



# Implementation of the Teaching Method of Jesus based on the Gospel of Matthew by Religious Education teachers in Batam City

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## Abstract

The teaching of Jesus in the Gospel of Matthew has elements in learning strategies that are still very relevant to be used by today's teachers. This study sought to answer the following three questions:(1) What is the level of Implementation of the Lord Jesus teaching method based on the Gospel of Matthew among Religious Education teachers in Batam City? (2) Which dimension is the most dominant in determining the implementation of the Lord Jesus teaching method based on Matthew's Gospel among these teachers in Batam City? (3) Which background is the most dominant one in determining the implementation of the Lord Jesus teaching method based on the Gospel of Matthew amongst the Religious Education teachers in Batam City? Jesus used a wide variety of methods in His teaching. He made use of stories, parables, discussion, and other things to communicate His important message for humanity. He avoided stereotypes and taught according to His audience. He always matched His method with a message He wanted to communicate to his audience. Christian educators need to be concerned about teaching holistically using Jesus as an example.

**Keywords:** Teaching methodology, Matthew, Batam City, Indonesia, Religious Education

## Introduction

Education is a very important factor in the development of all nations. Therefore, education needs to be organized and managed in line with the development of science and technology as well as the progress of a society. An education system, it will always be related to various components such as vision, mission, goals, competence of educators or teachers, student abilities, curriculum, methods, costs, evaluation of environmental issues and globalization issues (Wadi



& Selfina, 2016). To deal with education professionally, the role of education personnel or teachers is very decisive in addition to adequate facilities and costs. Why is the teacher such an important factor? It was the historian Henry Adams who saw that the teacher was so influential that he did not know when his influence would end (Nadeak & Hidayat, 2017).

The debate on teacher education has gained special importance, as teacher quality is more being identified as decisive to student outcomes and must receive central attention, first and foremost. It is now acknowledged that teachers are the school variable that influences the most student achievement (OECD, 2005). This figure will always be in the strategic spotlight when talking about students' interest in learning, because teachers are always associated with any component of practice when talking about education. Teachers are thus the most influential component in the creation of quality educational processes and outcomes (Andrianti, 2012). Talking about the quality of student learning in schools is closely related to the methods of teaching which teachers use and the media, facilities and infrastructure used by them in teaching and learning. Jesus was an expert in teaching methods. He always succeeded in using all the methods used in connection with the study of His people. Teacher education is important because of its impact upon teacher quality. To teach is a complex and demanding intellectual work, one that cannot be accomplished without the adequate preparation. Teacher education not only ensures that teachers are – and remain competent, but it also allows to assure that they stay motivated through time (Eurydice, 2004).

There are eleven methods used by Jesus to teach in the Gospel of Matthew, namely: The teaching methods that the Lord Jesus used in the Gospel of Matthew are: the Mobile Teaching Method or Visiting Ministry (Matthew 4:23), Lecture Method (Matthew 5:1-12), Discipleship Method (Matthew 4:18-22, 10:1-4), The Eye Gazing Method (Matthew 4:18), The Demonstration Method (Matthew 4:23-25), The Conversational Method (9:9-13), The Direct Practice Method (Matthew 10:5 -15), Parable Method (Matthew 11:16-18), Question and Answer Method (Matthew 14:46-50), Story Method (Matthew 16:1-4), Method Using Props or Objects (Matthew 18:1-5). These methods are not used by teachers in carrying out their duties and responsibilities in teaching students in schools, so the results are less than optimal.

In the hypothesis proposed by the first researcher, it was suspected that the level of implementation of the Lord Jesus teaching method based on the Gospel of Matthew among Religious Education Teachers in Batam City was in the medium category. Second, the most dominant dimension which determines the implementation of the Lord Jesus teaching method based on the Gospel of Matthew among Religious Education Teachers in Batam City, was the method using Media (D4). There were three dominant background categories determining the implementation of the Lord Jesus teaching method based on the Gospel of Matthew among Religious Education Teachers in Batam City and the third was the Education Level (i21) of teachers.

## **Research methods**

In this study, the method applied was a quantitative research one, namely research that included measuring instruments with objective instruments and it met with needed validity standards and had statistical analysis component. Data collection techniques were by means of site surveys, interviews and through questionnaires. The research location was in Batam and the research period was from May 2021 to August 2022. The researcher determined to use the entire population to be taken as respondents in a census sample (Arikunto, 2012). With the distribution of 30 teachers as initial respondents (testing instruments) and the rest being respondents for testing the final instrument, as many as 100 education teachers were respondents.

In this study, the method used was quantitative with a survey method through a questionnaire as the research instrument. Ethical aspects were carefully considered and attended to before commencement of the study. Researchers were able to examine and explore in depth the dependent variables. In this study, these variables functioned as Exogenous Variables. This variable was developed by building the construct in depth to find the dimensions and indicators



developed by the instrument. Means in this study were applied using a quantitative research design with a survey method. As for the exogenous variables, among others they were: The Circular Teaching Method (D1), Discipleship Method (D2), Imagery Method (D3), Method of Using Media (D4).

## **Theoretical review**

### **The Mobile Teaching Method (4:23, 9:35)**

“Jesus went around throughout Galilee; He taught in the synagogues and preached the good news of the kingdom of God and took away every disease and infirmity among the people” (Matthew 4:23). Teaching ‘around’ relates to an activity of the teaching and learning process or conveying knowledge to students by visiting houses or certain areas and thus by moving from place to place.

The importance of teaching around important according to Sahartian and Septiadi, (2020) because it helps:

- To meet the educational needs of students
- With the submission of material to students in a more intimate and relaxed atmosphere
- Teachers to more ably interact deeply with students
- , students feel more cared for and appreciated
- Parents as they can get to know the teacher more closely and establish communication.

### **Benefits of Teaching Around**

Some of the benefits that can be obtained from having itinerant teaching carried out by teachers include inter-alia:

- Students find it easier to understand the learning material. Because it is carried out outside the classroom, it does not seem formal, so students in receiving their learning are able to better understand because of the relaxed atmosphere they are in.
- Teachers can get to know the situation of students and their families better (Utomo, 2017) by visiting them in their community and environment.
- Students who have difficulties in learning can be helped better in efforts to learn by direct communication with their teacher in their own settings.

When studying in class, usually not all students who have learning difficulties will ask the teacher, and this caused by several factors including fear and shame, so when a teacher who is willing to teach by moving from place to place, it is possible for the teacher to more directly come to know the difficulties faced by students.

The aims of teaching around are:

- Make it easy for students to accept and understand the learning material provided by the teacher. This is because the learning atmosphere is flexible because it is carried out outside the classroom, and because the number of students is limited, allowing students to ask questions more freely.
- To get to know the condition of students and their families better. By teaching around from one place to another allows teachers to get to know students and their families better. Teachers can get to know students and their families more personally.
- To find out the environmental situation where students live and interact with the surrounding community (Samarena & Siahaan, 2019). By knowing the environmental situation and student residence, it is possible for teachers to provide assistance to students



who have difficulty participating in learning and can interact and establish better relationships with the surrounding community.

- To find out the obstacles and difficulties experienced by students in learning. With teachers who come to students, teachers can find out the obstacles and difficulties that have been experienced by students.

The areas Jesus went to in order to teach offer examples of this and are:

### **Jesus Teaches in Galilee (4:23)**

The first disciples of Christ were from the people of this area, and the scattered and dense settlements became the mission field of Christ's ministry (Alinurdin, 2018).

### **Jesus Teaches In the Synagogues (4:23)**

Jesus' teaching in the synagogues was made possible by the rule that in the synagogues, any male could be invited to preach. He doesn't need to hold a position or a leader (Sahartian & Septiadi, 2020). In the Bible a synagogue is a gathering of a group of people from one place to worship or a common movement (Luke 12:11,21:12) the assemblies of the synagogues (Soesilo, 2018).

### **Jesus Travels Around All Cities (9:35)**

Teaching requires travel: "Thus Jesus went around all the towns and villages; He teaches in the synagogues and proclaims the good news of the kingdom of heaven and takes away every disease and infirmity."

The cities surrounded by the Lord Jesus include:

*Judea:* Towards the end of the first century BCE., the promised Messiah, Jesus, was born in Bethlehem of Judea in fulfilment of prophecy (Matthew 2:3-6; Luke 2:10, 11). After Jesus left for Galilee, a large crowd from Jerusalem and Judea followed him and thus benefited from his ministry there. (Matthew 4:25; Mark 3:7; Luke 6:17) Like the Galileans, most of these Judeans must have been initially interested after seeing what Jesus did in Jerusalem at the Passover celebration, (AD 30). (John 4:45) News of Jesus' miracles in Galilee, such as the resurrection of a widow's only son at Nain, also spread throughout Judea (Luke 7:11-17) (Sihite, 2018).

*Samaria:* Samaritan is a resident of Samaria after the beginning exile of the Israelites (2 Kings 17 and Josephus (Ant, 277–291)). When Assyria defeated the Northern Kingdom (Israel) in 722 BCE, some of its inhabitants were deported, and others from the Assyrian Empire were stationed in Israel. Jesus was on his way to Galilee from Judea, and of course must pass through Samaria. Judea is the area of Southern Israel, and Samaria is the territory of Northern Israel.

*Galilee:* This is the area, where Jesus Christ grew up and grew up, in Nazareth, in the middle of the limestone hills, the Lower Galilee region. The first disciples of Christ were from the people of this area, and the scattered and dense settlements became the mission field of Christ's ministry (Nadeak & Hidayat, 2017).

*Capernaum:* At the time of the Lord Jesus this city was quite developed. In this city there is a tax office which is the centre of the tax collectors. Including Matthew is one of the tax collectors who live here. In addition, this city was a Roman military base (Drane, 2016). Jesus' ministry in Capernaum included: Jesus chose His disciples, namely: Simon Peter, Andrew, James, John (Mark 1:16-20), the Lord Jesus performed many miracles in this city, this would shock the city (Mark 1:16-20). 1:27-28). The Lord Jesus not only performed miracles in Capernaum, but the main thing He did there was teach and preach the gospel (Mark 1:21-34; Luke 4:31-36; Mark 1:32-34.).



## Jesus goes to villages

*Nain:* In Nain, the Lord Jesus resurrected a young boy, so the news of Jesus spread throughout Judea and throughout the surrounding area. Luke begins his story by noting that Jesus had been in Capernaum the day before and had healed a centurion's servant (Luke 7:1–10). "then the next day" (verse 11), Jesus went to a place called Nain.

*Bethsaida:* Along with Jerusalem and Capernaum, Bethsaida is frequently mentioned in the Gospels. When Jesus first calls His disciples, he travels to Galilee and meets Philip there, who is described as a Bethsaida with Peter and Andrew (John 1:43-44)

## Implementation of the PAK Teacher's Surrounding Teaching Method in Batam City

The situation of the Indonesian nation, which is currently affected by the pandemic, does not allow the face-to-face teaching and learning process. Almost all schools hold online learning processes. This method of teaching around is very relevant to the current situation, the things that teachers can do are:

- Teachers can visit students directly door to door to provide teaching in connection with the material that has been taught to students who have difficulty
- Teachers get to know the parents or families of students and see the situation of students and their parents directly, and can communicate more intimately and openly

## Discipleship Method

### Definition of Discipleship

In Greek, the word pupil is *mathetes* which is the origin of the word "*matheo*" which means disciple, follower (Zuck, 2011). In the Gospel of Matthew 28:18-20 there is the word student, and in this chapter the intended student is a student who is not just someone who learns or studies and goes to school, but someone who takes active action by teaching and carrying out instructions from his teacher (Utomo, 2017). In fact, discipleship is a growth process, not a program that encourages building one's relationship with God, with others and with oneself. In discipleship, there is a process of 'walking together' accompanied by example and sound mentoring and role-modelling (Santoso, 2005). Discipleship according to Ronal W. Leigh is a deliberate process in which a Christian who has matured spiritually builds other Christians either directly or indirectly over a certain period of time so that they grow into mature Christians (Kunto et al., 2021). According to Andrian, discipleship is a process that aims to win people to Christ and then guide them from the time of conversion to do all become disciples (Andrian, 2020a).

### Discipleship Principle

"All power has been given to me in heaven and on earth. Therefore go, make disciples of all nations and baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to do all things that I have commanded you. And behold, I am with you always, even to the end of the age" (Matthew 28:18–20). If we study this verse, the Lord Jesus commanded His disciples to do four things: Go, Make, Baptize, and Teach. All four are verbs. The verbs baptize and teach, "...explain how the mission to make disciples of all nations can be accomplished." That by which the Church receives His existence is that by which it is also given its world-mission, As the Father hath sent me, even so I sent you (Philip, 1999).



## **The Purpose of Discipleship**

According to Darmawan, the purpose of discipleship is progress, helping a new Christian toward discipleship, growing in grace and in knowing the Lord Jesus Christ (Darmawan, 2019). Characteristics of Prospective Student Coaches (Hutagalung, 2020) states that those who are called to disciple-making ministry need training to equip them for the ministry which Christ has placed in their hearts. They need practice in the methods of discipleship. Prospective student coaches must have: Vision for multiplication, the principle of self-involvement, developing student coaches, coaching by example, readiness and openness.

## **Discipleship Concept**

In discipleship there are things that need to be considered by a mentor, according to Andrian, (2020a), namely: First, Bible Study, second, prayer, third, witnessing, fourth, sociability and relaxation.

## **Discipleship Challenge**

According to Holmes, the main problem we face today is that people no longer believe in the truth. This not only means that they do not believe that Christianity is true, but that the concept of truth itself is no longer even recognized as a threefold issue. First, the loss of focus on the truth. Second, the loss of the universality of truth, Third, the loss of the unity of truth (Andrian, 2020b), lack of interest in congregational spiritual growth from churches that pay less attention to discipleship methods in their ministry.

## **Discipleship as a Missionary Mandate**

Discipleship is at the heart of the context in the Cultural Mandate. Not many churches have the concept and equipment to develop discipleship with a solid theological foundation, which is integrated with all existing activities/programs, and which are dynamic in contextualization and application (Darmawan, 2019).

The disciples are called to live with the Lord Jesus as a form of discipleship, one of which is having a good relationship with His disciples (Matthew 4:18-22). They were called to follow Him. The participation of the disciples is a form of the Lord Jesus' efforts to make disciples who will later continue the preaching of the Kingdom of Heaven (Baskoro, 2020). The text of Matthew 28:18-20 is the mandate of the Lord Jesus to make disciples of all ethnic groups and that His disciples must pass this on to the next generations (Sahartian & Septiadi, 2020).

## **Jesus Calls the First Disciples (Matthew 4:18-22)**

While walking along the Sea of Galilee, He came across Simon Peter and Andrew who were busy with their work as fishermen. Jesus called the two brothers to be fishers of men. The two immediately left their jobs and became disciples of Jesus (Nadeak & Hidayat, 2017). By living together, they knew and imitate the life of their teacher. Consciously or not, their character is changed to be like Christ-like. In this way, they will be able to make disciples of other disciples (Darmawan, 2019).

## **Jesus Calls the Twelve Apostles (Matthew 10:1-4)**

In Matthew 10 verses 2-4: "These are the names of the twelve apostles: First Simon, who is called Peter and his brother Andrew, and James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the tax collector, James the son of Alphaeus, and Thaddeus, Simon the Zealot and Judas Iscariot who betray (Zuck, 2011).



## **Implementation of the Discipleship Method for Students**

Concerning The Implementation of Discipleship Method for students, researchers agree with the aspects as stated by Ladd (2022), namely: Through assignment, Through nurturing, Through knowledge, Through personal change (creativity), Through brotherhood, Through dedicated leadership.

### **Meaning of Parables**

According to the Big Indonesian Dictionary, parables or parables have the following meanings: an example (equation, comparison) with others; the same as, as; as if (as if); presupposed (not the real thing) (Poerwadarminta, 2001). Parable comes from the root word for example. A parable is a homonym because its meanings are spelled and pronounced the same but have different meanings (Hakh, 2010).

### **The Purpose of the Parable**

The primary purpose of all parables is, as shown earlier, to teach. However, Bible parables also serve other purposes:

First, the Parable sometimes requires one to dig in order to understand its full meaning, (Matthew 13:9,36) (Ladd, 2002), Second, Parables hide the truth from people who will abuse them and who want to trap God's servants, Third, Because the listener himself applies the principles in the parable, he can get clear warnings and rebukes through the parable, but at the same time he has no reason to argue with the speaker (Matthew 9:11-13). Fourth, Parables can motivate a person to take action in one way or another, and unmask him, whether he is a true servant of God or not.

### **Parable Background**

The Gospels record that Jesus spoke parables in certain situations. The parables were usually given by Jesus in response to the attitude of His opposers. Sometimes Jesus criticized His opposers in parables. Elsewhere, Jesus taught ethics in parables to the crowd. To His own disciples, Jesus used parables to teach them. So the situation of Jesus played a major role in the formation of Jesus' parables. There is no parable that does not relate to the situation Jesus was in when He spoke His parables (Drane, 2016). The Israelites, as Jesus quoted from Isaiah 6:9-10 in Matthew 13, did not understand Jesus' work as the Messiah. Although they saw the work of the Messiah in Jesus, they failed to respond positively (Hakh, 2010)

### **Interpretation of Parables**

The parables that Jesus told have a unique structure and design. Although there are some differences between the parables, they show an art that has a unity, there is a clear relationship in each of its parts, balance, contrast, repetition, and symmetry (Zuck, 2011).

### **Kinds of Parables**

Steps to interpret a parable (18:12-14, 18:21-35, 21:28-32, 24:45-51, 25:14-30)

Some things that need to be considered in interpreting the parables in the NT are:

- Always pay attention to the cause or background subsection.
- Always pay attention to the subsection of the teaching or explanation or conclusion.
- The interpreter needs to do a deep investigation in the context to be interpreted.
- The start of a parable is often marked by a certain format.
- The interpreter needs to master the content of the parable he interprets.
- The interpreter needs to first understand the literal meaning of the words used in the parable.



- Usually a parable has one main purpose.
- Interpret the parable with a simple explanation.
- Parables are not a good basis for building doctrine.
- Avoid allegorical interpretations (Gunawan, 2020).

Some of the parables taught by the Lord Jesus in the Gospel of Matthew, including:

#### **The Parable of the Lost Sheep (18:12-14)**

This parable tells of a shepherd who lost one sheep out of a hundred sheep that he had, he diligently looked for the sheep and was very happy when he found it. The message is very clear that God's wishes to bring all sinners home to Him. God has great mercy on all who ask for forgiveness. His mercy is one that endures forever.

#### **The Parable of Forgiveness (18:21-35)**

In this parable there are two great intentions, namely: God forgives human sins and humans are obliged to forgive each other. According to the teaching of the scribes and rabbis, a brother who has sinned may only be forgiven once or twice, while according to Jesus' answer to Peter's question, "I tell you, not up to seven times, but up to seventy times seven.", which is four hundred and ninety times (Waruwu et al., 2020).

#### **The Parable of the Two Children (21:28-32)**

This parable tells of two children who were sent to work in a vineyard. First, this parable symbolizes two types of people, namely, those whose words are better than their actions, represented by the first child, and another is those whose behavior is better than what they say, described by the second child. Second, the one child speaks better than his actions, promises sweeter than he actually does. The answer is good but the action is bad. Third, the general question of the parable, which of the two men did the will of his father? Both are not free from mistakes, one is brash and the other doesn't keep his word (Drane, 2016).

#### **The Parable of the Faithful Servant (24:45-51) (Drane, 2016)**

This parable tells that the coming of the Lord is a very happy time and comforts those who are found ready, but it will be very sad and terrible for those who are not ready. Jesus advises that it is the servant leader's duty to look after the needs of his servants as well as those above him.

#### **The Parable of the Evil Servant (24:45-51)**

The evil servant shows a good attitude when accepting assignments from his master. After the master left, the servant revealed his true character. He is an evil servant, and cunning, and can't control himself. When the master left, the servant began to beat the other servants..

#### **The Parable of the Talents (25:14-30)**

This parable says that the Lord is Christ, the servants are Christians. This parable has a special purpose, namely to advise God's people, His redeemed children, so that they are always aware and on guard waiting for the Lord's second coming (Baskoro, 2020). The faithfulness of the two servants even when their master's is absent says a lot about their commitment to glorify him. Even in his absence, they used his given talents to do what he would have wished them to do. This teaches that one must use what God has given us according to his purpose for us.

#### **Implementation of the Imagery Method**

The parable method is one that attracts listeners and is fun because it is delivered with a story wrap. The parable method can generally be applied by teachers in all subject learning processes every day (Siburian, 2019):

*First*, the teacher starts by applying the parable stories in the Bible, and he or she he can start by making parables that are adapted to the material to be taught.



*Second*, these parables can be taught using pictures, symbols, props, role playing and so on, according to learning needs.

*Third*, before preparing teaching materials, teachers must be diligent in obtaining information from various sources and presenting it to students in an attractive and understandable manner.

### **Method of Using Media (18:1-5, 21:18-22, 22:15-22, 26:26-29)**

Teaching aids or media are needed by teachers because teachers are required to make relevant presentations to stress points to things that what happened centuries ago. A teacher has to reconstruct the past, mere explanations cannot make things 'alive', clear and relevant to present or future life.

### **Definition of Media**

The Lord Jesus in teaching His people also used visual aids, such as small children to teach humility (Matthew 13, 17); coins to teach obedience to the government (Mark 12:13-17). Objects were shown to people by Jesus to make it easier for them to understand what he was teaching them. With props they would understand more about what really becomes a 'teaching hat', students do not touch or imagine about the real thing (Budyana, 2011). Arsyad stated that: "The main function of learning media is as a teaching aid that also influences the climate, conditions, and learning environment that are arranged and created by the teacher". The statement above confirms that media is a tool for the creation of learning and good learning activities (Arshad, 2011).

### **Media Selection Steps**

According to Arsyad, there are six criteria or steps that teachers must consider in selecting media. The six criteria are (Arshad, 2011):

- In accordance with the goals to be achieved
- Appropriate to support the content of lessons that are facts, concepts, principles, or generalizations.
- Practical, flexible and durable
- Skilled teachers use them.
- Target grouping is required.
- Technical quality must be good.

### **Media Classification**

According to Chusna (2007), learning media can be classified as follows:

*First*, printed or reading materials (supplementary materials), in the form of reading materials such as: books, comics, newspapers, magazines, bulletins, pamphlets and others.

*Second*, Audio-visual tools.

*Third*, learning media without projections, such as blackboards, sticky boards, flannel boards, charts, diagrams, graphs, posters, cartoons, comics, pictures.

*Fourth*, three-dimensional learning media, tools belonging to this category consist of models of real objects, imitation objects, dolls, masks, and others.

*Fifth*, learning media that use techniques or machines, tools belonging to this category include slides, films, recorded tapes, radio, television, electronic laboratories, automatic classrooms, intercommunication systems and computers.

*Sixth*, community sources in the form of historical heritage objects, documentation, paper materials and so on (Utomo, 2017).



*Seventh*, a collection of objects (materials collection), in the form of objects or items that are brought from the community to school to be studied, such as pieces of glass, pieces of spoons, leaves, seeds, seeds, chemicals, and others.

*Eighth*, examples of behaviour exemplified by the teacher, include all examples of behaviour shown by the teacher while teaching, for example, with hands, feet, body movements, expressions and others.

### **Using Young Children (18:1-5)**

The complicated doctrine of humility prompted Jesus to use young children as a medium so that they could learn from Him. Adults and older people should not underestimate the existence of small children, let alone put them down. (Panjaitan & Lumingkewas, 2019). From this Jesus wants to teach us that: What Christ wills and demands is important, Jesus shows the honour and benefits that accompany humility, Christ keeps being a humble person (Ming et al., 2021) but when needed became angry.

### **Using the Fig Tree (21:18-22)**

On His journey Jesus was hungry, this shows that He was also a human being who was subject to the weaknesses of human nature. When He saw the fig tree, He did not find the fruit of the tree, so He cursed the tree and it dried up. This curse on the fruitless fig tree teaches that:

- This curse that fell on the fruitless fig tree symbolized general hypocrisy (Kunto et al., 2021).
- Many of the things that Christ expects of mature believers are often broken and disappointingly not done. He came to people to look for 'fruit', many people are said to be alive, but dead. They only glorify all outward forms of godliness, but deny its power.
- This parable also specifically describes the condition of the Jews, as God's people, they are like a fig tree planted in the path that Christ walked. How they disappointed Jesus, so that the punishment He inflicted on them, was that no fruit would be produced by them, either as a people or as a nation.
- Christ also wanted to demonstrate power and use that power. Through this the disciples of Jesus saw that no other power could do this other than the power of Jesus. Jesus also empowered His disciples, through faith, to do the same. Faith is like a soul, and prayer is a body. Both enable humans to serve. True faith stimulates a life of prayer, and prayer is not true unless it springs from faith (Darmawan, 2019).

### **Using Currency (22:15-22)**

The two methods used by the enemies of Christ in order to take revenge against Him were the legal way or through violence. They wanted to trap Jesus with questions and Jesus used currency as a prop or medium in His teaching to answer their questions (Henry, 2008).

### **Research Results and Discussion**

After the instrument was tested for content and construct validity through instrument calibration, the instrument was distributed to 130 respondents consisting of 30 test questionnaires and 100 final questionnaires and after the data was collected, data analysis was carried out consisting of: statistical descriptions, prerequisite analysis tests (normality, linearity, homogeneity ) just tested the hypothesis in accordance with the established data analysis technique.

*First*, The results of testing the first hypothesis - The Level of Implementation of the Lord Jesus Teaching Method Based on the Gospel of Matthew Among PAK Teachers in Batam City (Y) shows the category currently, based on the results of data analysis carried out using the Confidence Interval statistical calculation at a significance level of 5%, the Lower Bound and



Upper Bound values are 201.7110–209.8290. This is supported by the conclusions drawn from the first hypothesis compared with the results of calculations for each dimension (D1 – D4) as exogenous variables that show a more specific level of endogenous variables that both state the level in the “moderate” criteria or are somewhat significantly implemented at < 0.05.

The following is a recapitulation of the results of the first hypothesis test regarding the implementation of the Lord Jesus teaching method based on the Gospel of Matthew among PAK teachers in Batam City (Y) as shown in the following table:

No.	Variable	Research result
1	Implementation of the Lord Jesus teaching method based on the Gospel of Matthew among PAK teachers in Batam City	Level in the "Medium" category
2	Implementation of the Peripheral Teaching Method Dimension (D1)	Level in the "Medium" category
3	Implementation of Discipleship Method Dimensions (D2)	Level in the "Medium" category
4	Implementation of the Imagery Method (D3)	Level in the "Medium" category
5	Implementation Method of Using Media(D4)	Level in the "Medium" category

From the results above, it can be concluded that in general the implementation of the Lord Jesus teaching method based on the Gospel of Matthew among PAK teachers in Batam City is in the "Medium" category. So that the first hypothesis proposed: The level of implementation of the Lord Jesus teaching method based on the Gospel of Matthew among PAK teachers in Batam City was in the medium category and it was thus accepted.

*Second*, Testing the second hypothesis proposed, The most dominant dimension determining the implementation of the teaching method of Lord Jesus based on the Gospel of Matthew among PAK teachers in Batam City, is the Method of Using Media (D4). By analyzing the data using a Confidence Interval at a significant level of 5%. This produced the regression equation  $Y = b + b_2D_4$   $Y = 51.189 + 2.7 D_4$  with a calculated F coefficient of 513,402 and a P-value of 0.000. Based on these findings, it can be concluded that -The implementation of the Lord Jesus teaching method based on the Gospel of Matthew among PAK teachers in Batam City, is the Method of Using Media (D4), is in the "low" category. The results of the exogenous variable (D4) are different from the conclusions of the first hypothesis about the direction of the endogenous variable level. The most dominant dimension determining the implementation of the Lord Jesus teaching method based on the Gospel of Matthew among PAK teachers in Batam City is the Method of Using Media (D4). The test results using linear regression analysis state that the Image Method has the highest determination value of 0.922 with a contribution to the endogenous variable of 85%.

No	Dimension	r	r square	Contribution
1	Mobile Teaching Method (D1)	0.788	0.621	62.1 %
2	Discipleship Method (D2)	0.869	0.755	75.5 %
3	Imagery Method (D3)	0.922	0.850	85.0 %
4	Method of Using Media (D4)	0.916	0.840	84.0 %



To confirm the test results -The most dominant dimension determines the Implementation of the Lord Jesus Teaching Method Based on the Gospel of Matthew Among PAK Teachers in Batam City (Y) with regression, retesting was carried out to strengthen and confirm the results of the regression test, namely by Binary segmentation analysis which was 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 the significance level.

### Independent Variable Importance

Independent Variable	Importance	Normalized Importance
The Simile Method	351.307	100.0%
Method of Using Media	335,419	95.5%
Discipleship Method	286,783	81.6%
Mobile Teaching Method	226,185	64.4%

Growing Method: CRT Dependent Variable: Implementation of Lord Jesus' Teaching Method Based on Matthew's Gospel

Thus, from 2 tests, it can be concluded that the second hypothesis proposed -The most dominant dimension determining the implementation of the Lord Jesus teaching method based on the Gospel of Matthew among PAK teachers in Batam City, is the Method of Using Media (D4) is declared rejected. Because the most dominant dimension determining the implementation of the Lord Jesus teaching method based on the Gospel of Matthew among PAK teachers in Batam City, is the Parable Method (D3).

Third, testing the third hypothesis proposed -The dominant background category that determines the implementation of the Lord Jesus teaching method based on the Gospel of Matthew among PAK teachers in Batam City is the Education Level. To find the answer whether the third hypothesis is accepted or not, Classification and regression trees (CRT) were used at a significance level of 0.05 with a maximum trees depth = 2, minimum cases in parent node = 2, and minimum cases in child note = 1. 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 is shown that the teacher level background among PAK teachers in Batam City is the most dominant in forming confirmations of the method of teaching the Lord Jesus based on the Gospel of Matthew.

### Independent Variable Importance

Independent Variable	Importance	Normalized Importance
Teacher's Level	22,180	100.0%
Gender	6.444	29.1%
Old_Being_Teacher	5.485	24.7%
Education	.007	0.0%

Growing Method: CRT

### Dependent Variable: Implementation of Lord Jesus' Teaching Method Based on Matthew's Gospel

Thus, from the hypothesis testing carried out, it can be concluded that the third hypothesis proposed - The dominant background category determining the implementation of the Lord



Jesus teaching method based on the Gospel of Matthew among PAK teachers in Batam City is Education Level is declared rejected.

## Conclusions

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

*First*, The results of testing the first hypothesis show the category is moderate, and the hypothesis proposed is moderate, it can be concluded that the hypothesis The Level of Implementation of the Lord Jesus Teaching Method Based on the Gospel of Matthew Among PAK Teachers in Batam City (Y) is in the moderate category which is declared accepted. This conclusion is based on the results of data analysis carried out using the Confidence Interval statistical calculation at a significance level of 5%. Lower Bound and Upper Bound values are obtained from 201.7110–209.8290. This shows that the tendency of implementing the Lord Jesus Teaching Method Based on the Gospel of Matthew Among PAK Teachers in Batam City (Y) is in the Medium category.

*Second*, The results of testing the second hypothesis, namely the most dominant dimension determining the implementation of the Lord Jesus teaching method based on the Gospel of Matthew among PAK teachers in Batam City, is the method using parables (D3), while the hypothesis proposed is using the Media method (D4). Thus it can be concluded that the implementation of the Lord Jesus teaching method based on the Gospel of Matthew among PAK teachers in Batam City was the Method using Media (D4) which was declared rejected. This conclusion can be seen from the results of the analysis using Linear regression representing the dimension.

The parable method (D3) has the highest determination value of 0.922 with a contribution to the endogenous variable of 85%. This indicates that the most dominant dimension which determines the Implementation of the Lord Jesus Teaching Method Based on the Gospel of Matthew Among PAK Teachers in Batam City (Y) is Imagery Method (D3) and the test results using Classification and regression Trees (CRT by setting pruning at namely depth of 3; Parent of 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 Dimensions of the Image Method (D3) become the most dominant dimension forming Implementation of the Lord Jesus Teaching Method Based on the Gospel of Matthew Among PAK Teachers in Batam City (Y). Dimensions of the Image Method (D3).are able to improve by 258,673 times the condition of the Implementation of the Lord Jesus Teaching Method Based on the Gospel of Matthew Among PAK Teachers in Batam City (Y) which is now significantly at  $< 0.05$  as well as the Image Method dimension (D3). This has a level of importance and can affect at 100% the degree of distribution of score acquisition Implementation of the Lord Jesus Teaching Method Based on the Gospel of Matthew Among PAK Teachers in Batam City, and was 351,307.

*Third*, The results of testing the hypothesis are that the third hypothesis proposed the dominant background category determining the implementation of the Lord Jesus teaching method based on the Gospel of Matthew among PAK teachers in Batam City is the Teacher Level (i20) while the hypothesis proposed is the level of education, it can be concluded that the implementation of the Lord Jesus teaching method based on the Gospel of Matthew among PAK teachers in Batam City is the Education Level (i21) declared rejected. This conclusion is obtained from the results of the classification and regression analysis between the exogenous background variables of the sample together with the endogenous variables by 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 examine which background category most influences variable Y, a one-way ANOVA test was performed 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 teacher level background (i20) is the most dominant background category forming Implementation of the Lord Jesus Teaching Method Based on the Gospel of Matthew Among PAK Teachers in Batam City (Y). Background The teacher level (i20) is able to improve 6,444 times the condition of the Implementation of the Lord Jesus Teaching Method Based on the Gospel of Matthew Among PAK Teachers in Batam City (Y) which is now significantly at  $< 0.05$  and the level of teacher background (i20) has a level of importance / can affect at 100% the degree of distribution of score acquisition of the Implementation of the Lord Jesus Teaching Method Based on the Gospel of Matthew Among PAK Teachers in Batam City was 22,180.

## Recommendations

From the results of this study, the researchers provide suggestions and input for PAK teachers, school principals and other researchers in the city of Batam in particular, and all teachers and school principals in general to:

- Recommendations to teachers in the Batam City area specifically and other teachers in general, is to be enthusiastic and willing to continue learning about various things related to their profession as Christian teachers, such as: the method of teaching used by the Lord Jesus, the true nature of a teacher, understanding ones role as a Christian teacher, trying to improve the quality of student learning and so on. So that the expected quality of student learning can be realized properly and correctly.
- Recommendations to school principals and foundation administrators in the Batam City area in particular and other foundation administrators are to: 1). Further seek to be improving in equipping teachers and principals in terms of training or debriefing on a regular and continuous basis, 2). Improving facilities and infrastructure in the teaching and learning process in schools.
- For researchers who will conduct research at schools in the Batam city area to further develop research so that it is better and more complete regarding data and research on the Lord Jesus Teaching Method as this study is limited.
- For the author to share the results of this study with teachers in the city of Batam as an input and small contribution to the world of education.
- Teachers must recognize the influence they have of the learning environment of the students and strive for Christian excellence in their profession.
- Teachers should evaluate their teaching methodology to see how effective it is, or not.
- Diverse types of learning should exist so as to meet the sociological needs of learners.

Most importantly, teachers should teach so that they transform the lives of their students in a Christian manner rather than just share knowledge and information.

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