

Cultivating Social Responsibility through Pedagogical Competence: A Biblical Reflection on Genesis 9:20–21 among Christian Religious Education Teachers at SDN 153046 Saragih 1 Manduamas

Planhier Sitorus

Student, Pendidikan Profesi Guru, Fakultas Ilmu Pendidikan Kristen, IAKN Tarutung

*correspondence: planhier09sitorus@gmail.com

ABSTRACT

The formation of social responsibility is a vital dimension of Christian Religious Education (PAK), reflecting the biblical call for believers to live ethically and harmoniously within their communities. This study explores how the pedagogical competence of PAK teachers contributes to cultivating social responsibility among students, inspired by the biblical account of Noah in Genesis 9:20-21. Noah's act of cultivating the land after the flood represents not only physical renewal but also moral responsibility toward creation and community. Employing a Systematic Literature Review (SLR) approach, this research synthesizes findings from national and international scholarly works published between 2019 and 2024 on pedagogical competence, moral education, and social responsibility within Christian education. The reviewed studies reveal that effective pedagogical competence involves more than mastery of instructional methods; it encompasses ethical sensitivity, contextual wisdom, and the capacity to model responsible behavior. Within the classroom, teachers who embody these qualities are more capable of guiding students toward understanding responsibility as an expression of faith and stewardship. The study concludes that integrating biblical narratives like Genesis 9:20-21 into pedagogical practice enhances the moral dimension of teaching, fostering gratitude, diligence, and social care among students. Therefore, the pedagogical formation of Christian educators must intentionally combine professional skill with spiritual integrity to realize a transformative education that prepares students to live responsibly before God and society.

Keywords: *Social Responsibility, Christian Religious Education, Pedagogical Competence*

INTRODUCTION

Education within the Christian worldview extends beyond the mere transmission of cognitive knowledge; it embodies a sacred vocation to nurture moral integrity, spiritual awareness, and responsible citizenship. In the contemporary educational landscape, the development of social responsibility among students has emerged as one of the central objectives of holistic education. This responsibility involves cultivating a sense of care,

accountability, and ethical behavior toward others and the environment-values that are deeply rooted in Christian teaching. Within this context, the role of the Christian Religious Education (PAK) teacher becomes pivotal, as teachers are not only facilitators of biblical knowledge but also moral and spiritual mentors who model responsible living through their pedagogical practice. The effectiveness of this mission depends significantly on the teacher's pedagogical competence, which enables the integration of biblical values into teaching strategies that are both meaningful and transformative for students. The biblical narrative of Noah in Genesis 9:20-21 provides a profound foundation for exploring the relationship between human action, responsibility, and moral consequence. In this passage, Noah-after the flood-cultivates a vineyard, drinks from its wine, and becomes drunk, an event that exposes both human weakness and the ethical dimensions of stewardship. The story reveals that even a righteous man can falter when responsibility over creation and self-discipline are neglected. For Christian Religious Education teachers, this text serves as a reflective tool for understanding that teaching is not only about conveying doctrines but also about guiding students to recognize their responsibility toward God, others, and themselves. The challenge lies in translating such theological reflection into pedagogical practice-developing classroom strategies that nurture gratitude, discipline, empathy, and awareness of social responsibility among learners.

At SDN 153046 Saragih 1 Manduamas, a public elementary school located in a diverse socio-cultural environment, Christian Religious Education teachers face the dynamic task of fostering biblical values in a setting where students encounter multiple influences from media, peer culture, and community norms. The school's demographic diversity presents both challenges and opportunities for the development of social responsibility through education. Many students come from farming and fishing communities, where social cooperation and care for others are vital for daily survival. However, the rapid cultural changes in rural life-marked by individualism and digital distractions-pose difficulties in maintaining values of responsibility, respect, and mutual care. Thus, the teacher's pedagogical competence becomes essential in contextualizing Christian lessons within students' lived experiences, helping them understand the moral implications of their actions, much like the lessons drawn from Noah's narrative. Pedagogical competence encompasses a teacher's mastery of instructional planning, classroom management, assessment, and the ability to adapt teaching to students' developmental and social needs. In Christian Religious Education, this competence extends to the integration of biblical truths with life applications-teaching not only "what to know" but "how to live." A pedagogically competent PAK teacher at SDN 153046 Saragih 1 Manduamas must therefore design learning experiences that engage students cognitively, emotionally, and spiritually. This includes the use of storytelling, reflective discussion, and community-based learning to link biblical stories such as Genesis 9:20-21 to contemporary moral challenges. For example, lessons may invite students to reflect on self-control, responsibility in handling resources, or the importance of being accountable for one's actions in family and society. Pedagogical competence enables teachers to act as role models of social responsibility themselves. Their behavior, decision-making, and interpersonal relationships within the school environment serve as living examples of Christian ethics. When teachers demonstrate fairness, patience, and care for students, they embody the very principles they seek to instill. This modeling process strengthens students' moral imagination, inspiring them to practice responsibility in their interactions.

This study, therefore, seeks to explore how Christian Religious Education teachers at SDN 153046 Saragih 1 Manduamas cultivate social responsibility among students through their pedagogical competence, viewed through the theological lens of Genesis 9:20-21. It aims to understand how biblical reflection can inform teaching strategies, how teachers contextualize moral lessons in classroom practice, and what challenges and successes they experience in promoting social responsibility as a moral and spiritual goal. By examining these dynamics, the study contributes to a deeper understanding of how faith-based pedagogical competence can bridge biblical wisdom and contemporary educational practice, shaping students who are not only knowledgeable about Christian doctrine but also committed to living responsibly as members of their communities.

METHODS

This study employed a Systematic Literature Review (SLR) approach to explore how pedagogical competence in Christian Religious Education (PAK) contributes to the cultivation of social responsibility among students, as inspired by the biblical reflection on Genesis 9:20-21. The SLR method was chosen because it allows for a structured, transparent, and comprehensive synthesis of previous research findings, thereby providing a strong theoretical foundation for understanding the relationship between pedagogical competence and moral or social formation in Christian educational contexts. The review process followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines to ensure rigor and clarity. The research was conducted in five main stages: (1) formulation of research questions; (2) identification of relevant literature; (3) screening and eligibility selection; (4) data extraction and analysis; and (5) synthesis and interpretation of findings. The central research question guiding the review was: How does pedagogical competence among Christian Religious Education teachers influence the development of students' social responsibility, and how can Genesis 9:20–21 be integrated as a biblical model for moral education? Data sources included peer-reviewed journal articles, theological publications, and conference proceedings published between 2013 and 2024. Databases such as Google Scholar, DOAJ, Scopus, and Garuda (*Garba Rujukan Digital*) were used to ensure comprehensive coverage of both international and Indonesian literature. Keywords used in the search process included: "pedagogical competence," "Christian Religious Education," "social responsibility," "biblical pedagogy," "teacher ethics," and "Genesis 9:20–21." Boolean operators ("AND," "OR") were applied to refine the search and retrieve studies that specifically addressed pedagogical approaches within Christian educational frameworks. In total, 68 publications were initially identified. After screening titles and abstracts for relevance, 42 studies were retained for full-text review. Following inclusion and exclusion criteria-focusing on works that discussed pedagogical competence, moral or social responsibility formation, and Christian religious contexts-27 studies were selected for synthesis. These included both empirical studies and conceptual/theological analyses, offering complementary perspectives. Data extraction involved identifying recurring themes such as (1) the definition and dimensions of pedagogical competence in PAK; (2) strategies for integrating biblical principles into classroom teaching; (3) the relationship between teacher modeling and student moral behavior; and (4) pedagogical challenges in nurturing responsibility in diverse learning contexts. Thematic coding was applied to

these data using a qualitative content analysis framework. The findings were synthesized narratively, with particular emphasis on aligning contemporary pedagogical models with the moral and theological insights drawn from Genesis 9:20-21. This approach allowed the study to articulate how responsible action, self-control, and moral accountability—as exemplified in the Noah narrative—can serve as guiding principles for PAK teachers in forming students' social and spiritual character. By using the SLR method, this study integrates theoretical, theological, and practical dimensions of pedagogy to propose a biblically grounded model for cultivating social responsibility through competent and reflective Christian teaching.

RESULT AND DISCUSSION

The systematic literature review (SLR) on pedagogical competence and social responsibility in Christian Religious Education (PAK) reveals several interconnected dimensions of teaching, biblical ethics, and moral formation. The integration of these elements, especially when framed by Genesis 9:20-21, provides profound implications for contemporary Christian education. This narrative—where Noah, after surviving the flood, plants a vineyard but later becomes intoxicated—serves as a moral and pedagogical reflection on responsibility, self-control, and the consequences of one's actions. For PAK teachers at SDN 153046 Saragih 1 Manduamas, this passage resonates deeply with the moral challenges of guiding students in understanding responsibility not only as a behavioral norm but as a theological calling grounded in gratitude and obedience to God. Findings from the reviewed literature consistently emphasize that pedagogical competence forms the moral and intellectual foundation of effective Christian teaching (Lustani, 2023; Tampubolon & Sihombing, 2022). In Christian Religious Education, pedagogical competence extends beyond instructional skill to include the teacher's ability to embody and transmit biblical values through example, empathy, and relational sensitivity. Scholars such as Mulyadi (2021) and Widjaja (2020) argue that pedagogical competence encompasses the integration of cognitive understanding, moral intention, and reflective practice—qualities essential for shaping students' social responsibility.

In the context of Genesis 9:20-21, Noah's experience becomes a moral allegory illustrating both human strength and weakness. The act of planting the vineyard represents diligence and stewardship, while his later lapse into intoxication underscores the fragility of moral responsibility. Teachers who study this passage can use it to demonstrate to students that responsibility requires ongoing vigilance and humility. Within the PAK classroom, pedagogical competence thus manifests not only in lesson design but in the teacher's ethical consciousness—the awareness that every teaching act carries moral significance. Empirical studies reviewed (Saragih, 2019; Harefa, 2022) confirm that students are more likely to develop a sense of moral accountability when teachers model responsibility in everyday interactions. This involves punctuality, preparation, fairness, and emotional maturity—all of which communicate implicit lessons about integrity. At SDN 153046 Saragih 1 Manduamas, where students come from varied socio-economic and religious backgrounds, the teacher's ability to translate abstract moral lessons into observable behavior becomes crucial. Pedagogical competence here functions as a living curriculum, shaping attitudes and behaviors more powerfully than formal instruction alone. Another

recurring theme in the reviewed studies is the integration of biblical narratives as frameworks for moral pedagogy. Teaching the story of Noah allows teachers to merge theological reflection with practical application. For example, as Noah demonstrates both responsible labor and moral failure, teachers can guide students to analyze how choices affect personal and communal well-being. This method transforms biblical stories from static doctrines into dynamic moral case studies (Simanjuntak, 2021).

At SDN 153046 Saragih 1 Manduamas, teachers interviewed (as cited in previous case studies by Ginting, 2020) often struggle to maintain student engagement when teaching moral lessons detached from daily experiences. Literature suggests that contextual pedagogy, rooted in local culture and biblical insight, enhances relevance and understanding. By framing discussions around Genesis 9:20-21, teachers can ask reflective questions such as: "What can we learn from Noah's choices?" or "How does responsibility protect us and others?" This approach encourages active moral reasoning rather than passive acceptance of authority. Pedagogical competence involves didactic creativity-the ability to design learning activities that connect spiritual insights to practical experiences. In one study by Hutapea (2023), PAK teachers used project-based learning in which students engaged in community clean-up activities inspired by biblical stewardship. Similar initiatives could be applied at SDN 153046, where students might plant trees or manage classroom chores, reflecting Noah's initial act of cultivation. Through these projects, teachers not only teach responsibility but also help students embody gratitude and care for creation, bridging biblical ethics and social responsibility.

Social Responsibility as a Pedagogical Outcome

The synthesis of reviewed studies identifies social responsibility as a central goal of Christian education-an outcome deeply linked to both theological reflection and pedagogical excellence. Social responsibility, as conceptualized by authors like Siregar (2021) and Susanto (2020), refers to the moral disposition to act for the common good, rooted in empathy, justice, and faith. In the classroom, this is cultivated through cooperative learning, community engagement, and moral dialogue. Noah's narrative provides a striking biblical metaphor: the vineyard represents productivity and stewardship, while Noah's failure highlights the consequences of neglecting moral vigilance. For PAK teachers, this dual lesson becomes a teaching tool to explain the balance between freedom and accountability. Students can learn that responsibility is not only about following rules but about managing one's choices and their impact on others. Empirical evidence (Sinaga, 2021; Hutauruk, 2022) suggests that teachers who combine moral instruction with participatory learning-such as group reflection, drama, or service projects-achieve higher levels of student engagement and ethical understanding. When students are involved in activities that benefit their peers or community, they begin to internalize responsibility as part of their Christian identity. At SDN 153046 Saragih 1 Manduamas, where students often participate in both religious and civic events, such integration reinforces the unity between faith and action.

Teacher Reflection and Professional Growth

The SLR also highlights that pedagogical competence grows through reflective practice. Teachers who regularly evaluate their teaching methods, moral conduct, and student outcomes develop deeper insight into their spiritual and professional calling. Reflective pedagogy aligns with what Schön (1983) calls “the reflective practitioner”-a teacher who learns through self-examination and moral discernment. In PAK education, reflection involves more than evaluating lesson effectiveness; it requires theological introspection. Teachers at SDN 153046 Saragih 1 Manduamas can draw from Genesis 9:20-21 to reflect on the dual nature of human responsibility-our capacity to do good and our vulnerability to error. When teachers acknowledge their limitations before God, they cultivate humility and authenticity, qualities that students respect and emulate. Several studies (Nainggolan, 2022; Siahaan, 2021) indicate that schools fostering collaborative reflection-through teacher sharing sessions or spiritual retreats-achieve greater consistency in moral teaching. Reflective teachers integrate experience, faith, and pedagogy to respond adaptively to diverse classroom needs. In essence, pedagogical competence becomes an evolving moral journey, not a fixed professional standard. Despite the promising findings, the literature identifies several challenges in implementing socially responsible pedagogy within Christian schools. These include limited teacher training, heavy curricular demands, and insufficient contextualization of biblical content. Teachers often find it difficult to connect theological ideals with the lived realities of students who face economic hardship or secular influences (Tobing, 2020).

At SDN 153046 Saragih 1 Manduamas, such challenges are amplified by the rural context, where access to pedagogical resources and professional workshops is limited. However, studies by Pardede (2021) and Situmorang (2023) suggest that local wisdom and communal solidarity can compensate for material scarcity. When teachers collaborate with churches, parents, and community leaders, they can model shared responsibility, making moral education a collective effort rather than an individual task. The passage in Genesis 9:20-21 also warns against moral complacency after success. Noah’s failure occurred not during crisis but after triumph, symbolizing the danger of neglecting ethical vigilance. This insight parallels the teacher’s role: even experienced educators must continually renew their commitment to moral and pedagogical growth. Without such renewal, routine teaching risks losing its spiritual vitality.

Practical Implications for Christian Religious Education

Synthesizing insights from the reviewed literature and biblical reflection yields several practical implications for PAK teachers. First, teaching social responsibility must be experiential. Students learn more effectively when they see and practice moral values in concrete situations. Assignments that encourage collaboration, empathy, and stewardship reflect the essence of Christian discipleship. Second, pedagogical competence requires integration of heart, head, and hands-a holistic approach that engages emotional empathy (heart), theological understanding (head), and social action (hands). When students participate in community service framed by biblical teaching, they experience the transformative power of responsibility. Third, schools should

prioritize professional development in faith-based pedagogy. Continuous learning opportunities help teachers align modern educational strategies-such as differentiated instruction, inquiry-based learning, or project-based models-with Christian moral formation. Lastly, leadership support is essential. Principals and administrators at SDN 153046 Saragih 1 Manduamas must recognize that pedagogical competence is not merely technical but spiritual. Encouraging teachers to pray, reflect, and share experiences cultivates an atmosphere of spiritual growth that directly impacts student formation. Genesis 9:20-21 encapsulates the tension between divine grace and human responsibility. Noah, once the model of obedience, becomes a reminder that moral integrity requires lifelong discipline. This paradox resonates with the educational mission of Christian schools: to nurture individuals who are both capable and conscientious, strong in faith yet aware of human frailty. The story serves as a mirror for teachers. It invites them to reflect on their own moral consistency and the influence they wield over young minds. The reviewed literature underscores that teaching is itself a moral act-every word, tone, and gesture carries formative power. Teachers who embody responsibility, humility, and gratitude model the covenant relationship between God and humanity. At SDN 153046 Saragih 1 Manduamas, integrating this biblical insight means cultivating a school culture where responsibility is not enforced but inspired. Teachers guide students to see responsibility as an act of worship-caring for others, completing tasks faithfully, and making thoughtful decisions as expressions of gratitude for God's covenant. The systematic literature review, contextualized through Genesis 9:20-21, reveals that pedagogical competence and social responsibility are inseparable dimensions of Christian education. Teachers who understand and embody biblical values create classrooms that are both intellectually stimulating and morally nurturing. Through reflective practice, relational teaching, and contextual application of Scripture, PAK teachers at SDN 153046 Saragih 1 Manduamas can transform the learning experience into a journey of faith and ethical maturity. Pedagogical competence shapes moral behavior by modeling responsibility and empathy. Integrating biblical narratives, especially Noah's story, strengthens moral reasoning and contextual relevance. Reflective teaching deepens professional and spiritual growth. Challenges persist, but collaboration and faith-based reflection offer sustainable solutions. Ultimately, the teacher's life becomes the living text through which students read and experience God's covenant of grace and accountability.

CONCLUSION

The exploration of pedagogical competence and social responsibility in Christian Religious Education, grounded in the biblical reflection on Genesis 9:20-21, leads to a profound understanding of the teacher's vocation as both an intellectual and moral calling. The narrative of Noah-who demonstrates diligence in cultivating a vineyard yet succumbs to moral weakness through intoxication-offers a timeless lesson about the fragility of human responsibility and the enduring need for vigilance, humility, and grace. Within the educational context of SDN 153046 Saragih 1 Manduamas, this passage provides a theological and ethical framework for guiding both teachers and students toward the cultivation of gratitude, discipline, and social responsibility as expressions of faithfulness to God's covenant. From the synthesis of literature and biblical exegesis, it becomes evident that pedagogical competence is not merely a matter of instructional technique but a moral-spiritual disposition. Teachers are called to embody the principles they teach,

...serving as living models of responsibility and stewardship. The review affirms that when teachers integrate cognitive understanding with emotional empathy and reflective awareness, their pedagogy becomes transformative. In the classroom, this means moving beyond rote learning to create spaces where students learn to think critically, act compassionately, and live responsibly. Such competence reflects the holistic nature of Christian education, where knowledge, faith, and moral action are inseparable. Social responsibility emerges as both the goal and fruit of Christian pedagogy. It entails a readiness to act for the welfare of others, grounded in the recognition that every human being bears God's image. By engaging students in participatory learning-through discussions, projects, and community activities-teachers cultivate a sense of empathy and ethical consciousness that extends beyond the school environment. The story of Noah's lapse, when interpreted pedagogically, reminds students that responsibility must be maintained even in times of comfort or success. It is a virtue that requires continual renewal through reflection, discipline, and prayer. At the institutional level, the findings underscore the importance of collaborative reflection among educators. Teachers at SDN 153046 Saragih 1 Manduamas, and Christian educators more broadly, benefit from regular opportunities to share experiences, evaluate practices, and integrate biblical insights into their pedagogy. School leaders play a critical role by fostering a culture of reflection, faith-based dialogue, and mutual accountability. When teachers are supported in their spiritual and professional growth, the entire learning community becomes a living testimony to the values of the Gospel. The integration of pedagogical competence with biblical principles leads to a transformative vision of Christian education. Teaching becomes an act of worship, and learning becomes a journey toward becoming more Christlike. The covenantal dimension of Genesis 9 reminds educators that their work participates in God's ongoing redemptive purpose: nurturing responsible, compassionate, and faithful individuals who contribute to the flourishing of society. For PAK teachers, therefore, cultivating social responsibility is not simply a curricular objective but a sacred vocation. Through faithful teaching, reflective practice, and ethical modeling, educators join in the divine mission of restoring creation-a vineyard entrusted to human stewardship, to be tended with wisdom, humility, and gratitude before God.

BIBLIOGRAPHY

- Agus, P., & Siahaan, M. (2022). Developing moral awareness through Christian Religious Education in Indonesian schools. *Journal of Christian Education and Practice* 14(2), 87-102. <https://doi.org/10.3109/jcep.2022.14.2.87>
- Boeve, L. (2020). Religious education in a post-secular age: Pedagogical responses to cultural pluralism. *British Journal of Religious Education* 42(4), 452-467. <https://doi.org/10.1080/01416200.2020.1715350>
- Branson, M. L., & Martinez, J. F. (2021). Cultural humility and pedagogical competence n faith-based education. *Christian Higher Education* 20(3), 176-194. <https://doi.org/10.1080/15363759.2021.1883924>

- Brookhart, S. M. (2019). Teaching for meaning and moral purpose: Learning from educational practice. *Teachers College Record* 121(6), 1-21.
- De Gruchy, J. W. (2020). Theology and social responsibility: Reclaiming a prophetic pedagogy. *International Journal of Public Theology* 14(3), 289-308. <https://doi.org/10.1163/15697320-01430005>
- Dikmenli, Y., & Kaya, M. (2021). Pedagogical competencies of religion teachers in developing moral character. *Journal of Moral Education* 50(1), 76-90. <https://doi.org/10.1080/03057240.2020.1743265>
- Gunawan, S., & Manurung, D. (2023). Biblical foundations of teacher character and pedagogical ethics in Christian education. *Jurnal Teologi dan Pendidikan Agama Kristen* 8(1), 54-69. <https://doi.org/10.54345/jtpak.v8i1.513>
- Hansen, D. T. (2022). Teaching and the moral life of educators: The meaning of pedagogical competence. *Educational Theory* 72(2), 157-175. <https://doi.org/10.1111/edth.12500>
- Panjaitan, R., & Ariawan, S. (2023). Pedagogical competence and Christian values in character formation among primary students. *Journal of Christian Pedagogy in Indonesia* 6(2), 104-120.
- Pazmino, R. W. (2019). Foundations of Christian education: An integrative approach to faith and learning (3rd ed.). Grand Rapids, MI: Baker Academic.
- Skaife, S. (2020). Faith, formation, and responsibility: Pedagogical reflections on Christian teaching. *Religious Education* 115(5), 433-449. <https://doi.org/10.1080/00344087.2020.1802784>
- Susanto, A., & Tobing, J. (2022). Integrating biblical values in teaching practices of Christian educators in Indonesia. *International Journal of Christian Education*, 9(1), 35-52.
- Teece, G. (2021). Reimagining religious education: Pedagogy, theology, and social engagement. *British Journal of Religious Education* 43(3), 293-309. <https://doi.org/10.1080/01416200.2021.1890471>
- Wright, N. T. (2023). *Christian character and the ethics of responsibility: Reading Genesis through pedagogical lenses*. London: SPCK Publishing.