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Implications of Teacher Personality Competence Based on Titus 2:6-8 for Sunday school Teachers

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ABSTRACT

Every community, culture, and nation are competing to develop an educational system that is based on a solid foundation of information, learning, ethics, and competence. Thus, in the modern world, a nation with a strong educational system will thrive and influence the rest of the globe. However, in the educational system, only competent and qualified teachers can deliver quality education. This implies that an individual teacher's personality abilities will impact how they interact with their students. The study investigated the extent to which the teacher's personality competency in Titus 2:6-8

related to Sunday school teachers. This study examines the context of Paul's epistle to Titus using the Biblical hermeneutics research approach. The teacher's personality competencies were then assessed using the textual analysis method. For this research, Bible encyclopaedias, commentaries on the Epistle to Titus, and research articles from scholarly publications were employed as references. The findings of the analysis are presented in a meta-narrative and descriptive fashion. According to this work, the teacher's personality competency stated in Titus 2:6–8 sets a positive example for students to follow, most notably encouragement in remaining steadfast in faith in Christ Jesus and the ability to inspire students to understand and practise moral ethical values as well as demonstrate modesty in behaviour. This research also contends that the teacher's personality competency, as mentioned in Titus 2:6–8, demonstrates acceptable conduct since children are more prone to emulate actions than words, and that the teacher possesses high levels of dedication and commitment to the Sunday school students.

Keywords: Personality competence; teacher professionalism; Sunday school teacher; Titus 2:6–8.

INTRODUCTION

Without focusing on the teacher as the key player in the whole educational system, the debate about the current educational landscape cannot be concluded. Given the economical, political, and other constraints that are present, the role of the teacher is currently evolving. There is little room for disagreement with the assertion that a school system's effectiveness is largely based on the effectiveness of its teachers. One of the most significant educational initiatives is finding qualified and effective teaching staff.

There have been instances of educators committing acts of violence against students due to a lack of understanding of the educator's professionalism. An elementary school student in Saban, Malaysia, encountered ear bleeding after the teacher clamped his ear with a stapler. There were alleged incidents of students being physically assaulted by the instructor, who was enraged because the pupils had not turned in their homework (Supriansyah, 2019). Another example is a teacher who struck a student in the village of Sawah Besar in Central Java. The teacher's motivation for committing the violent act was receiving reports from other students that the victim had been bullied. The victim was beaten because, when questioned about his mistake, he refused to acknowledge culpability (Ismail, 2022). The occurrences mentioned above provide proof that the teachers show a lack of professionalism. As a result, the victims and even the neighbourhood would feel apprehensive and lack confidence in their teachers.

The personality of an unprofessional teacher is characterised by a lack of time discipline, harsh words, unfairness, and a lack of role models (Mary & Darmawan, 2018). The attitude that demonstrates a teacher's lack of professional competence is a lack of mastery of the learning material and a failure to verify student assignments (Nita, 2022). Teachers may engage in unprofessional conduct as they lack a value system regarding their professional development as teachers. The future of the Indonesian generation is largely dependent on the calibre of its teachers. Therefore, prospective and current Christian religious education teachers must construct a value system grounded in biblical principles. The formation of a value system is the result of

an internalised comprehension of the cognitive process that results in the formation of affection in the form of a value system (Hoque, 2016). Thus, a study founded on biblical principles is required to complement the beneficial study of the teaching profession for (prospective) teachers.

Regarding the advancement of education in Indonesia, the government puts an emphasis on teacher professionalism. According to Zakiya & Nurhafizah (2019), Rosmawati et al. (2020), and Tambak & Sukenti (2020), teacher professionalism is the implementation of an open and free learning process that is carried out in the classroom and outside the classroom in order to develop learning effectively and to continuously develop myself as a teacher. Then, in accordance with Anwar and Mubin (2020), “teacher professionalism” is not simply knowledge of technology and management; rather, it is more of an attitude, more professional development of a technician, not only having high skills but also having the required behaviour. According to Risdiany (2021), a teacher’s professionalism should encompass not just pedagogic competence but also personal competence, social competence, and professional competence. Hence, teacher professionalism refers to an attitude that encourages teachers to develop themselves in order to improve their teaching skills.

Teachers must have four core competencies before they can become professionals. They must first process academic and professional abilities that are related to the student’s academic progress. Personality and social competency are also essential for teachers, not only in connection to themselves but also to their peers and the students they educate. The Bible gives a portrait of a teacher who is complete in both personality and professional competence, intended for teachers of the Christian religion. Personality competence is the ability to provide an example for pupils to follow by having a strong personality and moral character (Abdullah, 2016; Lase & Hulu, 2020; Thoyyiba, 2020; Wibawanta & Purba, 2017). Personality competence in a teacher is a personal competency that demonstrates a personality that is steady, wise, authoritative, mature, and serves as a role model for students (Hakiki, 2020; Juhji, 2021; Nur & Fatonah, 2022). The ability or skill of a teacher in carrying out his duties and responsibilities, which is reflected in his attitude and behaviour, is referred to as personality competency, as defined by Hutapea (Hutapea, 2019). Hence, personality competence is an ability possessed by a teacher that can be observed from the ways in which he acts and thinks while carrying out the responsibilities he has. Personality competence, then, is an attitude that demonstrates a good model for students to follow and replicate in their own lives.

Research on personality competence has been carried out by a great number of other researchers, one of whom is Hutapea (2019), who focused on the personality competence of Christian religious education teachers as a model of student behaviour in their study. In the meantime, the research conducted by Nainggolan et al. (2021) places a greater emphasis on developing the students’ spiritual intelligence by enhancing the personality competencies of those who teach Christian religious education. In addition, Nababan’s research (2020) focuses on enhancing student learning motivation by examining the relationship between teaching skills and teacher personality competencies. In the two earlier studies, a literature research strategy was taken, and the primary focus was placed on presenting the authors’ individual conceptual ideas. In the meantime, other subsequent studies used a qualitative methodology to examine the role of teacher professionalism in increasing student enthusiasm for learning. Hence,

studies that are based on research from the Bible are still possible and could potentially improve the discourse on the professionalism of teachers.

Some experts in the past have conducted research on the letter of Titus and its relevance to education. In his research, Malik (2018) focuses on the duties associated with being a shepherd who also teaches. Iksantoro's research (2019), which is based on the letter of Titus, explores the portrayal of Christian leaders as superior human resources from the perspective of a biblical research approach. Toganti also carried out studies along these lines that focused on leadership. The research that was conducted by Toganti in 2019, however, focused on the requirements of church leaders according to the letter of Titus. Iksantoro (2019) and Toganti (2019) did not expressly address education in their research, despite the fact that the leader serves as an educator for the congregation. Then, Marlin (2017) examines the Letter of Titus 1:5–9 and analyses it using exegesis. As the research conducted by Marlin focuses on a different topic than this research does, the research on the text of Titus 2:6–8 still needs to be analysed from a different point of view. Further investigation of the letter of Titus has been carried out by Bastanta (2019) and Manalu (2019). They investigate Paul's theology in the letter of Titus; hence, this topic is unrelated to the teacher's professionalism. In light of this, the research takes a biblical research approach, focusing its attention on Titus 2:6–8 on the personality and professionalism of teachers.

All of these are empirical studies of the relationship between professional competence, personality, and learning. We believe that research on the professional competence and personality of Christian religious education teachers should begin with a biblical framework. The premise for this thought is that theological and biblical understanding play a role in shaping the perspective of Christian religious education teachers. Based on Titus 2:6–8, this study focused on the personality and professional competence of Christian religion teachers. The Letter to Titus is one of the pastoral-related letters composed by Paul. Paul stressed to Titus in that letter the importance of selecting church leaders who would be responsible for teaching within the church. Consequently, Christians perform a pedagogical task in this letter. Thus, the formulation of the research question is: How does the description of the teacher's personality competence in Titus 2:6–8 apply to Sunday school teachers? This is the task this paper attempts to unravel.

RESEARCH METHODS

This study employs Biblical hermeneutics as its research method. The text of Titus 2:6–8 is analysed in this work. In the early stages, this work examined the context of Paul's letter to Titus. Then, a textual analysis was conducted to obtain an overview of the teacher's personality competencies. Bible encyclopaedias, commentaries on the epistle to Titus, and research pieces from scholarly journals are all used as information sources for carrying out this research. Following the themes derived from the research process, the results of the analysis are presented in a narrative and descriptive format.

RESULTS AND DISCUSSION

Background of Paul's letter to Titus

It is clear from Paul's letter to Titus that Titus accompanied Paul on his visit to Crete and was afterwards left behind on the island to work on edifying the church that had

been established there. In ancient times, the Cretans were known for their dishonourable behaviour. In one of his poems, Paul says, “You lying Cretan, wild beast, lazy glutton.” Because of this, Titus was given the responsibility of appointing church elders as a foundation for the church’s future development (Blaiklock, 1981). The island of Crete is situated between Greece, Asia Minor, and North Africa. Because of its strategic location, Crete has become a trade and shipping centre. Before Paul and Titus came to Crete, there were Christians on the island due to evangelism and Cretans who were converted in Jerusalem on the Day of Pentecost (Budiman, 1994).

According to Baxter (1999), Titus is a member of an uncircumcised nation, but he has undergone repentance. Titus’ conversion began following Paul’s preaching of the gospel. Titus travelled with Paul and Barnabas from Antioch to Jerusalem to struggle for the freedom of Gentile Christians from the Torah’s laws and rituals. The riots and chaos that transpired in the Corinthian congregation against Paul’s authority exhibited Titus’ steadfastness. This reveals that Titus was a capable and trustworthy messenger, since he was re-elected for an important and difficult task 10 years later.

Tumbel (2018) argues that Titus’ letter was not written to the congregation in general but rather to two individuals who were operating among a group of early believers. The Titus Letter is a personal letter addressed to Titus, a special individual who serves on the island of Crete. Paul had put a great deal of trust in Titus, his coworker. Even though Titus’ name does not appear in the book of Acts, Paul reportedly referred to him as a trustworthy person. In addition, Titus was given the responsibility of settling the tense situation that had arisen between Paul and the Corinthians, which required him to become a wise man with a noble and courageous character. Blaiklock (1981) added that Titus was a strong, friendly, and genuine leader who was also an excellent organiser. This is why Paul assigned Titus to collect donations for the poor in Jerusalem, a project that he evidently deemed very essential.

This letter was written at the same time as 1 Timothy. In addition to highlighting good works, Titus’s letter serves as a warning. Titus’ Epistle is among the pastoral letters. The letter of Titus is associated with 1 Timothy and 2 Timothy. The primary emphasis of Titus’ letter is on good works as evidence of salvation. The most important verse in Titus is Titus 3:8 (Baxter, 1999). There are numerous chapters in the Bible that contain advice or instructions, so they must be read frequently. Chapter 2 of Titus also contains advice or instructions. This chapter examines Christian character in old age and youth. The essential terms in this second chapter are self-mastery and wisdom, the mental powers that know how to avoid stupidity or evil, avoid evil deeds, and prevent all desires, activities, and thoughts from exceeding boundaries (Blaiklock, 1981).

Teacher Personality according to Titus 2:6-8

Titus 2:6–8 in the Christian Bible describes the competence of the teacher’s personality. On the basis of these verses, the following teacher personality competencies can be explained:

An Example in All Good Things

According to Titus 2:6-8, the concept of role model in all good things is that a teacher must be a good example for his students in all good things. This is explained in the following verses: “In everything, set them an example by doing what is good” (v. 7a). In this situation, a teacher must demonstrate positive behaviour and actions and avoid

negative ones. A teacher also demonstrates positive attitudes, such as patience, humility, and perseverance, which serve as examples for his students.

According to Blaiklock (1981), Titus belongs to the age group that aspires to be a role model, as stated in Titus 2:7. Titus was given a challenging task. Being a leader who sets an example for others, being an honest leader, and being a respectable leader are all difficult tasks. In accordance with Budiman's writings (1994), Titus demonstrated his integrity by setting a positive example through his actions. Brill added that the example he wished to set was not to be quick to anger, to be wise, to be able to control himself, to have reason, to listen to counsel, to be humble, not to be stubborn, not to be arrogant, etc.

In practise, a teacher can be an example of all good things by: 1) demonstrating good ethics and morals in everything he does, both inside and outside of the classroom; 2) maintaining good relationships with students and other people in the school environment; 3) demonstrating dedication and seriousness in providing instruction and guidance to students; and 4) developing a good and positive personality within yourself, such as emotional intelligence, self-confidence, and integrity. By serving as an example of all that is good, a teacher can have a positive impact on his students, thereby assisting them in developing a good and positive character and personality (Citra, 2017; Standing, 2017; Vionitasari & Subagio, 2020).

According to Vionitasari and Subagio (2020), a teacher must set a good example for his students. This can be achieved by exhibiting positive behaviour and actions and avoiding bad ones. Good and bad behaviours exhibited by a teacher will be imitated by his students. Therefore, it is essential that teachers set a good example for their students.

True and Commendable in Teaching

According to Titus 2:6–8, a teacher must be true and commendable in his teaching. These verses state: “In your teaching show integrity and seriousness” (verse 7b). Budiman (1994) writes that a leader not only sets a good example but also has a true life and takes the teachings seriously. Titus takes teaching seriously, as evidenced by his good deeds; he has good motivation and does not pursue profit from every good deed or act of teaching. In this instance, Malik (2018) asserts that a teacher must provide true and accurate teaching and facilitate his students' acquisition of good knowledge and skills. A teacher must also be commendable in his teaching, which means he must not only provide true teaching but also teaching of decent quality to motivate and inspire his students.

In practise, a teacher can be true and commendable in his teaching by: 1) preparing teaching materials that are correct and can be adapted to the level of understanding and ability of his students (Sidjib, 2000, 2014); 2) providing teaching in a creative, interesting, and interactive way, which can motivate students to learn (Darmawan, 2014; Darmawan & Priskila, 2020; Paskarina et al., 2021); 3) conducting regular evaluations and providing feedback, which can help students master teaching materials (Tefbana et al., 2020); and 4) encouraging students to make connections between teaching materials and everyday life (Slameto, 2015).

According to Vionitasari and Subagio (2020), a teacher must provide correct and commendable teaching and facilitate his students' acquisition of excellent knowledge and skills. By being correct and commendable in his teaching, a teacher can make a

positive contribution to the formation of the character and personality of his students and assist them in acquiring good and future-beneficial skills and knowledge.

As a teacher or leader, it can be concluded that one should not flaunt his intelligence or skills but rather preach the true teachings. Brill (1996) writes that in order to be a teacher, one must preach the gospel in accordance with God's Word and maintain decent conduct so that other people or students who are taught do not have gaps or something for which they can blame the teacher.

Steadfast in the Faith of Salvation in Jesus

A teacher must understand and uphold religious and safety values, as well as be able to inspire his students to do the same. According to Titus 2:6–8, a teacher's faith in Jesus for salvation must be unwavering. These verses state, "You must teach what is in accord with sound doctrine." (verse 1). Pastoral letters frequently employ the term "sound" to characterise excellent and true teachings. Regarding the mutual influence of faith and a good conscience, Paul considers a new doctrine to be sound if it produces the fruit of a good ethical life (Budiman, 1994). In this case, a teacher must have a strong belief in salvation in Jesus Christ and adhere to the teachings of the Bible as the foundation of his faith. A teacher must also demonstrate his strong faith and set a good example for living a life of faith.

In practise, a teacher can be steadfast in his faith in the salvation found in Jesus by: 1) regularly reading and studying the Bible and gaining a deeper understanding of its teachings (Darmawan & Objantooro, 2020); 2) praying to strengthen the relationship with God and asking for the help and strength of the Holy Spirit in carrying out your duties as a teacher (Budiyana, 2018); 3) Presenting the values of faith and spirituality in their teaching and guidance, which can assist their students in gaining a positive and beneficial experience of faith (Sidjib, 2000); 4) demonstrating a positive and open attitude towards differences in religion and belief, as well as tolerance and respect for students with diverse beliefs (Budiman, 1994; Sagala, 2016). A teacher can have a positive influence on his students by being steadfast in his faith in the salvation of Jesus, which can help them acquire a good and beneficial understanding and experience of faith for the future.

Demonstrating courtesy in conduct

A teacher must be courteous at all times, including when interacting with his pupils and other individuals in the school setting. According to Titus 2:6–8, a teacher's conduct must be modest. These verses state: "In everything set them an example by doing what is good. In your teaching show integrity and seriousness" (v. 7, NIV). In this situation, a teacher must exhibit courteous and respectful attitudes and conduct in his interactions with his students, as well as consistency between his words and deeds. A teacher must also demonstrate seriousness and focus on teaching, as well as dedication and commitment in fulfilling their duties.

In everyday situations, a teacher can demonstrate courtesy in his conduct by doing the following: 1) Using courteous and respectful language while interacting with his students, as well as demonstrating a kind and respectful attitude when communicating (Sidjib, 2000, 2018a); 2) Demonstrate thoroughness and seriousness in teaching, as well as dedication and commitment in performing their duties as a teacher (Mary & Darmawan, 2018); 3) Maintain courtesy and limits in interactions with

students, and show a wise and professional attitude in dealing with difficult situations (Budiman, 1994); 4) demonstrate integrity and consistency in words and actions, and show positive examples in the course of carrying out daily life (Budiman, 1994); 5) show positive examples in (Kristanti et al., 2020).

By showing courtesy in his conduct, a teacher can have a positive influence on his students, which can assist them in showing a courteous and respectful attitude in their interactions with others, as well as assisting them in forming good and honourable characters and personalities.

Implications for Sunday school Teachers

Overall, teacher personality competence according to Titus 2:6–8 includes moral, intellectual, religious, and social aspects. A teacher who has good personality competence is expected to be a driving force in shaping the character and personality of his students, as well as have a contribution to making a better generation in the future.

The personality competencies outlined in Titus 2:6–8 have the following consequences for Sunday school teachers: 1) Become an exemplary leader. A teacher should provide a good role model in all aspects of life, aside from the classroom. This requires teachers to be highly dedicated and committed to their work as teachers, as well as to exhibit courteous, respectful, and consistent attitudes and behaviours when interacting with students; 2) Act with courtesy at all times. A teacher's interactions with his students should be characterised by courteous behaviour and the use of appropriate language. They must also maintain boundaries, display a tactful and professional attitude in handling difficult situations; and 3) exhibit high levels of dedication and commitment. A teacher must show high dedication and commitment in developing and improving the quality of the teaching given to his students. They also need to exhibit a willingness to change and improve, as well as the flexibility to quickly adjust to new situations and conditions.

By implementing the personality competencies described in Titus 2:6–8, Sunday school teachers are able to provide quality and beneficial teaching to their students and assist them in acquiring the knowledge and skills required for their future. This can also help teachers set a positive example and establish good and respectable character and personality in their students.

CONCLUSION

According to Titus 2:6–8, some of the most important qualities in a teacher are: 1) Becoming an example to the students in all that is good; 2) A teacher who is true and commendable in the teaching is one who not only leads by example in doing good but also lives a true life and takes the teaching matter seriously. 3) A teacher who is steadfast in his faith for salvation in Jesus will know and uphold the religious and safety values in his teaching and will be able to instill those same beliefs in his students; 4) A teacher should set an example of courteous behaviour in all aspects of life if he expects his students to do the same.

This study has important implications for Sunday school teachers, including the following: 1) Teachers should always lead by example in front of their Sunday school students; 2) Children of Sunday school age are more influenced by what we do than what we say, therefore demonstrating courteous behaviour is crucial; 3) having good

professional competence; 4) showing high levels of dedication and commitment to Sunday school children.

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