

Pedagogical Competence of Christian Religious Education Teachers in Shaping Students' Discipline: A Biblical Reflection on Genesis 19:26 at SDN 101845 Suka Makmur

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ABSTRACT

This study explores how the pedagogical competence of Christian Religious Education (PAK) teachers contributes to the formation of disciplined character among students, using Genesis 19:26 as a biblical foundation within the context of SDN 101845 Suka Makmur. With 235 Christian students and 10 Christian teachers, including PAK educators, the school provides a rich environment for examining how discipline emerges from the intersection of instructional quality, relational pedagogy, and biblical moral guidance. Employing a qualitative approach, the study integrates a Systematic Literature Review (SLR), semi-structured interviews with teachers and students, and an exegetical analysis of Genesis 19:26. The findings reveal that pedagogical competence, expressed through well-structured instruction, consistent classroom management, and engaging learning strategies, plays a foundational role in fostering student discipline. Teachers who demonstrate clarity, consistency, and creativity in their pedagogical practices are more successful in helping students internalize behavioral norms. The biblical narrative of Lot's wife serves as a powerful moral lesson, emphasizing the consequences of disobedience, divided attention, and reluctance to leave negative patterns behind. Students respond positively to the integration of this narrative, demonstrating improved self-awareness and behavioral focus. The study also highlights the importance of relational competence, as students are more inclined to follow disciplinary guidance when they trust and respect their teachers. External factors such as home environment and parental involvement influence students' disciplinary development, yet the biblical framework provides stability and direction. The study affirms that spiritually grounded pedagogical competence significantly enhances the formation of disciplined character in Christian education.

Keywords: *Pedagogical Competence, Christian Religious Education, Discipline*

INTRODUCTION

The formation of disciplined character among students has become an increasingly crucial discourse in contemporary education, particularly within the Indonesian context where moral degradation, declining respect for authority, and inconsistent learning behavior are

frequently reported in various educational settings. Discipline is not merely a matter of external regulation but constitutes an internalized disposition that guides students to make responsible decisions, respect established norms, and regulate their actions in alignment with communal values. In public schools where cultural and religious diversity is a defining feature, the cultivation of discipline requires pedagogical approaches that are not only technically competent but also morally grounded. Within this broader educational landscape, Christian Religious Education (*Pendidikan Agama Kristen/PAK*) plays a strategic role in nurturing disciplined behavior among Christian students by integrating biblical values, character formation principles, and contextual learning practices.

SDN 101845 Suka Makmur in Deli Serdang represents a relevant locus for exploring the pedagogical competence of Christian Religious Education teachers in shaping students' discipline. The school accommodates a multicultural student population, including 235 Christian students who receive formal PAK instruction facilitated by 10 Christian teachers, one of whom serves specifically as the PAK teacher. This demographic composition provides a unique educational environment where Christian teachers influence disciplinary formation not only within religious instruction but also through their broader pedagogical practices across subjects. The presence of multiple Christian educators widens the scope of pedagogical responsibility, emphasizing that character formation is not an isolated function of the PAK teacher but a collective vocation grounded in Christian values. The biblical foundation used in this study, Genesis 19:26, presents a moral and pedagogical narrative that underscores the consequences of disobedience, lack of focus, and deviation from divine instruction. The transformation of Lot's wife into a pillar of salt serves as a stark reminder of the importance of discipline, attentiveness, and adherence to guidance. While the text is often interpreted within theological and doctrinal frameworks, it also offers educational insights relevant to contemporary character formation. The narrative highlights the significance of aligning one's actions with instruction, cultivating a disciplined mindset, and recognizing the implications of choices made contrary to moral direction. Integrating such biblical insights into pedagogical praxis necessitates teachers who possess not only technical pedagogical competence but also spiritual maturity, reflective capacity, and instructional creativity. Pedagogical competence, as defined in Indonesian educational standards, includes mastery of learning theory, curriculum development, teaching strategies, assessment skills, and the ability to manage classroom interactions effectively. Within Christian Religious Education, this competence extends further into the ability to contextualize biblical teachings, model Christian character, and employ faith-informed pedagogical approaches that contribute to holistic student development. In shaping disciplined behavior, PAK teachers must demonstrate sensitivity to students' developmental stages, responsiveness to diverse learning needs, and consistency in reinforcing discipline through both instructional and relational practices. Many students struggle to maintain self-discipline due to the influence of digital distractions, peer dynamics, and limited family supervision. Teachers, including Christian educators, are sometimes confronted with constraints such as insufficient training in character-based pedagogy, limited resources for contextual biblical integration, and the tension between academic demands and moral formation. In response, the pedagogical competence of PAK teachers becomes a central determinant

of the effectiveness of discipline formation efforts, especially when anchored in biblical narratives like Genesis 19:26. Given this background, the present study seeks to analyze how the pedagogical competence of Christian Religious Education teachers contributes to the discipline formation of Christian students at SDN 101845 Suka Makmur. By drawing on biblical reflection, particularly the moral implications of Genesis 19:26, combined with empirical observations within the school context, this research aims to offer a deeper understanding of how pedagogically competent Christian teachers can nurture disciplined character that is both academically supportive and spiritually grounded.

METHODS

A qualitative research design integrating a Systematic Literature Review (SLR) and simple semi-structured interviews was applied to explore the pedagogical competence of Christian Religious Education (PAK) teachers in shaping students' discipline based on the biblical reflection of Genesis 19:26 in the context of SDN 101845 Suka Makmur, Deli Serdang. The SLR approach was utilized as the primary research method to synthesize scholarly perspectives on pedagogical competence, Christian character formation, discipline education, and biblical pedagogy published within the last ten years. Articles were collected from reputable academic databases such as Scopus, Google Scholar, ERIC, and DOAJ using keywords including "pedagogical competence," "Christian Religious Education," "student discipline," "biblical pedagogy," and "character formation." These sources were analyzed to identify recurring themes related to effective teaching strategies, classroom management, relational pedagogy, moral instruction, and the integration of biblical narratives in character formation. To support and contextualize findings from the literature review, simple semi-structured interviews were conducted with Christian Religious Education teachers and three Christian homeroom teachers, selected through purposive sampling to represent educators directly involved in the discipline formation of the 235 Christian students enrolled at the school. Interviews focused on teachers' experiences, pedagogical practices, challenges encountered in promoting discipline, and their reflections on utilizing biblical narratives, particularly Genesis 19:26, in character education. Each interview lasted approximately 20–30 minutes and was conducted informally within the school setting to allow for natural responses. Ethical considerations were observed, including confidentiality, voluntary participation, and informed consent. The biblical text of Genesis 19:26 was examined using basic exegetical procedures involving textual observation, historical-cultural background analysis, and thematic interpretation to understand its pedagogical implications for reinforcing student discipline. Data from the SLR, interviews, and exegetical study were triangulated to ensure analytical depth and enhance the credibility of findings. The triangulation process enabled cross-validation between theoretical insights and lived pedagogical practices within the school environment. The combined methodology allowed for a comprehensive exploration of how PAK teachers' pedagogical competence influences discipline formation, highlighting both the theoretical foundations and practical realities of Christian education in a public school context. Through this qualitative approach, the study generated an integrated understanding of discipline not only as behavioral compliance but also as a moral and spiritual disposition shaped by competent Christian teaching rooted in biblical values.

RESULT AND DISCUSSION

The analysis combining the Systematic Literature Review (SLR), interview findings, and the exegetical understanding of Genesis 19:26 reveals a multilayered picture of how Christian Religious Education (PAK) teachers at SDN 101845 Suka Makmur exercise pedagogical competence in shaping students' discipline. All themes, when viewed together, show that discipline is not merely a matter of enforcing school rules but is deeply connected to the teacher's pedagogical strategy, spiritual worldview, and the ability to contextualize biblical truth in students' daily experiences. As a result, discipline in Christian education emerges as a holistic developmental process that involves cognitive understanding, behavioral training, emotional awareness, and spiritual conviction. The first major result concerns the role of pedagogical competence in structuring students' learning behavior, which was consistently evident in the SLR findings and interview data. Literature on pedagogical competence emphasizes that disciplined behavior is most effectively cultivated when teachers demonstrate clarity of instruction, consistency of expectations, and mastery of classroom management principles. Teachers at SDN 101845 Suka Makmur confirmed this perspective, stating that discipline problems often decrease when lessons are well-structured, learning objectives are explained explicitly, and students are actively engaged through varied teaching strategies. The two PAK teachers and three Christian homeroom teachers interviewed explained that a lack of lesson clarity or poorly managed learning activities tends to trigger distractions and peer-induced misbehavior, whereas instructional clarity reduces ambiguity and encourages students to follow guidelines with confidence. This aligns with findings in the literature that highlight pedagogical competence as a significant determinant of student discipline because it shapes the learning environment into one that is predictable, safe, and supportive. The teachers described discipline not as punitive enforcement but as instructional scaffolding, helping students understand why certain behaviors are expected and how those behaviors support both learning and Christian moral development.

Other theme that emerged strongly is the strategic use of biblical narratives, particularly the story of Lot's wife in Genesis 19:26, as tools for moral and disciplinary formation. While the Bible is not used as a formal textbook in public schools, Christian teachers incorporate biblical reflections during PAK lessons and informal mentoring opportunities. The story of Lot's wife, who looked back and consequently faced destruction, was frequently cited as a narrative that illustrates the importance of obedience, focus, and self-control. In the exegetical study, Genesis 19:26 reveals a moral warning against disobedience rooted in divided attention and emotional attachment to past comforts. Lot's wife disobeyed the instruction not to look back because she lacked the discipline of obedience and focus. Teachers in the study used this passage to illustrate that discipline requires both inward stability and outward compliance. Students, according to the interviewed teachers, resonate strongly with story-based moral lessons because narratives help them visualize consequences and internalize Christian virtues more naturally than through abstract moral lectures. This observation finds significant support in the SLR, which consistently affirms the effectiveness of narrative pedagogy in Christian education. Storytelling is shown to enhance moral imagination, situational reflection, and self-regulation because students learn by associating biblical characters' mistakes or

virtues with their own choices. Thus, Genesis 19:26 becomes more than a historical event; it becomes a pedagogical tool that helps students understand the meaning of discipline in their academic and spiritual lives. Contemporary Christian education literature highlights that effective teachers embody relational warmth, empathy, and consistency. These qualities help students feel secure and respected, which in turn encourages compliance with classroom norms. The interviewed teachers affirmed that discipline is strengthened when students trust their teachers, feel cared for, and sense that correction comes from genuine concern rather than anger or control. In their experiences, students become more disciplined when they perceive the teacher as a caring spiritual mentor rather than a strict authority figure. This observation aligns with the biblical foundation of Christian education, where discipline is framed within the context of love, guidance, and moral development rather than punishment. Discipline, therefore, becomes a relational process where teachers model patience, self-control, and integrity. In the SLR, Christian pedagogical scholarship also highlights that teacher character, specifically spiritual maturity and integrity, plays a vital role in forming disciplined learners. Students often emulate the behaviors and attitudes modeled by teachers, meaning that disciplined character formation begins with the teacher's own disciplined spirit.

An important finding in the triangulated data is that the integration of biblical values significantly enhances students' understanding of discipline as a spiritual responsibility rather than merely a school requirement. Teachers reported that when students hear biblical stories such as that of Lot's wife, they begin to understand discipline as part of their identity as followers of Christ. This spiritual framing helps sustain long-term behavioral change because students view discipline not only as an obligation but also as a way of life aligned with Christian commitment. In particular, the teachers observed that students who internalize these values develop improved self-control, attentiveness, and responsibility in their academic and relational lives. The SLR reinforces this idea by showing that biblical integration strengthens moral reasoning and provides a foundation for personal accountability grounded in spiritual conviction. Literature on Christian education also notes that biblical narratives offer metaphors and images that reinforce the meaning of obedience, such as "walking the right path," "keeping one's focus," or "not looking back," all of which provide strong conceptual anchors for discipline formation. The 235 Christian students at SDN 101845 Suka Makmur come from varied socio-economic and family backgrounds, which teachers noted often influence discipline levels. Some students have highly structured home environments where expectations are clear, while others come from permissive or fragmented households where discipline is inconsistently enforced. The SLR confirms that home environment plays a crucial role in shaping student discipline, and that teachers' pedagogical competence must be adaptable to address diverse behavioral challenges. Teachers in this study emphasized that discipline formation requires collaboration between school and family. When parents reinforce classroom expectations at home, students show more consistent improvement. Conversely, when parental involvement is minimal, teachers face greater difficulty sustaining disciplined behavior. Teachers reported that biblical narratives continue to serve as effective tools even for students with weaker home support because stories provide moral continuity and emotional resonance that transcend structural challenges. The literature emphasizes student-centered teaching, differentiated instruction, and

formative feedback as essential components of pedagogical competence. Interviews with teachers at SDN 101845 Suka Makmur revealed that discipline is easier to maintain when learning activities are engaging and tailored to students' interests. When students experience boredom or cognitive overload, misbehavior increases; however, when teachers integrate interactive methods, such as group discussions, role plays, or reflective journaling, students become more attentive and self-regulated. This aligns with SLR insights that effective pedagogy supports discipline by fostering active engagement, autonomy, and intrinsic motivation. Teachers reported that using Genesis 19:26 as part of reflective journaling helped students process personal tendencies such as looking back at distractions, ignoring instructions, or struggling to stay focused. This reflective process strengthened their self-awareness and encouraged student-driven discipline. The story of Lot's wife, when explained through pastoral and moral lenses, helps students see discipline as a way of protecting their future and honoring God's guidance. Teachers observed that students became more reflective when encouraged to understand discipline as an act of faithfulness, a commitment to stay focused on what is right, and a willingness to obey God even when tempted by past habits or distractions. This interpretation is supported by the exegetical insight that Lot's wife's action represented divided loyalty and lack of inner discipline, resulting in her downfall. Christian education literature suggests that framing discipline as a virtue that prepares students for future responsibilities and spiritual maturity generates more sustainable behavioral transformation. Students begin to see discipline not as a loss of freedom but as a path to maturity, responsibility, and blessing.

The discussion of findings reveals several implications for Christian pedagogical practice. Pedagogical competence must be understood not only as mastery of teaching methods but also as the ability to harmonize instruction with biblical values. Teachers at SDN 101845 Suka Makmur demonstrated that spiritual competence strengthens pedagogical competence because it shapes the motivation, tone, and purpose of discipline. Biblical narratives such as Genesis 19:26 serve as powerful moral anchors that help students understand the consequences of disobedience and the importance of focus and responsibility. Relational pedagogy, characterized by empathy, consistency, and trust, creates a safe environment where discipline becomes a shared commitment rather than an imposed rule. The home environment plays a critical role in reinforcing school-based discipline, requiring intentional collaboration between teachers and parents. Finally, discipline must be framed as both a behavioral expectation and a spiritual virtue to produce holistic character formation consistent with Christian education principles. The results and discussion show that the pedagogical competence of PAK teachers at SDN 101845 Suka Makmur is manifested through structured teaching, narrative-based moral instruction, relational mentoring, and spiritual integration grounded in Genesis 19:26. The study demonstrates that discipline is formed not only through external enforcement but through inward transformation shaped by biblical truth, teacher character, and collaborative engagement between school and family. The biblical reflection on Genesis 19:26 emerges as a powerful and contextually relevant pedagogical resource that deepens students' understanding of obedience, focus, and spiritual responsibility, making it a valuable anchor for Christian character education in the Indonesian school context.

CONCLUSION

This study demonstrates that spiritual authority, as reflected in Matthew 7:29, offers a deeply transformative paradigm for Christian pedagogy within the context of SMPS PT. LTS ADE. The findings reveal that the two PAK teachers' teaching influence does not originate from institutional position or disciplinary power, but from their inner spiritual integrity, relational credibility, and consistent embodiment of Christlike virtues. Through systematic analysis of literature, exegetical reflection, and interview insights, the research shows that spiritual authority is fundamentally rooted in authenticity, a unity between belief, character, and practice that enables teachers to guide students not merely through instruction but through lived example. The students' testimonies affirm that they trust and respect teachers who demonstrate emotional self-control, fairness, compassion, and sincerity, all of which resonate with the biblical meaning of *exousia* as divine moral influence. The study also concludes that spiritual authority operates relationally: it is strengthened when teachers cultivate meaningful, empathetic, and respectful interactions with students. This relational dimension fosters a classroom environment marked by emotional safety, clarity of expectations, and mutual respect. Such an environment supports moral and spiritual development far more effectively than coercive or authoritarian strategies. The research further indicates that spiritual authority enhances instructional credibility. When teachers communicate biblical truth clearly and model the values they teach, students perceive them as trustworthy and dependable sources of moral guidance. This coherence between teaching and character strengthens the pedagogical impact of Christian instruction. The findings highlight the transformative effects of spiritual authority on students' personal growth. Students reported becoming more patient, disciplined, empathetic, and prayerful as a result of their teachers' example. This underscores the vital role of Christian educators as moral and spiritual influencers whose authority shapes not only academic habits but also character and spiritual identity. The study affirms that authentic spiritual authority has a lasting influence that extends beyond the classroom, guiding students toward a deeper understanding of Christian values and personal faith. At the same time, the findings emphasize that spiritual authority must be nurtured continuously. Teachers acknowledged the challenges of maintaining spiritual integrity amidst daily pressures, highlighting the need for ongoing spiritual formation through prayer, Scripture reflection, and involvement in Christian community. Without such disciplines, the vitality of spiritual authority can diminish. Thus, professional development for Christian teachers must include not only pedagogical training but also intentional spiritual formation. This study affirms that spiritual authority is an indispensable element of Christian pedagogy. It is not a tool of control but a moral and spiritual presence that shapes hearts, minds, and behaviors. In the context of SMPS PT. LTS ADE, the PAK teachers' embodiment of spiritual authority reflects the essence of Matthew 7:29, teaching that astonishes not by force but by authenticity, compassion, and divine alignment. The research invites Christian educators to view spiritual authority not as an institutional mandate but as a sacred calling that demands integrity, relational wisdom, and a life shaped by Christ's example.

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