



## Challenges and Solutions in Developing the Competence of Christian Religious Education Teachers at SMP Negeri 5 Sirombu

Poinus Dey Daeli<sup>1\*</sup>, Ridsen Anakampun<sup>2</sup>

<sup>1</sup>Student, Pendidikan Profesi Guru, Fakultas Ilmu Pendidikan Kristen, IAKN Tarutung

<sup>2</sup>Lecturer, Fakultas Ilmu Pendidikan Kristen, IAKN Tarutung

\*correspondence: [poynusd85@gmail.com](mailto:poynusd85@gmail.com)

### ABSTRACT

*Teachers are central not only to the transmission of knowledge but also to the formation of character, morality, and social responsibility. Within Christian Religious Education (CRE), teachers carry the additional responsibility of embodying faith, modeling Christian virtues, and guiding students spiritually. However, CRE teachers in rural Indonesian schools, such as SMP Negeri 5 Sirombu, face persistent challenges including limited access to professional development, scarce teaching resources, technological constraints, and weak institutional support. This study employed a qualitative descriptive approach to explore the challenges and potential solutions for CRE teacher competence development. Data were collected through semi-structured interviews with four CRE teachers, one principal, and six students, as well as classroom observations and documentation. Participants were selected using purposive sampling. Thematic analysis was conducted through stages of data reduction, data display, and conclusion drawing. Findings reveal five major barriers: lack of training opportunities, insufficient contextualized resources, teacher isolation, difficulties in integrating technology, and inadequate institutional recognition. The study also identified practical solutions, including the strengthening of professional learning communities through church networks, creative use of digital and biblical-based media, greater institutional support, and integration of spiritual formation into professional development. These strategies highlight the need for a transformative model that combines pedagogical innovation, technological contextualization, institutional recognition, and spiritual growth. Strengthening CRE teacher competence in rural contexts is both an educational necessity and a spiritual calling. By adopting contextual and holistic strategies, CRE teachers can overcome systemic barriers, enrich student formation, and ensure Christian education remains relevant and transformative in a rapidly changing world.*

**Keywords:** *Competence, Challenges, Solutions, Christian Religious Education*

## INTRODUCTION

Teachers play an indispensable role in the educational process, not merely as transmitters of knowledge but as shapers of character, morality, and social responsibility (Darling-Hammond, 2017). Their influence extends beyond classroom instruction to the holistic development of learners, shaping not only intellectual abilities but also values and attitudes. In the specific context of Christian Religious Education (CRE), teachers hold a unique responsibility. They are called not only to deliver biblical knowledge but also to embody faith, model Christian virtues, and serve as role models of integrity and discipleship in everyday life (Nainggolan, 2020). Consequently, the competence of CRE teachers becomes a key determinant in ensuring meaningful learning experiences that inspire students, foster character formation, and remain relevant to contemporary challenges. The development of CRE teachers' competencies continues to face significant obstacles in many regions of Indonesia. At SMP Negeri 5 Sirombu, for instance, these challenges are multifaceted, stemming from both internal and external factors. Internally, teachers often grapple with limited opportunities for professional development and insufficient access to updated teaching resources. Externally, the school's geographical isolation exacerbates these difficulties, as teachers have fewer opportunities to participate in workshops, seminars, or collaborative learning communities compared to their counterparts in urban settings (Saragih, 2022). Such conditions place CRE teachers at risk of professional stagnation and reduce the potential for pedagogical innovation. In the era of digital transformation and the Fourth Industrial Revolution, the demand for teacher competence is more pressing than ever. Teachers are now expected to master not only professional and pedagogical skills but also social and personal competencies that enable them to adapt to rapid societal changes (Schleicher, 2018). For CRE teachers, this expectation extends further, requiring the ability to integrate biblical principles with technology, to respond to the social realities of students, and to engage constructively with diverse cultural dynamics. However, the readiness of many CRE teachers to meet these demands remains uneven. Limited access to training programs, insufficient technological literacy, and a lack of institutional support often hinder their ability to respond effectively to the evolving educational landscape (Graham, 2019).

At SMP Negeri 5 Sirombu, these challenges are compounded by contextual realities. Located in a relatively remote area, the school struggles to provide teachers with adequate professional guidance and continuous training. The absence of structured professional development policies within the institution further limits teachers' growth. Many CRE teachers are left to work individually, without the benefit of professional learning communities or peer support networks (Situmorang, 2021). This isolation not only diminishes opportunities for innovation but also makes it more difficult to address the complex moral and ethical issues students face in daily life. The urgency of addressing these issues lies in the need for contextual and applicable strategies for developing CRE teacher competencies. Rather than adopting generic professional development models, there is a pressing need to design approaches that reflect the realities of rural schools like those in Sirombu. Such strategies must not only emphasize professional and pedagogical skills but also foster teachers' spiritual growth and resilience. By strengthening both their theological grounding and their pedagogical innovation, CRE teachers can become more effective in shaping students holistically-spiritually, morally, and intellectually (Knight,

2006). This study is therefore guided by two central questions: What are the main challenges faced by Christian Religious Education teachers at SMP Negeri 5 Sirombu in developing their competencies? and What solutions can be implemented effectively to address these challenges? Addressing these questions is critical for providing insights that can enhance the quality of Christian education in Indonesia, particularly in regions where geographical and institutional constraints remain pressing. Moreover, the findings aim to contribute to the broader discourse on how religious education can remain faithful to its spiritual mission while engaging constructively with the demands of contemporary education. By exploring both the barriers and potential solutions, this research seeks to build a framework for sustainable teacher development that integrates faith, pedagogy, and innovation. Such a framework will not only benefit teachers at SMP Negeri 5 Sirombu but may also serve as a reference for other rural schools across Indonesia. Ultimately, Christian Religious Education must be more than doctrinal instruction; it must prepare students to live faithfully and responsibly in a rapidly changing world (Smith & Lytch, 2021). Strengthening teacher competence is, therefore, both a practical necessity and a spiritual calling.

## **METHODS**

A qualitative descriptive approach was used in this research, aimed at obtaining a deep understanding of the phenomenon of developing the competence of Christian Religious Education (CRE) teachers at SMP Negeri 5 Sirombu. This approach was chosen because it allows researchers to explore experiences, perspectives, and challenges faced by teachers in their real-life context. Qualitative methods are particularly valuable when the goal is to capture contextual, subjective, and dynamic realities, thus providing rich insights into the meanings underlying teaching practices and the dynamics of professional growth (Creswell, 2018). The subjects of the study included CRE teachers who are actively teaching at SMP Negeri 5 Sirombu, the school principal, and a selection of students who were directly involved in the learning process. The participants were selected using purposive sampling, which enables the identification of informants based on specific criteria such as teaching experience, involvement in professional development activities, and openness to educational innovations (Miles, Huberman, & Saldaña, 2014). The main informants consisted of four CRE teachers, one principal, and six students from grades VIII and IX who were selected to ensure representativeness. Semi-structured interviews were conducted using open-ended questions to gather information about teachers' perceptions of competence, their experiences in professional development, and the obstacles they encountered along with the strategies they adopted. Participant observation was carried out in classrooms and during school activities to capture teaching practices, teacher-student interactions, and the overall learning atmosphere (Patton, 2015). The analytic process involved three stages: data reduction, data display, and conclusion drawing/verification (Miles et al., 2014). The researcher provided clear explanations to all participants regarding the objectives and benefits of the research and ensured confidentiality of identity and information. Informed consent was obtained prior to the data collection process, adhering to ethical research standards (BERA, 2018).

## **RESULT AND DISCUSSION**

The findings of this research reveal a number of pressing challenges that hinder the professional growth of Christian Religious Education (CRE) teachers at SMP Negeri 5 Sirombu. These challenges, identified through interviews, observations, and documentation, can be categorized into five interconnected domains: limited access to training, inadequate teaching resources, weak collaboration among teachers, difficulties in integrating technology, and insufficient institutional support. Each of these domains not only reflects structural and contextual barriers but also highlights deeper systemic issues in the professional development of teachers in rural Indonesian schools. One of the most significant challenges faced by CRE teachers in Sirombu is the limited access to specialized training. Teachers reported that while general training programs were occasionally offered by educational authorities, opportunities specifically designed for CRE teachers were rare and often concentrated in urban centers. This geographical barrier left many teachers feeling isolated from the latest pedagogical innovations and theological discussions relevant to Christian education. As highlighted by Darling-Hammond and Hyler (2020), ongoing professional development is essential for teachers to remain responsive to curricular and cultural changes. In the absence of such opportunities, CRE teachers in remote areas are left to rely largely on personal initiative, which may not always suffice to meet the demands of modern education. Another obstacle lies in the scarcity of contextualized teaching resources. Teachers primarily depend on textbooks provided by the Ministry of Education, which they felt were insufficient in addressing local realities and the moral-spiritual challenges faced by students in Sirombu. Classroom observations confirmed that teaching materials tended to be repetitive and lacked creative integration with students' lived experiences. This situation resonates with the findings of Ball and Forzani (2009), who argue that the quality of instructional materials significantly affects both teaching effectiveness and student engagement. In the case of CRE, the absence of updated and contextualized resources undermines the integration of biblical values into contemporary issues, leaving teachers to create materials on their own with limited support.

The lack of collaboration among CRE teachers further compounds these difficulties. Interviews revealed that teachers often worked in isolation, without opportunities to share best practices or reflect on teaching challenges with peers. This absence of a professional learning community (PLC) resulted in stagnation and, in some cases, professional fatigue. Research by DuFour and Eaker (2020) underscores the transformative impact of PLCs in enhancing instructional quality and teacher motivation through collective reflection and collaboration. In Sirombu, the absence of such structures exacerbates feelings of professional marginalization among CRE teachers. The challenge of integrating technology into teaching is another major concern. While digital tools have become indispensable in modern education, CRE teachers at SMP Negeri 5 Sirombu struggle with infrastructural limitations such as unreliable internet connections, a shortage of devices, and a lack of training in digital pedagogy. Interviews revealed that teachers desired to use media such as videos, e-books, and online discussion platforms but found themselves constrained by the technological landscape. According to Koehler and Mishra's (2009) TPACK framework, effective integration of technology requires not only technical proficiency but also the alignment of technology with pedagogy and

content. Without adequate infrastructure and support, teachers in rural schools face an uphill battle in leveraging technology to make CRE learning more interactive and engaging. The institutional support for CRE teachers remains insufficient. Although school leaders acknowledged the importance of teacher development, limited budgets and competing priorities meant that CRE teachers were often sidelined in professional development programs. This lack of systemic recognition mirrors broader concerns in Indonesian education, where religious education sometimes receives less institutional focus compared to other core subjects (Supriyadi, 2022). The absence of structured support mechanisms reinforces the perception that CRE is peripheral, despite its vital role in shaping students' moral and spiritual identity. Taken together, these challenges depict a multifaceted picture of the professional struggles faced by CRE teachers at SMP Negeri 5 Sirombu. They are not merely logistical or technical barriers but deeply rooted issues reflecting inequities in educational policy, resource allocation, and institutional priorities. Addressing these challenges requires not only individual teacher resilience but also systemic interventions that recognize the strategic importance of Christian Religious Education in holistic student formation.

### ***Strategic and Contextual Solutions for Professional Growth***

While the challenges encountered by Christian Religious Education (CRE) teachers at SMP Negeri 5 Sirombu are multifaceted, the research also highlights several practical solutions that can be applied strategically within their unique educational context. These solutions are not intended as quick fixes but as long-term strategies that can empower teachers to navigate existing limitations while fostering sustainable professional development. Four major solutions emerged from the findings: strengthening professional learning communities, leveraging digital and biblical-based media, enhancing institutional support, and integrating spirituality into teacher development. The first solution centers on the strengthening of professional learning communities (PLCs), particularly those rooted in church networks and local Christian institutions. Teachers in Sirombu often work in isolation, yet the church as a community provides a natural space for collaboration and reflection. By organizing regular gatherings where CRE teachers can share experiences, exchange teaching resources, and discuss contextual issues faced by their students, a sense of solidarity and collective growth can be cultivated. DuFour and Eaker (2020) emphasize that PLCs foster continuous learning and accountability, enabling teachers to move beyond individual struggles toward collective innovation. In Sirombu, embedding PLCs within the church context also provides teachers with spiritual and emotional support, reminding them that teaching is not merely a profession but also a ministry of faith. The second solution involves the creative use of digital media and biblical-based educational resources. Although limited infrastructure presents challenges, teachers can still access freely available Christian educational content such as online devotionals, video sermons, podcasts, and interactive Bible-based applications. These resources, when adapted thoughtfully, can make lessons more engaging for students who are increasingly part of a digital-native generation. For example, teachers could design project-based activities where students analyze biblical themes through digital storytelling or explore Christian ethics in the context of science and technology. Mishra and Koehler's (2009) TPACK model underscores the importance of balancing content, pedagogy, and

technology; even in resource-constrained environments, small but intentional steps in integrating digital tools can enrich the learning experience. Such innovations not only bridge the gap between faith and modernity but also demonstrate to students that Christian values remain relevant in contemporary society. Third, institutional support must be enhanced to create an enabling environment for CRE teachers. Schools play a pivotal role in ensuring that teacher development is not left to personal initiative alone. This includes providing equitable access to professional development opportunities, allocating budgets for resource acquisition, and formally recognizing the importance of religious education in the overall school curriculum. As Darling-Hammond and Hylar (2020) argue, effective teacher development is systemically embedded rather than sporadically offered. At SMP Negeri 5 Sirombu, this could translate into structured programs where CRE teachers are included in curriculum planning, given opportunities to attend regional workshops, and encouraged to collaborate with colleagues from other disciplines to design interdisciplinary projects. Institutional recognition also boosts teacher morale, ensuring that CRE educators feel valued as integral contributors to student formation. The fourth solution highlights the integration of spirituality into teacher development. Unlike many other subject areas, CRE is inherently tied to the moral and spiritual formation of both teachers and students. Therefore, professional development cannot be reduced solely to technical or pedagogical competencies but must also include spaces for theological reflection, spiritual growth, and character formation. Teachers serve not only as knowledge transmitters but also as spiritual role models who embody the values they teach. This finding resonates with Aritonang (2016), who underscores the inseparability of faith and pedagogy in Christian education. Programs designed to nurture teacher spirituality—such as retreats, reflective journaling, or mentorship by church leaders—can help CRE teachers align their professional practices with their spiritual calling. Such integration ensures that professional growth remains holistic, empowering teachers to inspire students through both instruction and example. Beyond these four solutions, the study suggests that creativity and resilience on the part of teachers themselves remain crucial. Many teachers in rural settings rely on their ingenuity to adapt available resources and contextualize them for their classrooms. For instance, teachers might design localized case studies that address social or cultural issues in Sirombu, linking them with biblical values and Christian ethics. This form of contextual teaching not only makes learning more relevant but also strengthens the connection between faith and real-life challenges. According to Shulman's (2005) concept of pedagogical content knowledge, effective teaching emerges when subject matter, pedagogy, and the learners' context are harmonized. CRE teachers who contextualize their lessons in this way demonstrate how even limited resources can be transformed into meaningful educational experiences. These solutions reflect a paradigm shift in how professional development is understood and practiced in rural Christian schools. Rather than viewing limitations as insurmountable barriers, teachers and institutions are encouraged to embrace contextual strategies that align with their values, resources, and community strengths. By strengthening collaboration, embracing digital tools, enhancing institutional recognition, and deepening spiritual growth, the professional competence of CRE teachers can be developed in ways that are both realistic and transformative.

### ***Towards a Transformative Model of Christian Religious Education Teacher Development***

The intersection of challenges and solutions in the development of Christian Religious Education (CRE) teachers at SMP Negeri 5 Sirombu points toward the need for a transformative model of professional growth. This model must go beyond piecemeal interventions and instead provide a holistic framework that integrates pedagogical competence, theological depth, technological literacy, and institutional support. It is not enough to equip teachers with technical tools; they must also be empowered as reflective practitioners and spiritual leaders who embody the mission of Christian education in contemporary society. At the heart of this transformative model is the recognition that teacher development is both a professional and a spiritual journey. Teachers of CRE are not simply conveyors of biblical content but are called to form students' character, faith, and ethical sensibilities. This dual responsibility requires a model of professional growth that is holistic, integrating faith with knowledge, spirituality with pedagogy, and local culture with global educational trends. As Banks (2004) suggests in his work on multicultural and moral education, effective teaching is contextually grounded while remaining globally relevant—a balance that CRE teachers in Sirombu must also strive to achieve. One dimension of this transformative model involves the establishment of integrated professional learning systems. Unlike isolated workshops or one-time training sessions, such systems emphasize ongoing professional learning embedded in teachers' daily practices. This can include peer mentoring, collaborative lesson planning, and regular reflection sessions where teachers critically evaluate their instructional strategies in light of biblical principles and pedagogical effectiveness. Darling-Hammond et al. (2017) note that sustainable teacher development requires coherence, duration, and active learning—all of which can be adapted into CRE contexts by embedding spiritual reflection as part of professional practice. Another crucial component is technological contextualization. While teachers in Sirombu face infrastructural constraints, a transformative model does not ignore digital realities. Instead, it advocates for the contextual use of technology—leveraging what is available while maintaining pedagogical integrity. For example, teachers may integrate offline digital resources, such as pre-downloaded videos or interactive PowerPoint projects, into their lessons. Over time, schools can build capacity by investing in basic digital infrastructure, guided by a vision of integrating technology not as an external imposition but as a contextualized tool to support faith-based learning. Mishra and Koehler's (2009) TPACK framework provides a theoretical foundation for such integration, highlighting that effective teaching requires the harmonious blending of technological, pedagogical, and content knowledge. Equally vital is institutional transformation. The findings suggest that CRE teachers often feel marginalized within the broader school ecosystem, where other subjects are prioritized in resource allocation. A transformative model calls for institutional policies that affirm the equal importance of religious education in shaping holistic student development. This requires school leaders to view CRE not as supplementary but as foundational to moral and spiritual formation. Policies may include dedicated budgets for CRE teacher development, systematic inclusion of CRE in interdisciplinary projects, and active involvement of CRE teachers in curriculum design. As Fullan (2007) argues in his theory of educational change, systemic transformation occurs only when institutional structures align with the vision of professional and student growth. The transformative model must

also integrate spiritual formation as a core pillar of teacher development. Unlike secular frameworks of professional learning, CRE demands a distinctive approach where personal faith and professional competence are inseparable. Spiritual disciplines such as prayer, meditation on Scripture, and communal worship can be integrated into teacher development programs, ensuring that teachers are not only skilled educators but also authentic witnesses of Christian values. This aligns with Palmer's (1998) concept of the "inner landscape of a teacher's life," which emphasizes that effective teaching flows from the integrity and wholeness of the teacher's spiritual and personal identity. In rural contexts such as Sirombu, where teachers often serve as moral and spiritual leaders within their communities, this integration becomes all the more essential. Furthermore, a transformative model encourages community partnerships that extend beyond the school. The church, local Christian organizations, and parents play critical roles in sustaining teacher development. By fostering partnerships with local churches, teachers can access spaces for reflection, mentorship, and collaborative ministry that enrich their teaching practice. Parents, too, can be engaged in supporting classroom activities and reinforcing Christian values at home. Bronfenbrenner's (1979) ecological systems theory reminds us that education is shaped by interconnected systems-family, community, institutions, and broader society-all of which must collaborate to nurture holistic growth in teachers and students alike. The ultimate goal of this transformative model is not only to equip CRE teachers with technical competencies but also to cultivate transformative agency-the capacity to act as change agents in their schools and communities. Transformative agency empowers teachers to move beyond reactive responses to challenges and instead initiate creative, contextually relevant solutions that align with both Christian values and educational goals. Zeichner (2010) highlights the importance of empowering teachers as reflective practitioners who actively shape their professional contexts, rather than passively adapting to external demands. For CRE teachers in Sirombu, this means reclaiming their role as both educators and spiritual leaders, guiding students to navigate life with wisdom, faith, and resilience. The development of CRE teachers at SMP Negeri 5 Sirombu cannot be reduced to overcoming isolated challenges; it requires embracing a transformative vision that redefines what it means to be a Christian educator in today's world. By integrating continuous professional learning, contextualized technology use, institutional recognition, spiritual formation, and community partnership, a holistic model of teacher development can emerge. Such a model holds the potential not only to enhance teacher competence but also to enrich the broader educational ecosystem, ensuring that Christian education remains relevant, contextual, and transformative. As this study shows, even in resource-limited and geographically isolated contexts, the seeds of transformation are present-awaiting intentional cultivation through faith, collaboration, and visionary leadership.

## CONCLUSION

This study has underscored the critical importance of developing the competence of Christian Religious Education (CRE) teachers in rural schools such as SMP Negeri 5 Sirombu. The findings reveal that while CRE teachers possess a strong commitment to their spiritual and pedagogical calling, they face substantial barriers that limit their professional growth. These barriers-ranging from limited access to specialized training and inadequate teaching resources, to weak collaboration structures, technological

constraints, and insufficient institutional recognition-highlight the systemic inequities that continue to characterize teacher development in remote educational contexts. At the same time, this research demonstrates that these challenges are not insurmountable. By exploring both the obstacles and possible solutions, the study points toward a framework of teacher development that is both contextual and transformative. Strengthening professional learning communities, particularly by leveraging the church and local Christian networks, offers a practical means to reduce teacher isolation while fostering mutual encouragement and innovation. Likewise, the creative use of digital and biblical-based media, even within resource limitations, can help bridge the gap between traditional teaching practices and the demands of contemporary, technology-oriented learners. Institutional support emerges as another decisive factor. Without intentional recognition of the strategic role of CRE, teachers will continue to feel marginalized in the broader curriculum. Schools must therefore adopt policies that allocate resources fairly, integrate CRE into interdisciplinary projects, and provide consistent access to professional training. Equally significant is the integration of spiritual formation into professional development. Unlike other disciplines, CRE cannot be divorced from the personal faith and integrity of the teacher. Ensuring that teacher development nurtures both professional skill and spiritual growth is essential to sustaining authentic Christian education. The proposed transformative model for CRE teacher development thus combines four interdependent elements: pedagogical innovation, technological contextualization, institutional recognition, and spiritual formation. Together, these elements provide a holistic approach that prepares teachers not only as transmitters of knowledge but as reflective practitioners, spiritual role models, and agents of change within their communities. This model acknowledges that teacher development is not merely a technical exercise but a deeply spiritual vocation rooted in Christian mission. The study affirms the vital role of community partnerships in sustaining teacher growth. By engaging churches, parents, and local organizations, an ecosystem of support can be built that enhances both teacher competence and student formation. This resonates with the broader principle that education is most effective when it is grounded in collaboration among the interconnected systems that shape learners' lives. In conclusion, the development of CRE teachers at SMP Negeri 5 Sirombu reflects both the challenges of rural education and the opportunities for transformative practice. By embracing contextually grounded strategies that integrate faith, pedagogy, and innovation, CRE teachers can overcome structural barriers and contribute meaningfully to holistic student formation. Ultimately, strengthening teacher competence is not only a practical necessity for improving educational outcomes but also a spiritual calling that aligns with the mission of Christian education: to form individuals who are intellectually capable, morally responsible, and deeply rooted in the values of the Kingdom of God.

## **BIBLIOGRAPHY**

Aritonang, J. S. (2016). *Pendidikan agama Kristen dalam konteks Indonesia*. Jakarta: BPK Gunung Mulia.

- Ball, D. L., & Forzani, F. M. (2009). The work of teaching and the challenge for teacher education. *Journal of Teacher Education*, 60(5), 497-511. <https://doi.org/10.1177/0022487109348479>
- Banks, J. A. (2004). *Teaching for diversity and unity: Multicultural education in a global world*. San Francisco, CA: Jossey-Bass.
- BERA. (2018). *Ethical guidelines for educational research* (4th ed.). British Educational Research Association.
- Bronfenbrenner, U. (1979). *The ecology of human development: Experiments by nature and design*. Cambridge, MA: Harvard University Press.
- Creswell, J. W. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). SAGE.
- Darling-Hammond, L. (2017). Teacher education around the world: What can we learn from international practice? *European Journal of Teacher Education* 40(3), 291-309. <https://doi.org/10.1080/02619768.2017.1315399>
- Darling-Hammond, L., & Hyler, M. E. (2020). Preparing educators for the time of COVID-19 and beyond. *European Journal of Teacher Education*, 43(4), 457-465. <https://doi.org/10.1080/02619768.2020.1816961>
- Darling-Hammond, L., Hyler, M. E., & Gardner, M. (2017). *Effective teacher professional development*. Palo Alto, CA: Learning Policy Institute.
- DuFour, R., & Eaker, R. (2020). *Professional learning communities at work: Best practices for enhancing student achievement* (3rd ed.). Bloomington, IN: Solution Tree.
- Fullan, M. (2007). *The new meaning of educational change* (4th ed.). New York, NY: Teachers College Press.
- Graham, L. (2019). Christian education in a digital age: Challenges and opportunities for teachers. *Journal of Christian Education*, 62(2), 123-138. <https://doi.org/10.1177/0021965719859012>
- Knight, G. R. (2006). *Philosophy and education: An introduction in Christian perspective* (4th ed.). Berrien Springs, MI: Andrews University Press.
- Koehler, M. J., & Mishra, P. (2009). What is technological pedagogical content knowledge (TPACK)? *Contemporary Issues in Technology and Teacher Education*, 9(1), 60-70.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. SAGE.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE.

- Mishra, P., & Koehler, M. J. (2009). Too cool for school? No way! Using the TPACK framework: You can have your hot tools and teach with them, too. *Learning & Leading with Technology*, 36(7), 14-18.
- Palmer, P. J. (1998). *The courage to teach: Exploring the inner landscape of a teacher's life*. San Francisco, CA: Jossey-Bass.
- Patton, M. Q. (2015). *Qualitative research & evaluation methods* (4th ed.). SAGE.
- Saragih, B. (2022). Tantangan pengembangan profesional guru di daerah pedesaan Indonesia. *Jurnal Ilmu Pendidikan*, 28(1), 55-68.
- Schleicher, A. (2018). *World class: How to build a 21st-century school system*. Paris: OECD Publishing. <https://doi.org/10.1787/9789264300002-en>
- Shulman, L. S. (2005). Signature pedagogies in the professions. *Daedalus*, 134(3), 52-59. <https://doi.org/10.1162/0011526054622015>
- Situmorang, R. (2021). Isolasi profesional guru PAK di sekolah pedesaan: Studi kasus di Nias Barat. *Jurnal Pendidikan Teologi*, 12(1), 44-59.
- Smith, C., & Lytch, C. (2021). *Cultivating faith in a changing world: Christian education for the 21st century*. Nashville, TN: Abingdon Press.
- Supriyadi, S. (2022). Tantangan pendidikan agama di era pluralisme dan globalisasi. *Jurnal Pendidikan Agama Kristen*, 3(2), 101-115.
- Zeichner, K. (2010). Rethinking the connections between campus courses and field experiences in college- and university-based teacher education. *Journal of Teacher Education*, 61(2), 89-99. <https://doi.org/10.1177/0022487109347671>