



Explanation and Confirmation of Education based on 2 Timothy 1:1-18 among Christian Religious Education Teachers in Batam City

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Abstract

Formal education is the focus for some people in the implementation of proper education, but some ignore non-formal education. In this case, one of the examples of non-formal education applied by the apostle Paul to Timothy as his spiritual son, was aimed at making Timothy aware of his calling as a servant of God in the Corinthian church, which had been educated by the apostle Paul for so long. This study aims to answer the following three questions: (1) What is the correct level of confirmation of education based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam City? (2) Which dimension is the most dominant in determining the confirmation of education which is correct Based on 2 Timothy 1:1-18 among teachers of Christian religious education in Batam city? (3) Which background category is the most dominant in determining the confirmation of correct education based on 2 Timothy 1:1-18 among Christian education teachers in Batam city? It is clear that Christian religious education teachers must inter alia, strive to maintain their loyalty in teaching and giving right-living examples to those being taught on a continuous basis. Additionally, faithful Christian religious education teachers must continue to improve the quality of teaching so as to produce a generation that teaches the same sound principles of Christian living.

Keywords: Timothy, education, level of skill, Batam City.

Introduction

Paul learned that Timothy was raised by his grandmother Lois and his mother Eunice in faith in God. That's why the apostle Paul believed that Timothy was able to become a servant of



God in the future. Thus, he chose Timothy to continue the ministry he had started and he continued to give him guidance and advice, even though Paul was in prison at that time. Because Timothy had received upbringing and an inheritance of faith from his parents (2 Timothy 1:5) as well as guidance and advice from the Apostle Paul as a Servant of God and his spiritual Father (2 Timothy 1:1-4,9-13), he was able to become an educator and produce other Christian educators in the ministry of the congregations they would lead. Another purpose of Paul's writings to Timothy was to convince Timothy of his calling in serving God, even though he was young and physically weak but he nonetheless had to ignite the gift of God that was in him (verse 6) and become an example for everyone believe.

From the guidance and advice given by the Apostle Paul to Timothy, he succeeded in educating Timothy to become a servant of God. This is evident from Timothy's success as a shepherd. The Bible records that Timothy had pastored five churches in several cities such as indicated in: 1.The Thessalonians (1 Thessalonians 3:1-2,6), 2.The Corinthian Church (1 Corinthians 4:17,16:10-11), 3.The Philippians (Philippians 2:19-22) 4. The Church of Berea (Acts 17:14), The Church of Ephesus (1 Timothy 1:3).

True education based on the book of 2 Timothy 1 is education obtained from within the family, guidance and advice from God's servants and results in producing educators. One of the important factors according to an article is: "In a more recent study examining the role of family prayer and various relational processes it was found that families who engage in regular prayer times together also view this time and space as opportunities for family togetherness and interaction, space for social support, and a means for the intergenerational transmission of religion and values (Lister et.al., 2020). The presence of parents in the family is very important in everyday life because they become teachers and mentors, and provide basic education for their children (Sahertian et al., 2021).

Before conducting this research, to find out what problems occur among Christian religious education teachers in the city of Batam, the researchers first conducted a survey of Christian religious education teachers and stakeholders to confirm the problems that occurred related to appropriate education. Christians in Batam need to understand what correct education includes, based on the book of 2 Timothy 1:1-18. But what needs to be noticed is that not all Christian religious education teachers in Batam clearly understand what proper education is relating to family involvement, getting mentors and mentoring which is in practice from the servants of God and what producing true Christian educators essentially means.

This study aims to answer the following three questions: (1) What is the correct level of confirmation of education based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam City? (2) Which dimension is the most dominant in determining the confirmation of education which is correct Based on 2 Timothy 1:1-18 among teachers of Christian religious education in Batam city? (3) Which background category is the most dominant in determining the confirmation of correct education based on 2 Timothy 1:1-18 among Christian education teachers in Batam city?

The hypotheses proposed by the researcher are: First, the correct level of confirmation of education based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam City is that the dimension of getting education in the family is in the medium category. Second, the most dominant dimension determining confirmation of correct education based on 2 Timothy 1:1-18 among teachers of Christian religious education in Batam is the dimension of receiving education from within the family (D1). Third, the dominant background category which determines confirmation of correct education based on 2 Timothy 1:1-18 among teachers of Christian religious education in Batam City, and the dimension of getting education



in the family is the level of education held (i14).

Research methods

The research method used in this study was a quantitative research method, namely research that has measuring instruments with objective instruments and meets validity standards with statistical analysis. Data collection techniques by means of site surveys, interviews and asking questions through questionnaires are thus used. The research location was in Batam and the research time was from May 2021 to August 2022. The researcher determined to use the entire population to be taken as respondents or what is called census sampling (Arikunto, 2012). With the distribution of 30 teachers as initial respondents (test instrument) and the rest as respondents for testing the final instrument, as many as 93 teachers of Christian religious education were involved. In this study the dependent variable was used as an endogenous variable. These variables were developed by building a construct in depth from the results of the exegesis of 2 Timothy 1:1-18 to find dimensions and indicators called exogenous variables. As for the exogenous variables, among others: (D1) Received Education from within the Family, Dimension 2 (D2) Received guidance and Dimension 2 (D3) Advice from God's servant, produced the right educator. : Gender, length of teaching, ecclesiastical position, education, age and employment status.

True Education based on 2 Timothy 1:1-18

The correct education according to the researcher is education that integrates education in the theological and general sense, specifically based on the book of 2 Timothy 1:1-18, its is thus education that arises from within the family, from the existence of mentors and mentoring from God's servants, and produces Christian educators who do right according to God's will when dealing with educating others.

Getting the right education from within the family

Family is a priceless gift from God. The Christian family is the first and foremost place of education for children. Family is the first place to teach and obey God's word. God's commandments, laws and statutes were given first to the family, whether in the time of creation, in the days of Noah, in the days of Abraham, and so on. Even the family is the "agent" of spreading the word of God. We can see this in God's decree for the Israelites to teach their children about all their experiences with God, such as the experience of the Passover or the Exodus of Israel from Egypt (Exodus 12:24-27). Obedience to God's word (Deuteronomy 4:9-10), as well as understanding of love above all for God (Deuteronomy 6:5-9). In the New Testament (NT), Paul reminds us that Timothy's faith was built in the family through Lois, his grandmother and Eunice, his mother (II Timothy 1:5). Family is an important "Agent" in spreading the word of God (Sokhiziduhu, 2019)

Paul reminds him "For I am reminded of your sincere faith, the faith which first lived in your grandmother Lois and in your mother Eunice and which I believe also lives in you" (2 Timothy 1:5). The verse explains that it turns out that Timothy's mother and grandmother had a very important role in educating him. His grandmother and mother set a good life example for Timothy. In 2 Timothy 3:15 we see that from his childhood Timothy was introduced to the holy teachings, so that he was given wisdom and led to salvation by faith in Christ. All of this comes from the faith of his grandmother, Lois, then down from his mother, Eunice, and then to Timothy himself. Paul revealed the power of faith that enabled him to preach the gospel, so he passed on the secret to Timothy that preaching the gospel relies solely on one's faith.



Thus, Paul prepared Timothy as his successor, proclaiming that the strength and power of God will not leave everyone who holds on to the faith. Likewise, his grandmother Lois and mother Eunike raised him in pure faith. Their earnestness prepared Timothy for his future to have total faith in God. This is a form of inheritance of faith. So we see that how Paul, Lois and Eunice really prepare the younger generation, sincerely pass on faith to Timothy.

Get the Right Mentor and Mentoring

A mentor is an adult, more experienced who knows more about character and competency development by guiding them to master talents and tasks where the mentor has mastered them first (Du Bois & Karcher, 2005). Guidance can be achieved through demonstrations, instructions, challenges, and encouragement gradually over a period of time. Mentors cover almost all functions including providing guidance, teaching, instructing, counselling, leading, and also guiding. From the above definition, it can be concluded that a mentor does not only act as a mentor, but also has a multifunctional role, namely as a teacher, as a supporter, as a motivator, counsellor, and friend. Mentoring is a relational experience through which one person empowers another by sharing God-given resources.

The most helpful overarching concept is the definition of mentoring by Clinton. Mentoring is a relationship process between mentors who know or have experienced something and pass that something (availability of wisdom, information, experience, beliefs, insights, relationships, status, etc.) in an appropriate way, so that it helps in the development or provision of required abilities (Clinton, 1996).

“Mentoring is a special kind of caring, supportive relationship or partnership between two people that is based on trust and respect (Casper, 2002). Donald O. Bohlander and Jean A. McCormick Vreeland explain that mentors cover almost all the functions of guidance, teacher, instructing, counselor, leader, guide. They wrote: “Mentor, advisor, counselor, guide instruction, leader, monitor, teacher, disciple, follower, pupil, student” (Bolnader & McCormick Vreeland, 1986). Mentoring is a process of interaction between an older and experienced person, who acts as a mentor with a younger person who acts as a mentee who is not blood related, in which there is a process of coaching, mentoring and having a strong emotional relationship based on trust, mutual respect, and love, and mentors provide support, guidance, and enthusiasm aimed at shaping the growth, development, competence, and character of the mentee in a positive direction.

The faith education experienced by Timothy was not formed instantly. Timothy's faith education began in the family that was obtained from his mother and grandmother. In the development and journey of Timothy's ministry, he also received direct guidance from the Apostle Paul. The apostle Paul thus became a faithful mentor who guided Timothy with love. Paul mentored Timothy by equipping him for the tasks of his important ministry. He essentially empowered him to be very useful in service of the Lord and at the church in Ephesus. Paul showed his love, respect, and appreciation for Timothy as a son, brother, and promoter of Christ's message. Paul encouraged Timothy to serve with dignity and love and offered him support to help him carry on after Paul's death. Paul realized that his time on earth was short, and he longed to see Timothy, whom Paul figuratively called “my dearly beloved son” (2 Timothy 1:2) carry on the good work in the Lord.



Mentor Who Loves And Keeps Praying For The Mentored

In 2 Timothy 1:1, From Paul, an apostle of Christ Jesus by the will of God to proclaim the promise of life in Christ Jesus, 1:2 to Timothy, my beloved son: grace, mercy and peace from God the Father and Christ Jesus our Lord be with you . 1:3 I give thanks to God, who served with a clear conscience, as my fathers did. And always I remember you in my supplications, both day and night. 1:4 And when I remember the tears you shed, I want to see you again so that my joy may be full (2 Timothy 1:1-4). Paul emphasized that Timothy must be a leader who can be used as an example which in Greek uses the word *typos* which means as an example (Rienecker & Cleon, 2000). Paul encouraged Timothy to be an exemplary leader whose words were shown through his behavior, his acts of love, the holiness of his life and his faithfulness (2 Timothy 1:3). The word chastity in Greek comes from the word "*Katharos*"(Vine, 1997) which means pure, clean.

Loving is an inner power (Deuteronomy 6:5 "Strength") that impels to do an action that brings joy (Proverbs 20:13), it acquires an object that arouses desire (Genesis 27:4) or in a personal sense make some to do something. There is self-sacrifice for the good of loved ones (Leviticus 19:18,34) and sincere obedience (1 Samuel 20:17-42). Love in the New Testament is etymologically *agape*. The word means the highest love in the noblest sense, which sees an unrequited value in the object of its love (Douglas, 1996).

In this case, Timothy is the source of that love in carrying out his vocation, therefore it is important in carrying out a task. Schneider said that the purpose of this commandment is love in a sincere conscience and faith (1 Timothy 1:5). Archaea and Hatton say that the meaning of love here is love shown to others, especially members of the church who believe (Arichea, 2004). "Love" describes the quality of a person's service. Knight says that everything is done with love (Colossians 3:14) and this is the same love as offered by Christ who loved the church. Love is a defining quality of a Christian's life (Romans 12:9; 13:9, 10; 1 Corinthians. 8:1; Galatians. 5:6,13, Phillipians 2:12).

Mentors who evangelize and teach those who are mentored

In 2 Timothy 1:9, It is He who saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given to us in Christ Jesus before the beginning of time 1:10 and which is now revealed by the coming of the Savior we are Jesus Christ, who through the gospel has broken the power of death and brought immortality to life. 1:11 For this gospel I have been appointed as a preacher, as an apostle and as a teacher. (2 Timothy 1:9-11). Paul reminded Timothy of the important aspect of the faith. the basis of Christian ministry and he fervently exhorted Timothy to hold on to the faith and to the good education that Paul had entrusted to him (1:13). Paul clearly understood that personal integrity (2:22–26) was vital in the young pastor's mission as an educator. Consequently, Paul warned Timothy about dealing with others (3:1–5). He also taught him to act ethically even in tough times (3:10–15). Paul made very certain sure that whatever he taught Timothy, Timothy would be armed by him as his mentor to depend on God's Word. Timothy's soon realised through Paul's teaching that authority would not come from his own understanding or what Paul taught him but by his deep understanding of Holy Scripture. Paul provides an example of what it means to be faithful as an evangelist and spiritual guide. "Because of this preaching of the gospel I suffer" (2 Timothy 2:9). All of the hardships, hostility and imprisonment that Paul endured stemmed directly from his unwavering witness to the resurrection (Wallis, 2008). Confidence, firmness and commitment to God's calling are the keys to Paul's faithful ministry, "For to me to live is Christ and to die is gain. But if I have to live in this world, it means for me to work fruit-bearing" (Phillipians 1:21-22). This is also



emphasized by Richard J. Foster, “Service that flows from within a person will bring life, joy and peace. The risen Christ calls us to carry out this work of ministry (Foster, 1990).

An effective Christian mentor is a servant of God who has faith, determination and commitment to God's calling. This will give birth to a true sense of loyalty. As Togi Simanjuntak said, “A mentor must have good confidence in Christ so that his mentees can have confidence in him to mentor or disciple him” (Simanjuntak, 2012). This points to Paul teaching Timothy that both Paul and he are beloved sons (disciples) who are set apart for the gospel, to be preachers, apostles and teachers.

Mentors who are role models for those who are mentored

1:12 That is why I suffer all these things, but I am not ashamed; for I know in whom I trust and I am sure that He has power to keep what He has entrusted to me until the day of the Lord.
1:13 Take all that you have heard from me as examples of sound teaching and do it in faith and love in Christ Jesus (2 Timothy 1:12-13)

The example that Paul gave to Timothy was holding on to the Word of God. Sticking to the Word of God is a sound teaching that is appropriate and based on the Word of God. This means to hold fast. Paul reminded Timothy to “hold” the sound teaching he had heard from Paul as an example for him. “Hold means “to follow” or “to obey” (follow earnestly)” (Arichea & Hatton, 2004). Paul did not teach anything that deviated from the Word of God. This is parallel to the statement of the Lord Jesus that what I have received from My Father is what I convey to you. Nothing is more than what the Lord Jesus taught each of His disciples. These words make Christian religious teachers today to live and teach according to God's truth (Duha, 2020). The faithfulness of a Christian mentor is indispensable in spiritual guidance. Because many believers are still bound by sin and still want to be bound by sin. So it takes a deep patience to educate them suitably. Paul as a good mentor was well aware of the difficulties waiting for Timothy, but he was equally aware of the difficulties that would face him. He taught him to be strong by focusing on Christ.

Producing True Christian Educators

Educators in this case are teachers who guide and who are imitated and directly provide personality education to their students. Therefore, the profile and appearance of the teacher should have characteristics that can lead students to the formation of a strong personality, because the teacher is a role model for students. Education is not enough only to make children understand academically, but also to be able to create noble values of personality. Therefore, the cultivation of noble values must be done from an early age on. A quality personality needs to be built, shaped and carefully nurtured. The actions, behaviors, and attitudes of children today are not something that suddenly appears or is formed, but there is rather a long process beforehand that makes these attitudes and behaviors attach to children.

The teacher is thus an important element in teaching activities. Sidjabat quoted Brian V. Hill's opinion in his book (Faith At the Blackboard Facing the Christian Teacher, 1982) was that, “It is the teacher who guides his students to learn to recognize, understand, and face the world in which they are located. The world here includes the world of science, the world of faith, the world of work, and the world of socio-culture. The teacher is a bridge as well as an agent that allows students to have a dialogue with their world. Teachers are called to encourage students to gain knowledge, understanding or even contribute to their world” (Sidjabat, 2000). It means that the teacher's role in teaching is to transfer knowledge to students, bringing students to



recognize themselves and where the world is. Teachers educate students on morals, the values of human life and build students' spirituality. With this, students can interact with the world in which they live and also love and fear God (Proverbs 1:7).

Therefore, the teacher has a role and a huge responsibility in the educational process of students. Christian teachers need to be rooted in an understanding of the Christian faith and have a firm and fundamental Christian commitment as is required by them. This is because the Christian faith comes from the truth and principles of God's Word as written in the Bible which is the life guide of every Christian. In other words, the values of Christian faith are infused in the teacher in carrying out the duties and vocations of teaching, both in the family, church, community and at school. Teachers are a gift from God through the Holy Spirit (1 Corinthians 12:11, 28). This means that the teacher is God's footbridge to teach His word. Thus the teacher must live in words and attitudes that reflect them as representatives of God,

Educators Who Are Ready to Spread God's Grace

“That's why I warn you to kindle the gift of God that is in you by laying on my hands on you” (2 Timothy 1:6). The apostle Paul reminded Timothy to always rekindle the grace of God that he had received. This grace was given by the laying on of the hands of the Apostle Paul on Timothy. Grace is closely related to the task of preaching the gospel of salvation from Jesus Christ. The task of preaching the good news to all who have not heard and accepted the gospel of Jesus Christ is critical work. This responsibility is in line with the task of Christian educators who teach Biblical truths. Educators who receive and understand God's grace, will realize their moral responsibility in teaching and giving the gospel through their subject matter and life's example. The blazing grace they impart will be implemented in their life of ministry and daily tasks.

In 2 Timothy 1:6 there is the word "I warn". These words indicate a command, and something repeated shows that the message conveyed is really important. Charles F. Pfeiffer and Everett explain “Watch means practice, strive, or strive to realize (Harrison, 2008). When Paul tells Timothy to pay attention to the gifts he has, it also implies that Timothy should manifest or practice these gifts in his ministry. The word "gift" in Greek uses the word "χάρισματος" (kharismatos) from the word "χάρισμα" (charisma) which means gift (Hasan Sutanto, 2004). Pfeiffer suggests "the word gift here means an assignment given at ordination".. As a responsible mentor Paul reminded Timothy to ignite or pay attention to the gifts that were within him. God has equipped Timothy with gifts to function in his ministry. Timothy was warned to be active in serving with his good character and gifted personality, so that through his ministry many people in Ephesus were converted and the purity of the gospel remained, because of its firm and uncompromising nature.

Educators Who Have Spirits That Generate Strength, Love and Order

For God did not give us a spirit of fear, but a spirit of strength, love and order (2 Timothy 1:7) Generating the power of the word world, *mis*, the word *dynamis*, has a morphological description of the noun genitive feminine singular common. This means the word *dynamis*, is a noun. The genitive has the meaning that the word *duna*, *mewj* is a word that provides an explanation, has the function of explaining the origin, type, type or of an object (usually translated belonging to, from). The word *dynameos* has feminine gender and is singular which means the word *dynamis* is used to show that it is singular. And common explains that the word *dynamis* is something that is general and does not refer to a particular person or location. The word *dynamis* has the meaning (1) capable of producing a strong effect strength, strength, strength, opposite *avseqneia* (weakness); plural, universal or supernatural ruling powers; (2)



as the capacity for something's ability, ability; (3) as the ability to communicate through language meaning, strength; (4) as a supernatural manifestation of the miraculous power, miracle, powerful deed; (5) as the value and use of money wealth, resources, wealth (Prabowo, 2019). The word *dynamis* can be translated as strength (which comes from God). Love comes from the word *agape*. The word *agape* has feminine gender and is singular which means the word *agapeis* used to show that it is singular. And it is commonly explained that the word *agapeis* something that is general and does not refer to a particular person or location. *Agape* then is a description of love; (1) primarily as an attitude of appreciation resulting from conscious evaluation and choice; used for divine and human love, devotion; (2) plural *agapes* is celebrating love, a communion meal, a meal in which members of the Christian community eat together in fellowship.

The order of the word *sofronismou* has a morphological description of the noun genitive masculine singular. The word *sofronismou* has a broad meaning, namely (1) as a process of teaching moderation, setting tone, suggestions for making wise decisions; (2) as self-control, discipline, and reasonable behavior. In Indonesian it can be interpreted as (1) as a process of teaching a moderation making tone, suggestions for making wise decisions; (2) as self-control, discipline, and reasonable behavior (Prabowo, 2019).

The spirit that awakens strength, love and order is the spirit that has the power to be strong in the face of suffering and pressure in carrying out proper education so that it can be effective in serving God. Love means that the spirit within the educator enables him to have love, an *Agape* love, a love that is willing to sacrifice and suffer for the sake of those who are being educated and for the sake of God. Able to determine and act with the right attitude before God and others. Order means self-control. That is self-control to remain disciplined in every detail of the lives of educators so that in education and in daily life they are able to live according to God's will. Strength,

Educators Who Are Not Shy To Evangelize And Are Ready To Suffer For The Gospel

"So don't be ashamed to testify about our Lord and don't be ashamed because of me, a condemner for Him, but share in suffering for His gospel by the power of God" (2 Timothy 1:8) "Shame" is a key phrase in 2 Timothy 1:8,12,16. The grammatical form is aorist passive (deponent) subjunctive. This doesn't imply that Timothy was embarrassed, but rather a warning not to start feeling embarrassed. Paul may have alluded to the Old Testament concepts of sin bringing trouble and righteousness bringing blessings (Deuteronomy 27-28; Job, Psalms 73). Paul did not suffer for sin, but for Christ. Next, Paul says to "witness our Lord and be not ashamed of me, a condemner for Him," Paul exhorted Timothy to continue preaching about the sufferings of Christ (Genesis 3:15; Isaiah 53; Acts 3:18; 26:23) and also to introduce Paul as a spiritual prisoner of the gospel and a physical prisoner of the gospel. "to suffer for His gospel" is an aorist active imperative (2 Timothy 2:3, 9; 4:5; Romans 8:17; 1 Peter 3:14; 4:12-19). The key to this phrase is "for the gospel," not our own evil (1 Peter 2:15-16) (Utley, 1995). Paul tells Timothy "And what you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well" (2 Timothy 2:2). The critical aspect here is teaching from generation to generation and there are four.

Paul explains to Timothy that he will need to serve like a soldier at war: "Share in suffering like a good soldier of Christ Jesus. No one serving in the army gets entangled in everyday affairs; the soldier's aim is to please the enlisting officer." (2 Timothy 2:3-4). Timothy also needs to be like an athlete: "And in the case of an athlete, no one is crowned without competing according to the rules" (2 Timothy 2:5) and must then know the rules of the race he will run.

Suffering in Greek uses the word *συγκακοπάθησον*, (Friberg, 2000), from the root word in the



case form of the imperative verb aorist active two person singular which means to suffer together, to suffer, or to take part in the distress of others (Friberg, 2000). This case is a verb that must be done continuously in the second person singular. The verb indicates a verb, the imperative indicates the type of the word suffer along with the type of command, the aorist indicates the type of the word suffer together, which is a verb that is carried out continuously, active indicates a reciprocal action, while the two-person singular indicates a pronoun. second person with a single number. In the New King James Version “therefore must endure hardship as a good soldier of Jesus Christ”. This word is a command word that the apostle Paul told Timothy to suffer in preaching the gospel. In other words, someone who has been called by God to be His follower and preach His gospel must be ready to suffer and live out His calling and obey all His rules. Accordingly “Whoever wants to prove himself a good soldier for Jesus Christ, has to endure suffering. That is, we must predict it and assume it will definitely happen in this world, must endure it and familiarize ourselves with Him, and endure it patiently when suffering comes, and must not lose us because of it” (Friberg, 2000).

Gospel ministries who remain faithful to the gospel and Christ will be called to suffer with them. Like soldiers, they must be willing to face hardships and suffering and fight spiritually in wholehearted devotion to their Lord (Donald, 1974). Someone who is committed to wanting to become a soldier of Christ must be ready to be formed and live in discipline and follow God's rules.

Educators Who Believe in God's Call

“He is the one who saved us and called us with a holy calling, not according to our works” (2 Timothy 1:9). The apostle Paul tried to convince Timothy of his calling as an evangelist. That the call to be an evangelist is a gift from God, not because of deeds. The affirmation of this holy call is to convince Timothy that the ministry of preaching the gospel is not because of the desire of the Apostle Paul, but purely by the grace of God and to glorify God. As for educators, they must realize that their vocation is very important before carrying out their duties and responsibilities as Christian educators.

Believing God's call is marked by faithfulness. Teacher loyalty in service is very necessary. Therefore, the trust given by God must be carried out loyally in preaching and teaching God's word or Bible truth to believers or students (Wongso, 1991). Teacher loyalty in teaching is one element of competence that needs to be developed by teachers in teaching. In order for the teacher's loyalty to be more visible in each of his teachings, he or she needs to truly have faith in the Lord Jesus Christ. Faith in Jesus Christ is the core of a teacher's success in carrying out his or her vocation as well as implementing competencies in fostering the spirituality of students so that they become more loyal to the Lord Jesus Christ. But what the teacher needs to express is the faith that comes from the deepest heart (Bobgan, 1985). They also need to know that they are part of the *laos* or nation of God and serve His *ekklesia* or Church and must do so diligently and with utter care and faithfulness (Nicolaidis, 2010).

Educators Who Have Been Evangelized And Have Experienced the Power of the Gospel

“But according to His own purpose and grace, which was given to us in Christ Jesus before the beginning of time 1:10 and which is now revealed by the coming of our Savior Jesus Christ, who through the gospel has broken the power of death and brought immortality to life” (2 Timothy 1:9b-10).

In essence, the success of a Christian religious education teacher in carrying out their duties



lies not only in their pedagogic, personality, social, and professional competencies but also in their spiritual competence. The spiritual competence of Christian religious education teachers is a measure in the form of mastery of knowledge about God's truth and behavior so that they are fit to occupy their functional positions according to the fields of duty, qualification, and level of education (Mau, 2016). The spirituality possessed by a Christian religious education teacher does not lie in meditation in the wrong places but in the knowledge of God's truth that must be possessed through the main source, namely the Word of God.

Spiritual competence is the ability of educators to know things that come from God, which are part of human life as part of society to communicate and interact effectively with students, fellow educators, education staff, parents or guardians of students, and the surrounding community. with spirit or soul, mind and conscience (Andar Gultom, 2007). Christian religious education teachers not only understand deep spiritual meaning but also have to realize it in their service. Things that come from God that have been written in the Holy Scriptures must be implemented for all Christian students in formal educational institutions. Because spirituality is not only related to things that are believed but also related to things that are practiced. Christian religious education teachers need to educate students well so that they believe, accept, and have faith in Jesus and even their spirituality will take root, grow, and bear fruit in Christ Jesus.

Therefore, spirituality is a way of life for Christian religious education teachers who have succeeded in fully understanding Christ Jesus. This is stated considering that the task of fostering spirituality is not a job that is only technical and mechanistic. Christian religious education teachers are human beings who have spiritual aspects embedded within them by faith, because they need to be told to students. For this reason, Christian religious education teachers should believe in the Lord Jesus and practice this belief in daily life, seek spiritual growth, act and serve responsibly (Abraham, 2017).

Educators Who Preserve Spiritual Treasures From God's Spirit

"Take care of the beautiful treasure which He has entrusted to us by the Holy Spirit who lives in us" (2 Timothy 1:14). "Keep...by the Holy Spirit" This refers to something that is entrusted to another person to keep safe (Utley, 1995). 2 Timothy's letter is a letter of inheritance to all those who were sent to preach the gospel (Prabowo, 2019). The true educator must maintain the spiritual treasure that is faith in Christ which is entrusted to him or her, thereby being an example to the students. Thus, a teacher who has a good relationship with God will carry out their responsibilities with fellowship and surrender to God, both through prayer, worship and continuous self-holiness before God in all things.

Research Results and Discussion

After the instrument was tested for content and construct validity through instrument calibration, the instrument was distributed to 123 respondents consisting of 30 test questionnaires and 93 final questionnaires. After the data was collected, data analysis was carried out consisting of: statistical descriptions, prerequisite analysis tests (normality, linearity, homogeneity) testing the hypothesis in accordance with the established data analysis technique.

First, testing the first hypothesis, namely the correct level of confirmation of education based on 2 Timothy 1 verse 1-18 among teachers of Christian religious education in Batam (Y) is in the medium category. By analyzing the data using Confidence Interval at a significant level of



5%. The resulting Lower Bound and Upper Bound values are 78.1734 – 81.1814. Based on these findings, it can be concluded that the correct Education Confirmation based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam City (Y) in Producing True Christian Educators (D3) is in the "low" category. The results for the exogenous variable (D3) are different from the conclusions on the first hypothesis about the direction of the endogenous variable level.

The following is a recapitulation of the results of the first hypothesis test regarding the correct Education Confirmation based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam City (Y) as shown in the following table:

No.	Variable	Research result
1	Confirmation of correct education based on 2 Teams 1:1-18 among PAK teachers in Batam City	Level in the "medium" category
2	Confirmation of Dimensions of Getting the Right Education From Within the Family (D1)	Level in the "High" category
3	Confirmation of Dimensions of Getting the Correct Mentor and Mentoring (D2)	Level in the "High" category
4	Confirmation of Producing True Christian Educators (D3)	Level in the "low" category

From the results above, it can be concluded that in general the correct Education Confirmation based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam City is in the "medium" category. So that the hypothesis proposed that: The correct level of confirmation of education based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam City is in the "medium" category was accepted.

The second test of the second hypothesis is proposed: The most dominant dimension in determining the correct Education Confirmation based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam City is getting the right education from within the family (D1). By analyzing the data using a Confidence Interval at a significant level of 5%, the resulting Lower Bound and Upper Bound values are 78.1734 – 81.1814. Based on these findings, it can be concluded that the correct Education Confirmation based on 2 Timothy 1:1-18 among Christian religious education teachers in the city of Batam(Y) in Producing True Christian Educators (D3) is in the "low" category. The results for the exogenous variable (D3) are different from the conclusions on the first hypothesis about the direction of the endogenous variable level.

The most dominant dimension in determining the correct Confirmation of Education based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam City is getting the



right education, which is producing the right Christian educator (D3). The test results using linear regression analysis stated that producing the right Christian educator (D3) had the highest determination value of 0.779 with a contribution to the endogenous variable of 60.7%.

No	Dimension	r	r square	Contribution
1	Getting the Right Education From Within the Family (D1)	0.632	0.400	40.0 %
2	Getting the Right Mentor and Mentoring (D2)	0.731	0.534	53.4 %
3	Producing True Christian Educators (D3)	0.779	0.607	60.7 %

To confirm the test results, the most dominant dimension determines the correct confirmation of education based on 2 Timothy 1:1-18 among teachers of Christian religious education in the city of Batam (Y) with regression, then retesting was carried out to strengthen and confirm the results of the regression test, namely by binary analysis segmentation which is then called Classification and regression Trees (CRT) or Categorical Regression Trees (CART) by setting pruning, namely depth of 3 ; Parent by 2 ; and Child of 1, at a significance level of 0.05.

From the results of the analysis between exogenous variables together with endogenous variables, it shows that the dimension of producing the right Christian educator (D3) is the most dominant dimension in forming the correct confirmation of education based on 2 Timothy 1: 1-18 among teachers of Christian religious education in the city of Batam(Y).

Dimensions Producing the right Christian educator (D3) was able to improve 68,574 times from the correct Education Confirmation condition based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam (Y) which is now significantly at < 0.05 and the dimension of getting the correct Christian educators (D3) has a level of import/capability to affect 100% of the distribution degrees of obtaining the correct education confirmation score based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam city of 94.906.



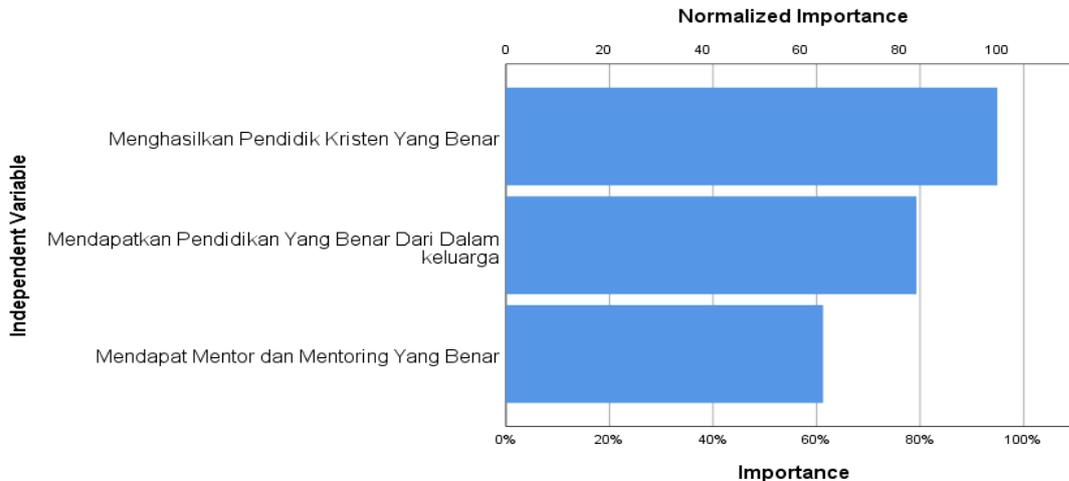
Independent Variable Importance

Independent Variable	Importance	Normalized Importance
Menghasilkan Pendidik Kristen Yang Benar	94,906	100,0%
Mendapatkan Pendidikan Yang Benar Dari Dalam keluarga	79,290	83,5%
Mendapat Mentor dan Mentoring Yang Benar	61,257	64,5%

Growing Method: CRT

Dependent Variable: Konfirmasi Pendidikan yang benar

berdasarkan 2 Tim 1:1-18 di kalangan guru PAK di Kota Batam



Growing Method: CRT

Dependent Variable: Konfirmasi Pendidikan yang benar berdasarkan 2 Tim 1:1-18 di kalangan guru PAK di Kota Batam

Thus, from 2 tests, it can be concluded that the second hypothesis proposed that the most dominant dimension determining the correct confirmation of education based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam is getting the right education from within the family (D1) declared rejected. Because the most dominant dimension determining the correct confirmation of education based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam City is to produce correct Christian educators (D3), which is correct based on 2 Timothy 1:1-18 among teachers of Christian religious education in Batam city (Y). Third Testing the third hypothesis proposed the dominant background category determining the correct confirmation of education based on 2 Timothy 1:1-18 among teachers of Christian religious education in Batam is education level (i14). To find the answer whether or not the third hypothesis is accepted, it was done using Classification and



regression trees (CRT) at a significance level of 0 .05 with maximum tree depth = 2, minimum cases in parent node = 2, and minimum cases in child note = 1. To test which background category most influences variable Y, a one-way ANOVA test will be carried out on significance level of 0.05.

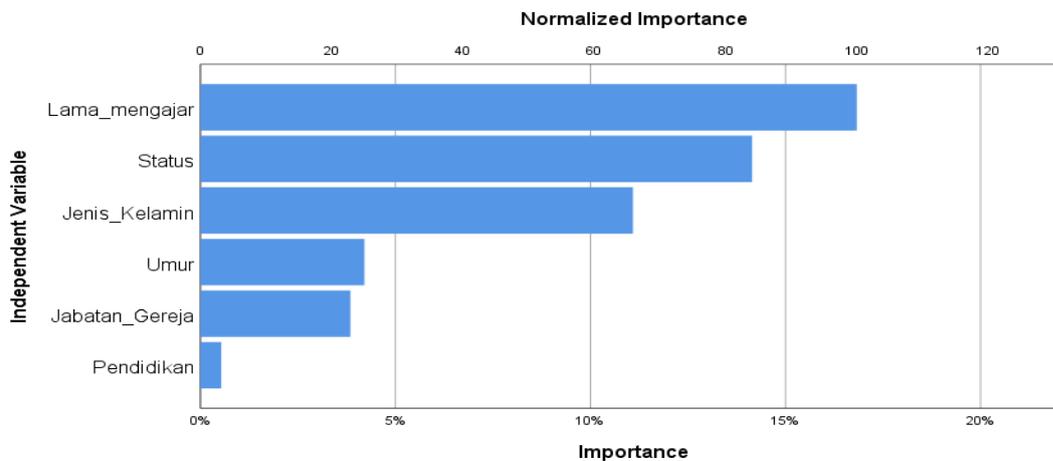
From the results of the analysis between the exogenous background variables of the sample together with the endogenous variables, this shows that the long teaching background is the most dominant background category forming the correct Education Confirmation based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam City (Y). The length of teaching background was able to improve 11,516 times from the correct educational confirmation condition based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam City (Y) which is now significantly at <0.05 and educational background has a high level of import / can affect 100% of the degree of distribution of the correct educational confirmation score based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam City of 16,826.

Independent Variable Importance

Independent Variable	Importance	Normalized Importance
Old_teaching	16,826	100.0%
Status	14,143	84.1%
Gender	11,090	65.9%
Age	4,206	25.0%
Position_Church	3,845	22.9%
Education	,534	3.2%

Growing Method: CRT

Dependent Variable: Confirmation of correct education based on 2 Teams 1:1-18 among teachers of Christian religious education in Batam city



Growing Method: CRT

Dependent Variable: Konfirmasi Pendidikan yang benar berdasarkan 2 Tim 1:1-18 di kalangan guru PAK di Kota Batam



Thus, from the hypothesis testing carried out, it can be concluded that the third hypothesis is proposed. The dominant background category determines the correct educational confirmation based on 2 Timothy 1:1-18 among teachers of Christian religious education in Batam city is that the education level is declared rejected.

Conclusions

Based on the results of the research and discussion presented, the following conclusions can be drawn:

First, testing the first hypothesis that the correct Education Confirmation Level based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam City (Y) is in the moderate category which is declared accepted. It is known from the results of calculations using the Confidence Interval statistical calculation at a significance level of 5% resulting in Lower Bound and Upper Bound 134.1529 – 139.1805, which resulted that the correct Education Confirmation Level based on 2 Teams 1:1-18 among Christian religious education teachers in Batam City (Y) was in the “medium” category. This is supported by the conclusion drawn from the level of confirmation of each dimension (D1–D3) as an exogenous variable which shows a more specific level of endogenous variable which, if taken on average, states the level in the "medium" criteria.

Second, testing the second hypothesis, namely the most dominant dimension determining the correct confirmation of education based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam city, is that getting the right education from within the family (D1) is declared rejected. From the test results using linear regression analysis, it shows that the dimension of producing True Christian educators (D3) has the highest determination value of 0.779 with a contribution to the endogenous variable of 60.7%. This indicates that the most dominant dimension determines the correct Education Confirmation based on 2 Timothy 1: 1-18 among Christian religious education teachers in the city of Batam (Y) is to produce True Christian educators (D3) and the test results used Classification and Regression Trees (CRT). The dimension of producing the right Christian educator (D3) is the most dominant dimension in forming the correct confirmation of education based on 2 Timothy 1:1-18 among teachers of Christian religious education in Batam (Y). The dimension of Producing True Christian Educators (D3) was able to improve 68,574 times the condition of correct education confirmation based on 2 Timothy 1:1-18 among teachers of Christian religious education in Batam (Y) which is now significantly at < 0 ,

Third, testing the third hypothesis, namely the dominant background category determining the correct confirmation of education based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam City is that the education level is declared rejected. From the results of the classification and regression analysis between the exogenous background variables of the sample together with the endogenous variables using Classification and regression trees (CRT) at a significance level of 0.05 with maximum trees depth = 3, minimum cases in parent node = 2, and minimum cases in child node = 1. To test which background category has the most influence on the Y variable, a one-way variance test (One way ANOVA) was conducted at a significance level of 0.05. From the results of the analysis between the exogenous background variables of the sample together with the endogenous variables, it shows that the long teaching background is the most dominant background category forming the correct confirmation of education based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam City(Y). The long teaching background was able to improve 11,516 times from the correct Education Confirmation condition based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam (Y) which is now significantly at < 0.05 . In addition, educational background has a higher level of importance and can affect 100% of



the degree of distribution of the correct Education Confirmation score based on 2 Timothy 1:1-18 among Christian religious education teachers in Batam City of 16,826.

Recommendations

From the research conducted based on 2 Timothy 1:1-18 among teachers of Christian religious education in Batam, the positive take-ways that can be a contribution to the progress of Christian education teachers in Batam include the following:

First, From the results of testing the first hypothesis which states that the correct level of education based on 2 Timothy 1:1-18 among teachers of Christian religious education in Batam(Y) is in the moderate category, it is declared accepted. Because the correct education based on 2 Timothy 1:1-18 among teachers of Christian Religious Education Batam(Y) is in the medium category. The advice can thus be displayed from the research as follows:

1. Batam Christian religious education teachers must maintain the quality of the implementation of Christian education in the family as true education in everyday life.
2. Christian religious education teachers are just ordinary people for that, every human being really needs a mentor and really needs to be a mentor for those being taught and others so that correct education can still be carried out resulting in apposite Christians.
3. A Christian religious education teacher is a person who can form, encourage, shape and produce educators emanating from the student groups they teach. Therefore, Christian religious education teachers need to improve the quality of learning for the purpose of producing true Christian educators at a higher level.

Second, From the results of testing, the second hypothesis proposed that the most dominant dimension in determining the correct education based on 2 Timothy 1:1-18 among teachers of Christian religious education in Batam is producing the right Christian educator (D3) which is declared rejected because it is proposed that the most dominant dimension which determines education which is correct based on 2 Timothy 1:1-18 among Batam Christian religious education teachers receiving Christian education, is from within the family (D1). The recommendations related to this are as follows:

Christian religious education teachers must realize that the implementation of Christian education in the family is very important in shaping children and future communities they will live and work in. For this reason, it is necessary to improve education from within the family, so that it can produce the right students both from within the family and also from influence other students who are taught through sound Christian teaching and solid educational frameworks.

Christian religious education teachers must realize that the implementation of mentoring and is very important, especially for themselves in their role of teaching and for supporting their students as mentors in the drive for the implementation of correct and desirable education to prevail.

Third, From the results of testing the third hypothesis which states that the dominant background category determines the correct education based on 2 Timothy 1:1-18 among Batam Christian Religious Education teachers, the length of time being a Christian religious education teacher is declared rejected because it is proposed that the most dominant dimension determines the most appropriate education. This is true based on 2 Timothy 1:1-18 among teachers of Christian religious education in Batam is the level of education. The recommendation on this is thus:



- 1) Christian religious education teachers must strive to maintain their loyalty in teaching and giving right-living examples to those being taught on a continuous basis.
- 2) Faithful Christian religious education teachers must continue to improve the quality of teaching so as to produce a generation that teaches the same sound principles of Christian living.

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