental experience, thereby reinforcing the teacher's social competence. Another important result concerns the challenges teachers face in implementing biblical communication values. Teachers reported that some parents are reluctant to engage in school matters due to work schedules, past negative experiences with educational institutions, or skepticism toward religious-based approaches in a pluralistic school environment. In such cases, teachers must negotiate between maintaining biblical values of patience and understanding while simultaneously ensuring that urgent communication needs—such as attendance issues or moral behavioral concerns—are promptly addressed. This tension illustrates what researchers describe as the “moral complexity” of teacher-parent relationships, especially in multicultural public schools (Campbell, 2008). To address this, teachers often initiate communication through more flexible means such as voice messages or short explanations accompanied by invitations for further discussion. These practices resonate with the principle found in Genesis 37:10: communication should remain open even when initial responses are not affirming. A related finding concerns the impact of biblical interpretation on pedagogical decision-making. Teachers do not simply quote Genesis 37:10 in conversations with parents; rather, they internalize its communicative ethos. For example, during difficult conversations about student behavior, teachers try to create space for parents' perspectives, acknowledge parental feelings, and offer interpretations that uplift rather than shame. This aligns with exegesis traditions that emphasize Jacob's response as an example of parental guidance framed through relational care (Hamilton, 1995). Teachers see themselves as mediators of both academic and spiritual development, which shapes their communication with parents as a ministry rather than a routine duty. The integration of biblical values into communication strategies is therefore implicit, embodied in tone, mannerism, and decision-making patterns.

The study further shows that the school environment supports teachers' faith-based communication practices. SMAN 1 Merbau, though a public school, encourages respectful intercultural dialogue and ethical teacher–parent collaboration. This institutional culture allows CRE teachers to express biblical values in a manner that is relational rather than doctrinal, which is consistent with the pedagogical understanding that religious education in public contexts must model values rather than impose beliefs (Lombaard, 2019). Teachers thus translate Genesis 37:10 into universally resonant communication traits: humility, clarity, openness, and respect. Data analysis reveals that the effectiveness of communication is strengthened by the teacher's internal spiritual maturity. Teachers reported that their prayer life, church involvement, and personal Bible study contribute to their ability to communicate calmly, especially during emotionally charged discussions. This finding resonates with research showing that teacher spirituality enhances emotional regulation and relational competence (Tisdell, 2003). From the biblical standpoint, Jacob's considered response to Joseph—neither harsh nor dismissive—reflects spiritual groundedness. Teachers who internalize this spiritual orientation exhibit higher resilience and relational patience during difficult conversations. The themes that emerged from the data also point to the significant role of teacher-parent communication in student behavior and learning outcomes. Students reported that when their parents and PAK teachers communicated effectively, they felt more supported and less anxious. This

underscores theories of ecological development that emphasize the interconnectedness of family and school environments in shaping student development (Bronfenbrenner, 2005). Teachers serve as bridges between these environments, making their social competence essential. The integration of Genesis 37:10 reinforces this bridge-building role by grounding communication practices in values of respect, honesty, and familial concern. Teachers employed strategies that reflect reflective practice-another indicator of strong social competence. After challenging conversations, teachers reported taking time to evaluate their communication style, asking whether their words reflected Christian compassion and whether their approach honored both the parents' dignity and the biblical model. Reflective practice is a core component of professional growth in teaching (Schön, 1983). In this context, reflection is simultaneously spiritual, ethical, and professional. The discussion also revealed that teachers face limitations in time, resources, and institutional expectations. While biblical communication values encourage deep and patient engagement, practical realities sometimes force teachers to prioritize efficiency over relational depth. To overcome this, teachers use simple but effective techniques such as preparing communication points beforehand, offering follow-up messages, and involving school counselors when necessary. These adaptations maintain the essence of Genesis 37:10-respectful and constructive dialogue-even when conditions are less ideal. The integration of biblical values also shapes conflict resolution. In situations where misunderstandings occur, teachers often initiate peacemaking efforts, mirroring Jacob's peaceful yet assertive communication in Genesis 37:10. Teachers reported that avoiding defensive stances and instead acknowledging miscommunication helps restore harmony. This approach aligns with Christian ethics of reconciliation and mutual understanding (Volf, 1996). The findings indicate that faith-based communication fosters not only stronger parent-teacher relationships but also enhances the teacher's standing in the wider school community. Administrators noted that CRE teachers often serve as mediators in cases of relational tension, suggesting that their spiritual grounding strengthens not only their own social competence but also the school's social climate. This aligns with the argument that teachers who embody ethical and spiritual values can significantly influence institutional culture (Sergiovanni, 2007). The results of this study highlight that integrating parental communication values from Genesis 37:10 is not an abstract theological activity but a lived pedagogical practice. CRE teachers at SMAN 1 Merbau embed biblical values into their social competence through respectful dialogue, empathy, reflective listening, transparent communication, and relational humility. These practices enhance collaboration with parents, strengthen student support systems, and shape a positive educational environment grounded in faith-informed professionalism.

## CONCLUSION

This study demonstrates that the social competence of Christian Religious Education teachers at SMAN 1 Merbau plays a decisive role in integrating parental communication values grounded in Genesis 37:10 into daily pedagogical practice. The biblical narrative-in which Jacob communicates with Joseph through a mixture of correction, attentiveness, and relational continuity-serves as a theological and moral framework for teachers as they build constructive relationships with parents. The findings show that teachers do not apply the text merely as doctrinal content but as a guiding ethos shaping their

communication style, emotional posture, and relational strategies. First, the study concludes that CRE teachers interpret the biblical model of communication as a call to maintain respectful, clear, and empathetic dialogue with parents. This interpretation shapes their communication practices across formal and informal contexts. Teachers approach parents with a balance of professional assertiveness and pastoral sensitivity, demonstrating high relational awareness. Such practice aligns with contemporary educational theories that define social competence as the ability to engage others with emotional intelligence, cultural sensitivity, and responsive communication. The integration of scriptural values—specifically the respectful tone modeled in Genesis 37:10—deepens this competence by grounding it in a spiritual understanding of interpersonal relationships. Second, effective communication enhances collaboration between teachers and parents. The study reveals that when teachers communicate with clarity and compassion, parents feel respected and become more willing partners in supporting their children’s academic and moral development. This positive parental engagement strengthens the school-family ecology, which has long been proven essential for shaping student behavior, motivation, and overall well-being. Moreover, parents identified the distinct relational qualities of CRE teachers—particularly patience, humility, and attentiveness—as indicators of Christian character that build trust even when discussing sensitive issues. Third, the study highlights challenges and tensions that teachers face, including limited parental involvement, time constraints, cultural diversity, and administrative workloads. Despite these obstacles, teachers apply biblical communication values as internal resources that guide them in responding with patience, flexibility, and creativity. These adaptive strategies demonstrate how scriptural principles can contribute to professional resilience and relational consistency within complex educational environments. Fourth, the study concludes that teacher spirituality significantly influences communication effectiveness. Teachers who engage in personal spiritual practices—prayer, reflection, and biblical meditation—tend to communicate with greater emotional stability and sensitivity. This confirms the idea that social competence is not only a socio-professional skillset but also a deeply spiritual capacity shaped by personal faith. The biblical ethos of Genesis 37:10 provides an anchoring model that helps teachers remain calm, respectful, and relationally focused even under pressure. The study underscores that the integration of faith-based communication values contributes positively to the wider school climate. CRE teachers often model relational ethics that promote peace, mutual understanding, and collaborative partnerships within the broader school setting. Their example enhances not only parent-teacher relationships but also collegial interactions and student support systems. This research affirms that the integration of parental communication values derived from Genesis 37:10 enriches the social competence of CRE teachers and strengthens their pedagogical effectiveness. Faith-based relational ethics—from respectful listening to empathetic engagement—serve as transformative elements that support holistic educational outcomes. Future research may explore how these biblical communication principles can be systematically incorporated into teacher training, ensuring that faith-informed professionalism continues to shape vibrant, collaborative, and compassionate educational communities.

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