

Pedagogical Competence and Social Solidarity in Christian Education: A Case Study Based on Genesis 14:14-16 at SDN 5 Pahandut

Desianae

Pendidikan Profesi Guru, Fakultas Ilmu Pendidikan Kristen, IAKN Tarutung

*correspondence: desianae1212@gmail.com

ABSTRACT

This study examines the role of pedagogical competence in fostering social solidarity within Christian Religious Education (CRE) based on the biblical foundation of Book of Genesis 14:14-16. The research was conducted at SDN 5 Pahandut, a public elementary school where Christian students are a minority, consisting of only four students served by one CRE teacher. Using a qualitative case study design, data were collected through classroom observations, semi-structured interviews, and document analysis. Thematic analysis was applied to identify patterns related to pedagogical planning, instructional strategies, relational pedagogy, and the internalization of solidarity values. The findings indicate that the CRE teacher's pedagogical competence significantly contributes to the formation of students' social solidarity. Biblical values derived from Genesis 14:14-16, such as proactive responsibility, sacrificial commitment, communal cooperation, and moral courage, are systematically integrated into lesson planning and classroom practice. Through contextual teaching strategies, cooperative learning, and reflective dialogue, students are guided to internalize solidarity not only as a cognitive concept but also as a lived moral practice. The teacher's relational leadership and holistic assessment further reinforce the development of inclusive attitudes and supportive behaviors among students, even within the constraints of a minority educational setting. This study concludes that pedagogical competence rooted in biblical exegesis functions as a transformative instrument for social character formation in Christian education. The integration of theological interpretation and pedagogical practice enables Christian education to contribute constructively to social harmony and ethical citizenship within pluralistic public-school environments.

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

INTRODUCTION

Education in the twenty-first century is increasingly required to address not only intellectual development but also the formation of social character. One of the most urgent character dimensions in pluralistic societies is social solidarity, understood as the capacity to empathize, cooperate, and take responsibility for the well-being of others

within diverse social contexts. In Indonesia's multicultural educational environment, public schools are expected to function as spaces for strengthening both academic competence and social harmony. This mandate places a moral and pedagogical responsibility on all teachers, including Christian Religious Education (CRE) teachers, who serve in minority contexts. Pedagogical competence is a key professional attribute that determines the quality of the learning process and its transformative impact on students. It includes the ability to design learning, implement appropriate strategies, manage classrooms effectively, assess learning outcomes, and facilitate students' holistic development (Shulman, 1987; Darling-Hammond, 2017). Within Christian education, pedagogical competence is not value-neutral; it is intrinsically guided by biblical theology and the ethical mission of forming Christ-like character. Consequently, the development of social solidarity in Christian education is inseparable from both pedagogical skill and biblical grounding (Knight, 2006). A powerful biblical foundation for social solidarity is found in Genesis 14:14-16 in the Book of Genesis. This passage narrates Abraham's response to the captivity of his nephew Lot. Upon hearing of Lot's capture, Abraham immediately mobilized 318 trained men from his household, pursued the captors, strategically divided his forces, and successfully rescued Lot along with the captives and possessions. From an exegetical perspective, this narrative reveals several essential dimensions of solidarity. First, Abraham's action reflects proactive responsibility, as he intervenes despite not being directly threatened. Second, it demonstrates sacrificial commitment, since he risks personal safety and resources for the sake of another. Third, it highlights communal cooperation, as the rescue is carried out through collective mobilization rather than individual heroism (Wenham, 1994; Walton, 2001). Thus, solidarity in Genesis 14 is not merely emotional sympathy but an embodied ethical action grounded in covenantal responsibility. Abraham's solidarity reflects the relational nature of God's covenant, in which faith is expressed through concrete acts of justice, protection, and communal care. This understanding aligns with the broader biblical ethic that faith and social responsibility cannot be separated (cf. James 2:17). In Christian pedagogy, therefore, the story of Abraham becomes a moral paradigm for nurturing students who are willing to stand with others, protect the vulnerable, and act selflessly within their social environment. Translating biblical solidarity into classroom pedagogy is particularly challenging in minority educational settings. At SDN 5 Pahandut, where there are only four Christian students served by a single CRE teacher, Christian education operates within a predominantly non-Christian environment. Such a context demands high pedagogical sensitivity. The CRE teacher must preserve Christian identity while simultaneously cultivating inclusive social attitudes that contribute to interreligious harmony. Previous studies indicate that teaching religion in minority contexts requires adaptive pedagogy, dialogical methods, and strong relational competence to avoid exclusivism while maintaining theological integrity (Banks, 2009; Astley & Francis, 2010). Empirical research focusing on the integration of pedagogical competence, biblical exegesis, and social solidarity formation in minority public schools remains limited, particularly within the Indonesian context. Many studies on Christian education emphasize curriculum, spirituality, or moral education in general terms but do not sufficiently explore how specific biblical narratives are pedagogically operationalized in daily classroom instruction to shape social solidarity (Groome, 2011). As a result, the concrete link between theological interpretation and pedagogical practice is often under-

theorized and under-documented. This study seeks to address this gap by examining how the pedagogical competence of a CRE teacher at SDN 5 Pahandut contributes to the formation of students' social solidarity based on the exegetical meaning of Genesis 14:14-16. The research is guided by the central question: How is the value of social solidarity derived from Genesis 14:14-16 pedagogically implemented in Christian Religious Education within a minority public-school context? By integrating biblical exegesis with educational analysis, this study contributes both theoretically and practically. Theologically, it offers an applied interpretation of Abraham's solidarity as a living ethical paradigm for Christian education. Pedagogically, it provides insight into how teacher competence functions as a bridge between scripture and social character formation. Socially, it demonstrates the strategic role of Christian education in nurturing solidarity that supports peaceful coexistence within pluralistic school communities.

METHODS

This study employed a qualitative case study design to explore in depth the pedagogical competence of a Christian Religious Education (CRE) teacher in developing students' social solidarity based on the biblical values of Genesis 14:14–16 within a minority public-school context. A qualitative approach was selected because it allows the researcher to capture naturalistic meanings, classroom dynamics, and value formation processes that cannot be adequately measured through quantitative instruments (Merriam & Tisdell, 2016; Creswell & Poth, 2018). The research was conducted at SDN 5 Pahandut, Palangka Raya, where Christian students represent a minority group, consisting of only four students and one CRE teacher. The participants were selected using purposive sampling, with the teacher chosen as the key informant due to direct responsibility for Christian education instruction, and the four students selected as primary recipients of the pedagogical process under investigation. Data were collected through classroom observation and semi-structured interviews. Non-participant classroom observations were conducted across several CRE instructional meetings to examine teaching strategies, lesson structure, teacher-student interaction, and the manifestation of social solidarity values in learning activities (Spradley, 1980). Semi-structured interviews were carried out with the CRE teacher and all four Christian students using flexible interview guides to explore pedagogical planning, instructional decisions, value integration, students' learning experiences, and their understanding and practice of social solidarity in daily school life (Kvale & Brinkmann, 2009). Data analysis followed a thematic analytic procedure consisting of data condensation, data display, and conclusion drawing (Miles, Huberman, & Saldaña, 2014). These codes were then grouped into broader analytical themes such as pedagogical planning, contextual teaching strategies, relational pedagogy, value internalization, and assessment practices. Prolonged engagement in the research setting further strengthened the credibility of the findings. All data were used exclusively for academic research purposes and analyzed with respect for participants' dignity and the school's institutional context.

RESULT AND DISCUSSION

The findings of this study reveal that the pedagogical competence of the Christian Religious Education (CRE) teacher at SDN 5 Pahandut plays a central and transformative

role in shaping students' social solidarity, particularly within the sensitive context of a public school where Christian students constitute a numerical minority of only four learners. From the perspective of pedagogical planning, the teacher demonstrates a high level of intentionality in integrating biblical values derived from Genesis 14:14-16 into structured lesson plans. Document analysis confirms that annual programs, semester programs, and daily lesson plans are not limited to cognitive objectives but explicitly formulate affective and behavioral indicators related to empathy, mutual assistance, responsibility, and communal care. This indicates that pedagogical competence is exercised not only as technical skill but also as theological and moral intentionality, aligning with the understanding that effective pedagogy involves the integration of content knowledge, pedagogical strategies, and value orientation (Shulman, 1987; Darling-Hammond, 2017).

Observational data further show that the teacher consistently frames the narrative of Abraham's rescue of Lot as an archetype of active solidarity, emphasizing that Abraham's faith was expressed through concrete risk-taking, strategic action, and collective mobilization. From an exegetical standpoint, this interpretation is consistent with the socio-historical reading of Genesis 14, which portrays Abraham not merely as a spiritual patriarch but as a communal leader who embodies protective responsibility for kin and community (Wenham, 1994; Walton, 2001). The teacher translates this theological meaning into pedagogical language that is accessible to elementary students by associating Abraham's actions with everyday situations such as helping bullied classmates, sharing learning tools, and standing up for friends in difficulty. This contextualization process reflects a strong level of pedagogical content knowledge, where theological meaning is transformed into age-appropriate moral learning (Groome, 2011). In classroom implementation, the teacher applies varied instructional strategies including storytelling, guided discussion, role playing, cooperative learning, and reflective dialogue. Observation across several instructional meetings revealed that lessons rarely rely on one-directional lecturing. Instead, the teacher encourages students to retell the biblical story in their own words, identify the moral dilemmas faced by Abraham, and simulate similar dilemmas through group activities. Such strategies align with constructivist pedagogical principles where learners actively construct meaning through interaction and reflection (Vygotsky, 1978; Fosnot, 2005). More importantly, these strategies create concrete spaces for the lived practice of solidarity within the classroom setting itself. Cooperative learning activities, for instance, require the four Christian students to collaborate in solving tasks, sharing roles, and supporting peers who struggle academically or emotionally. The teacher deliberately assigns rotating leadership roles so that each student experiences both leadership and dependency, reinforcing the reciprocity that lies at the heart of social solidarity. This pedagogical pattern reflects the communal dimension of Abraham's rescue mission, which involved not individual heroism but collective action. The theological message that solidarity is inherently relational and collaborative thus becomes embedded in the learning process rather than remaining abstract moral instruction. Interviews with the students further confirm that they do not merely understand solidarity as a concept but experience it as a daily practice within their religious learning. One student explicitly stated that helping classmates is now perceived not simply as a school rule but as "*doing what Abraham did for Lot,*" indicating that biblical

narrative has become an interpretive lens for daily behavior. This internalization process reflects the success of value education when cognitive understanding, emotional engagement, and behavioral practice are integrated (Lickona, 1991). From a relational pedagogy perspective, the CRE teacher's personality, communication style, and emotional engagement emerge as decisive factors in solidarity formation.

Observation data show that the teacher consistently models caring behavior, gentle correction, patient listening, and respectful dialogue. When conflicts emerge among students, the teacher does not impose authoritarian solutions but facilitates empathetic conversation, encouraging students to understand each other's feelings and to take responsibility for reconciliation. This modeling function is pedagogically significant, as students often learn social values not primarily through verbal instruction but through observed behavior of significant adults (Bandura, 1986). In this sense, the teacher operates as a living curriculum of solidarity, embodying the very values taught in Scripture. The exegetical dimension of Genesis 14:14-16 reinforces this pedagogical modeling. Abraham does not instruct others about solidarity through words alone; he demonstrates it through decisive action. By reflecting this pattern in classroom leadership, the teacher bridges the gap between biblical narrative and lived educational praxis. The minority context in which this pedagogy is enacted intensifies its significance. Teaching only four Christian students within a predominantly non-Christian school environment creates potential vulnerabilities related to isolation, identity insecurity, and limited peer reinforcement. However, the findings indicate that the teacher strategically transforms this minority condition into an opportunity for deep relational mentoring. Each student receives substantial individual attention, pastoral care, and academic support. Interviews reveal that students perceive the CRE classroom as a "safe space" where they feel accepted, strengthened in faith, and encouraged to interact positively with peers of different religious backgrounds. This outcome supports previous research suggesting that religious education in minority contexts requires strong relational and dialogical pedagogy to sustain identity while promoting inclusivity (Banks, 2009; Astley & Francis, 2010). The solidarity cultivated in this setting is therefore not sectarian in nature but socially expansive. Students are taught that acting in solidarity with others does not require shared religious identity but shared humanity. This interpretation is consistent with a theological reading of Genesis 14, where Abraham's rescue mission involves not only his direct kin but also the broader community affected by conflict and injustice. Thus, the teacher's pedagogical competence enables a universalizing application of biblical solidarity that fosters interreligious harmony rather than exclusivism. In terms of assessment, the teacher employs holistic evaluation strategies that incorporate affective and behavioral dimensions alongside cognitive learning outcomes. Student reflection journals, teacher observation checklists, and narrative feedback are used to monitor the growth of solidarity-related behaviors. These assessment practices reflect contemporary character education models that emphasize formative evaluation and reflective self-awareness rather than purely summative testing (Berkowitz & Bier, 2005). From the data, it is evident that assessment is used not as a tool of control but as an instrument of moral guidance. When a student demonstrates reluctance to cooperate or displays self-centered behavior, the teacher addresses this through reflective dialogue rather than punitive measures, helping the student to re-examine biblical values and personal

conduct. This approach resonates with the covenantal ethic reflected in Genesis 14, where responsibility is restored through relational action rather than coercive force. The teacher's adaptive pedagogical competence also becomes visible in the way challenges are managed. Limited instructional time for CRE in the public-school schedule, minimal availability of Christian peer groups, and the emotional vulnerability of minority students constitute significant structural constraints. Nevertheless, the teacher responds creatively by extending learning beyond the classroom through informal mentoring, parental communication, and collaboration with homeroom teachers. Students report that the same values of solidarity discussed in CRE lessons are reinforced during school-wide activities and peer interactions. This suggests that pedagogical competence in this context transcends classroom technique and develops into a network of relational influence across the school ecosystem. Theologically, this reflects the missional dimension of Christian education, where faith-based values are not confined to liturgical or doctrinal spaces but permeate daily social life. The findings also reveal that students' understanding of solidarity evolves from an initial perception of "helping friends" to a more mature awareness of responsibility toward others regardless of personal benefit. This cognitive-moral development mirrors the progression from natural affection to covenantal responsibility that characterizes Abraham's actions in Genesis 14. Abraham does not act merely because of emotional attachment but because of a deeper ethical obligation rooted in relational commitment and divine calling. Similarly, students begin to understand that solidarity is not optional kindness but a moral responsibility. Such moral maturation is indicative of successful character education that integrates biblical ethics with experiential learning. From a broader educational perspective, the study demonstrates that pedagogical competence in Christian education cannot be reduced to methodological efficiency alone. It involves an integrated capacity that includes theological literacy, contextual sensitivity, relational leadership, moral modeling, and reflective assessment.

The CRE teacher at SDN 5 Pahandut embodies this integrated competence by functioning simultaneously as a teacher, mentor, role model, and moral guide. This multidimensional role aligns with contemporary views of teachers as agents of social transformation (Freire, 1998; Noddings, 2012). The solidarity cultivated among students is therefore not a byproduct of incidental interaction but the result of a deliberate pedagogical and theological design. Importantly, the public-school context gives this finding additional significance. In a national education system that emphasizes religious tolerance and social cohesion, the contribution of Christian education to social solidarity affirms its public relevance beyond confessional boundaries. The students' ability to practice solidarity with peers of different faiths indicates that biblical pedagogy, when implemented with high pedagogical competence, strengthens rather than threatens pluralistic coexistence. This challenges the assumption that religious instruction in public schools necessarily fosters exclusivism. On the contrary, the data suggest that when grounded in sound exegesis and sensitive pedagogy, Christian education can become a powerful resource for cultivating inclusive civic virtue. The integration of Genesis 14:14-16 into this pedagogical framework is particularly significant because the narrative situates solidarity within a context of conflict, vulnerability, and risk. By exposing students to a biblical model of solidarity that involves courage, sacrifice, and strategic cooperation, the teacher expands their moral

imagination beyond superficial kindness toward resilient social responsibility. Students learn that solidarity sometimes demands personal cost, collective action, and moral courage, values that are urgently needed in contemporary society marked by individualism and social fragmentation. In this sense, the classroom becomes a formative microcosm of ethical citizenship. The results of this study thus confirm that pedagogical competence rooted in biblical exegesis functions as a transformative force in Christian education. The CRE teacher's ability to interpret Genesis 14:14–16 not merely as sacred text but as a living pedagogical resource enables the formation of students who internalize solidarity as a guiding life value. This integration of theology, pedagogy, and social practice represents a holistic model of Christian education that is both faithful to Scripture and responsive to social realities. The discussion also highlights that in minority contexts, such integration becomes even more crucial, as pedagogical competence serves as both a protective and transformative mechanism for students' spiritual and social development. By nurturing social solidarity through thoughtful pedagogy, Christian education at SDN 5 Pahandut contributes not only to the formation of individual character but also to the cultivation of social harmony within a pluralistic public-school environment.

CONCLUSION

This study demonstrates that pedagogical competence plays a decisive and transformative role in cultivating social solidarity within Christian Religious Education, particularly in a minority public-school context such as SDN 5 Pahandut. Grounded in the exegetical interpretation of Book of Genesis 14:14-16, this research confirms that biblical narratives, when interpreted theologically and implemented pedagogically, function not merely as sources of moral knowledge but as living frameworks for the formation of students' social character. The narrative of Abraham's rescue of Lot provides a powerful ethical paradigm of proactive responsibility, sacrificial commitment, communal cooperation, and moral courage-values that are effectively translated into classroom praxis through competent pedagogy. The findings reveal that the CRE teacher's pedagogical competence is manifested through intentional lesson planning, contextual instructional strategies, relational classroom leadership, and holistic assessment practices. These dimensions of competence enable the integration of biblical solidarity into students' cognitive understanding, emotional awareness, and daily behavior. Social solidarity among students is not formed through doctrinal transmission alone, but through continuous interaction, modeling, reflection, and shared moral practice within the learning community. The teacher's role as both educator and moral exemplar emerges as a crucial factor in the successful internalization of solidarity values. This study also highlights that minority conditions do not necessarily hinder the effectiveness of Christian education. On the contrary, when supported by strong pedagogical competence, minority settings can become fertile spaces for deep relational mentoring, identity formation, and inclusive social engagement. The social solidarity nurtured in this context is not sectarian but inclusive, equipping students to engage constructively with peers from diverse religious and socio-cultural backgrounds. This confirms that Christian education, when grounded in sound exegesis and sensitive pedagogy, can serve as a constructive contributor to social harmony within pluralistic public-school environments.

The integration of Genesis 14:14-16 into pedagogical practice further affirms that Christian education possesses strong public relevance. By shaping students to understand solidarity as moral responsibility rather than optional kindness, this model of pedagogy addresses contemporary social challenges such as individualism, social indifference, and communal fragmentation. In this sense, the classroom becomes a microcosm of ethical citizenship, where faith-based values are embodied in socially transformative actions. This study contributes to the discourse on Christian pedagogy by demonstrating the inseparable relationship between biblical exegesis, pedagogical competence, and character formation. Practically, it offers a concrete example of how CRE teachers can operationalize biblical values into effective educational practice, especially in minority and pluralistic contexts. Nevertheless, this study is limited to a single case with a small number of participants. Future research is therefore recommended to involve multiple schools and comparative contexts in order to strengthen the generalizability of findings and to deepen the understanding of pedagogical competence in diverse Christian education settings. Despite these limitations, this study confirms that pedagogical competence rooted in Scripture remains a vital instrument for nurturing social solidarity and responsible citizenship in contemporary education.

BIBLIOGRAPHY

- Astley, J., & Francis, L. J. (2010). *Critical perspectives on Christian education: A reader on the aims, principles and philosophy of Christian education*. Leominster, UK: Gracewing.
- Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*. Englewood Cliffs, NJ: Prentice Hall.
- Banks, J. A. (2009). *Diversity and citizenship education: Global perspectives*. San Francisco, CA: Jossey-Bass.
- Berkowitz, M. W., & Bier, M. C. (2005). What works in character education: A research-driven guide for educators. *Character Education Partnership*, 1–45.
- Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal* 9(2), 27-40. <https://doi.org/10.3316/QRJ0902027>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Thousand Oaks, CA: Sage.
- Darling-Hammond, L. (2017). *Teaching for excellence and equity: What schools and teachers can do*. New York, NY: Teachers College Press.
- Fosnot, C. T. (2005). *Constructivism: Theory, perspectives, and practice* (2nd ed.). New York, NY: Teachers College Press.

- Freire, P. (1998). *Pedagogy of freedom: Ethics, democracy, and civic courage*. Lanham, MD: Rowman & Littlefield.
- Groome, T. H. (2011). *Will there be faith? A new vision for educating and growing disciples*. New York, NY: HarperOne.
- Knight, G. R. (2006). *Philosophy and education: An introduction in Christian perspective* (4th ed.). Berrien Springs, MI: Andrews University Press.
- Kvale, S., & Brinkmann, S. (2009). *InterViews: Learning the craft of qualitative research interviewing* (2nd ed.). Thousand Oaks, CA: Sage.
- Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. New York, NY: Bantam Books.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Beverly Hills, CA: Sage.
- Merriam, S. B., & Tisdell, E. J. (2016). *Qualitative research: A guide to design and implementation* (4th ed.). San Francisco, CA: Jossey-Bass.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Thousand Oaks, CA: Sage.
- Noddings, N. (2012). *The caring relation in teaching*. Oxford, UK: Oxford University Press.
- Shulman, L. S. (1987). Knowledge and teaching: Foundations of the new reform. *Harvard Educational Review* 57(1), 1-22.
<https://doi.org/10.17763/haer.57.1.j463w79r56455411>
- Spradley, J. P. (1980). *Participant observation*. New York, NY: Holt, Rinehart and Winston.
- The Holy Bible. (2011). *New International Version*. Grand Rapids, MI: Zondervan.
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Cambridge, MA: Harvard University Press.
- Walton, J. H. (2001). *Genesis: The NIV application commentary*. Grand Rapids, MI: Zondervan.
- Wenham, G. J. (1994). *Genesis 1–15* (Word Biblical Commentary, Vol. 1). Waco, TX: Word Books.