

THE EFFECT OF CHRISTIAN TEACHERS ON MULTICULTURAL PROBLEMS: A Descriptive Quantitative on the Student Effectiveness based on Luke 10:25-37

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Abstract

The main problem studied is how the multicultural problems faced by Christian teachers can be solved based on the teachings of the Bible, especially in Matthew 15:21-28. This research was conducted with the aim of identifying an overview of multicultural problems, as well as expressing views on multicultural education from both a general and Christian perspective and views on the role and duties of teachers. In addition, it aims to convey the message of the New Testament text, namely Matthew 15:21-28, in order to provide input for the teacher's constructive service to students. So that it can provide implications for multicultural services as a signification for Christian teachers. The method used in this study is descriptive analysis method, a research that seeks to describe by interpreting the consequences that are happening. While the type of research used is quantitative by conducting literature studies, studying the Bible text in Matthew 15:21-28, and field studies. In field research, researchers conducted participatory observations and interviews with teachers and students to obtain accurate data on existing problems so that appropriate solutions could be sought. The results of the research on the multicultural problem of teachers in Christian theology secondary schools in Bogor Regency based on cultural pluralism among students, it is proposed to teachers the following things: first, teachers need to increase knowledge about multicultural and multicultural education. Second, develop a creative attitude in learning. Third, multicultural appreciation is expressed in the Samaritan exemplary attitude in giving help without distinguishing who the person being helped is.

Keywords: luke 10:25-37 text view, multicultural problems, christian teachers influences.



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INTRODUCTION

Education is an effort to improve the quality of one's self in the community. With education, humans can be more appreciated, respected, and respected in their environment, because educated humans are able to socialize with their environment, will have an attitude of mutual help, responsibility, and love for each other. In line with the objectives of the National Education System Law No. 20 of 2003 Article 1 Paragraph 1 it is written that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by the community, nation, and state.¹ In accordance with the development of the times, the curriculum of subjects is growing, students feel unable to follow every learning that exists. Therefore we need someone who can educate and supervise because of the extensive learning material.

Mentoring can affect student grades which will automatically affect

student learning. Increasing active learning is not only the dream of every student and parents of students, but also the dream of every teacher. The teacher wants every student to be active in learning, but not every teacher has the knowledge or ability about strategies to increase student learning activity in the classroom.²

Active learning is a reflection of the learning effort, the better the learning effort of a student, the better the learning achievement obtained. Learning achievement is influenced by various factors, both internal and external factors. Internal factors such as health, attention, interests, talents, motives, maturity, readiness, and fatigue, while external factors such as: educators or teachers, teaching methods, curriculum, playmates, and family. From internal or external factors that cause high or low student learning activity, in this case the teacher as a party that plays a direct role must provide good performance, which results in activeness in the class of students. Active learning in the world of education is obtained through a

¹ Undang-Undang Republik Indonesia Nomor 20 and Undang-Undang Republik Indonesia, *Sistem Pendidikan Nasional*, vol. 20 (Indonesia, 2003), <https://peraturan.bpk.go.id/Home/Details/43920/uu-no-20-tahun-2003>.

² Edim Bahabol and Youke Singal, "Education for Life Based on Christian Teacher Competence in Indonesia," *Quaerens* 2, no. 1 (2020): 62–85; Ella Tesalonika Mbeo and Andreas Bayu Krisdiantoro, "Pembinaan Guru Pendidikan Agama Kristen Dalam Pendidikan Karakter Peserta Didik Di Sekolah," *Didache: Jurnal Teologi dan Pendidikan Kristiani* 3, no. 1 (December 27, 2021): 17–29, <https://jurnal.moriah.ac.id/index.php/didache/article/view/46>.

series of learning activities that can be carried out through formal education.³

The attitude of ethnocentrism that exists in teachers is triggered by the behavior of students from certain ethnic groups or different ethnic groups, and vice versa students' assumptions about teachers who discriminate, make personal judgments, hate or resent and so on towards students from certain ethnic groups. Those are facts from pre-research that have been obtained by researchers. This fact shows that teachers do not follow information about understanding multicultural education in general, theology or the Bible, both as independent learning activities for their professional development and the demands of teacher competence from schools.⁴

Active learning is an important basic element for the success of the learning process. Activities exist directly such as doing assignments, discussing, collecting data and so on. Activeness comes from the word "active" which means always trying, working, and studying seriously in order to get better

performance. Dasim Budimansya said that active learning is a learning process the teacher must create an atmosphere in such a way that participants ask questions, express ideas, and look for the data and information they need to solve problems.⁵

According to Oemar Hamalik, learning activity is a condition or thing where students can be active.⁶ Meanwhile, according to Hartono argued that active learning is a learning process carried out by the teacher in such a way as to create active students asking, questioning, and expressing ideas.⁷ Based on the views above, it can be concluded that active learning is a learning process carried out by the teacher creating an atmosphere in such a way as to create an understanding of multicultural education.

LITERATURE REVIEW

Teacher's Roles and Duties

The terms task and role are actually related because the task will accompany the role. More specifically, the word "role" or "role" in the Oxford dictionary is defined as: "Actor's part; one's task or function. Which means actor; a person's

³ Mbeo and Krisdiantoro, "Pembinaan Guru Pendidikan Agama Kristen Dalam Pendidikan Karakter Peserta Didik Di Sekolah"; Wina Sanjaya, *Kurikulum Dan Pembelajaran* (Jakarta: Kencana Prenada Media Group, 2013); Bahabol and Singal, "Education for Life Based on Christian Teacher Competence in Indonesia."

⁴ Bahabol and Singal, "Education for Life Based on Christian Teacher Competence in Indonesia."

⁵ Dasim Budimansyah, *PAKEM Active, Creative, Effective, and Fun Learning* (Bandung: PT Genesindo, 2018), 70.

⁶ Oemar Hamalik, *Curriculum and Learning* (Jakarta: Bumi Aksara, 2018), 90.

⁷ Hartono, *PAIKEM Active, Innovative, Creative, and Fun Learning* (Pekanbaru: Zanafa Publishing, 2018), 11.

duty or function."⁸ Moh Uzer Usman argues that "teaching is a profession which means a position or job that requires a special skill as a teacher."⁹ The skill that a teacher must have is the ability to teach students in science according to the needs of students.

In Law Number 14 of 2005 Chapter II article 4 explains that "the role of the teacher as a learning agent serves to improve the quality of national education." And in article 6 it is further explained that his position as a professional is aimed at implementing the national education system and realizing the goals of national education, namely the development of the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.¹⁰

From the understanding of teachers who are involved in the teaching and

learning process, it can be understood that the main tasks of a teacher according to their profession include three areas, namely: First, the task of the teacher as a profession is to educate, teach and train. Educating means continuing and developing the values of life. Teaching means continuing and developing science and technology. While training means developing skills in students. Second, teachers' duties in the humanitarian field include that school teachers must be able to make themselves second parents to students. Third, the task of the teacher in society includes that the teacher is obliged to educate the nation towards the formation of a complete Indonesian man based on Pancasila.¹¹

Ngalim Purwanto also has the same opinion that the task of a teacher is as an educator, teacher and trainer. According to him, a teacher's job is a noble and noble job, both from the point of view of society, state and religion.¹² Robiah Sidin, stated that teachers have two main roles, namely first, the management role, namely

⁸ See the Oxford Dictionary for the definition of a "role" in detail.

⁹ Further details can be studied in the book written by Moh. Uzer Usman, *Becoming a Professional Teacher*, (Bandung: Teen Rosdakarya, 2006), 4. He explained how to become a professional teacher and its standards.

¹⁰ Undang-Undang RI Number 14 Year 2005 concerning *Guru dan Dosen*, 4. In this Law, it is clearly explained not only the meaning and duties of teachers and lecturers, but also regarding professionalism, qualifications, competencies that must be possessed and developed by teachers and lecturers and others. For every teacher, this book should be brought and studied.

¹¹ Moh. Uzer Usman, *Menjadi Guru Profesional*, 4. The author's explanations in this book still seem general and abstract in practice, but if the descriptions are studied further, they will begin to get an idea of the teacher's duties that must be carried out by teachers.

¹² This book also discusses the requirements and characteristics of a good teacher, although the discussion is simple but interesting as a material for discussion and comparison with the demands of the teaching profession today, 169.

knowing the students' social, economic and intellectual background will have knowledge, skills, and professionals; responsible; disciplined, and productive; respect and love for students; have moral values, principles of humanity in all its steps; Have an innovative, creative attitude, and understand differences and individuality among students; be a model for students, what is said is done; respect and care for the environment and understand the development and application of science and technology in modern life; Knowing the individual differences of students, the potential and weaknesses of students, including their learning styles. Second, the instructional role.¹³ The explanation of the duties and roles of teachers in general, is very challenging for teachers to continue to work hard in improving their competence and professionalism. Teachers are an important role for the progress of education in this archipelago.

In connection with the duties and roles of Christian teachers, especially those who teach the Christian faith, Wattymury explained using the context of Christian Religious Education teachers that Christian

Religious Education Teachers or Christian Education Teachers¹⁴ and also applies to Christian teachers¹⁵ is teachers whose scope of focus is directed at efforts to transfer or transfer knowledge to students. A Christian Religious Education teacher also functions as an educator, a Christian Religious Education teacher must be able to instill Christian ethical values and Christian morals to students.¹⁶

It is clear here that teachers of Christian Religious Education or Christian Education and Christian teachers in general must instill Christian values and morals. The Christian Religious Education teacher has a duty "to lead and guide because he is mature in his belief, the child pays attention to him and accepts his ways and what he has to say."¹⁷ The main task

¹⁴ This section is quoted even though the term used is for Christian Religious Education Teachers, however, the principles, requirements and roles for CRE teachers are also things that must be possessed by Christian teachers who teach Christian subjects other than CRE subjects. The Christian subjects in question are theological subjects which are presented in the content of the SMTK curriculum in the portion of 50%.

¹⁵ Christian teacher. Even though a Christian teacher has a secular educational background and teaches general subjects, he also plays a role more than what is stated in Law no. 14 of 2005, because after all he also carries God's great commission in Matthew 28:19-20, and must also be a good witness for the glory of God's name.

¹⁶ Further explanation can be found in the article Competency of Christian Religious Education Teachers, issued by the Ministry of Religion of the Republic of Indonesia, 1999, 9.

¹⁷ Further details can be found in the book by Iris. V. Cully, *Dynamics of Christian Education* (Jakarta: Gunung Mulia, 1985), 112. The term Christian Education is broader, including those that

¹³ This view of Wright (1987) has been quoted by Robiah Sidin, in his book entitled "Classroom Management" (1993:8). The description of the teacher's role can be read further in "Classroom Management" which is part or chapter 1 of his writing.

of Christian Religious Education (CRE) or Christian education teachers and Christian teachers is to lead and guide students to believe more in God and want to carry out all God's commands as a form of that belief. With this task the teacher should be an example in doing God's will.

Thus, students can understand the form of correct behavior and actions in obeying God's commands. Lingenfelter writes that there are several roles of teachers, especially those who teach in cross-cultural contexts, among others, teachers must study teaching in social contexts, namely the forms of their role context and learn the importance of culture for teaching tasks. The second role is cultural facilitator, third, as a protector or parent. Fourth, the teacher as an outsider, when a teacher is outside the group, members see the teacher as a threat to values and identity. The teacher's role as an outsider presents the greatest challenge to effective teaching. Lingenfelter also invites to rethinking the role of teaching

apply to teachers who teach not only CRE subjects, but other subjects that base their teaching on the Bible as a reflection of the title of this book. In the description above, it is written CRE or Christian Education teachers and Christian teachers, because specifically education in SMTK there are Christian teachers who teach theology subjects other than CRE study teachers. The descriptions of the duties and roles of teachers for CRE teachers, of course and also apply to Christian education teachers or teachers who teach subjects that are nuanced or contain Christian or theological material.

especially among students coming from different social contexts.¹⁸ Meanwhile, Daniel Stefanus also argues about the role of teachers in multicultural education as follows, teachers must organize and organize the contents, processes, situations and activities of schools in a multicultural manner where each student from various ethnicities, genders, races and religions has the opportunity to develop themselves and respect each other's differences. Teachers need to emphasize diversity in learning.¹⁹

Teacher indeed play an important role in creating diversity in learning, in this case it takes creativity and openness as well as the love of teachers for diversity as well as the background of the students. With regard to the implementation of his role and duties as a teacher, the teacher is responsible for continuing to learn more than he has ever taught and continue to grow in grace because of the responsibilities he has received rather than

¹⁸ Judith E. Lingenfelter & Sherwood G. Lingenfelter describe the role of teachers who teach in cross-cultural contexts or cultural diversity, the most important thing is to know the social context including the background of students related to their culture. The author's explanations and opinions can be studied further in *Teaching Cross-Culturally An Incarnational Model for Learning and Teaching* (Grand Rapids: Baker Academic, 2003), 72-82.

¹⁹ Daniel Stefanus, *Pendidikan Agama Kristen Kemajemukan*, 109. In one section of his book he describes the discussion of pluralism education in the school environment.

through the adequate and commendable performance of his responsibilities.²⁰

Christian educators are also people who are able to face the realities of life and continue to experience victory in faith in Christ. This is a capital for Christian teachers to step up in providing complex multicultural services in the world of multicultural education. Basically, the role and duties of the teacher are general, what distinguishes the CRE teacher or Christian educator is that the teacher must be able to bring his students to study well for the honor and glory of God and lead to life becoming like Christ.

Multicultural Education

After what happened in America with the wave of the migration movement in the 1960s which became the background for the emergence of the need for multicultural education, churches and Christian schools also considered this very important to get attention. The need for attention to multicultural communities for churches and Christian education is not something new. Since the beginning of the development of mankind on this earth, God has introduced a multicultural context starting with God's promise to Abraham in Genesis 12:3 "I will bless those who bless

you, and curse those who curse you, and by you all the peoples of the world. the face of the earth will be blessed." The phrase "through you all the peoples of the earth will be blessed" refers to other nations.²¹ God strengthened again with the incident "Tower of Babel," namely the occurrence of language confusion that brought them scattered to all corners of the earth. In their new settlements, they created their own culture. From there, God has stated the importance of cross-cultural and multicultural service. God has given an example that God's love is also manifested for other nations besides the nation of Israel (the chosen nation or people), namely by sending the prophet Jonah to go preach salvation for the city of Nineveh. But Jonah's reaction at that time refused so he ran away from God's call.

Eric H.F. Law, writing begins with his experience in interacting with various people with diverse cultures. Often people assume that culture is just a part of belonging, values, beliefs, arts, food, clothing knick-knacks, outward appearance, family or socializing. There are two parts to culture: the outside and the inside.

²¹The phrase "the people of the earth" is nothing but referring to the nations that exist throughout the earth outside the nation of Israel or the descendants of Abraham. But through Abraham's seed this promise will be fulfilled. Galatians 3:16, confirms that the promise is fulfilled through grace in Jesus Christ.

²⁰ Cully. *Dynamics of Christian Education*, 126.

If we look at culture from the outside, it is a conscious part of culture, the part we see, feel and hear which consists of knowledge of its beliefs and values. While the inner or internal consists of unconscious beliefs, patterns of thinking, values, and myths that influence what is seen. Conflicts about culture are sometimes at the external level, This goes to the level of cultural awareness that can easily change behavior based on conscious values and beliefs in a structured manner that is accommodated to the ongoing situation. The more you learn about the inside of culture, the more you understand how other people's cultural values and mindsets work. Understanding differences will help one make adjustments to others in an orderly and peaceful manner, indeed this is not easy. Unlocking the inside of culture takes a lifetime.

Christianity invites to see all these things turn only to Jesus Christ, more and more understand how the cultural values and mindset of others. Understanding differences will help one make adjustments to others in an orderly and peaceful manner, indeed this is not easy. Unlocking the inside of culture takes a lifetime. Christianity invites to see all these things turn only to Jesus Christ. more and more understand how the cultural values and mindset of others.

Understanding differences will help one make adjustments to others in an orderly and peaceful manner, indeed this is not easy. Unlocking the inside of culture takes a lifetime. Christianity invites to see all these things turn only to Jesus Christ.²² It is only in Jesus that there are no differences to be contested because in Jesus the promise to Abraham was fulfilled for all the peoples of the earth (Gal. 3:26).

Wilkerson discusses in his book that culturally responsible teaching is a term used to describe teachers' efforts to accommodate various learners in the context of multicultural education. Responsible cultural teaching involves preparing a relevant curriculum and doing it in such a way that minority learners are more comfortable in the learning environment. In addition, religious educators use research and experiential strategies that have proven effective in holding members accountable for learning. Cultural teaching that responsibility deal with three aspects of teaching. First, discuss the content of knowledge. Although religious educators must have

²² This description is written based on the author's own experience in the context of the multicultural ministry in the church that he observes and learns about, that is Law, Eric HF, in his book *The Wolf Shall Dwell with The Lamp. A Spirituality for Leadership in a Multicultural Community*. (St. Louis, Missouri: Chalice Press, 1996), 7.

adequate knowledge of biblical or theological content. Second, responsible cultural pedagogy addresses teacher attitudes. Religious educators must have attitudes that promote and not hinder the success of minority students and spiritual development. Third, religious educators practice responsible cultural pedagogy utilizing effective instructional skills with members of minority groups, even if attitudes take time to change, making changes in teaching in the teaching process can have a direct impact on learning in religiously diverse educational settings.²³

From the description above, that in the implementation of multicultural education it is necessary to pay attention to things, among others, first the content of knowledge including the content of the multicultural curriculum. Knowledge that leads to an understanding of cultural diversity and acceptance of that cultural diversity. "That experience and knowledge will open our horizons and amaze us that humanity is multicultural or multicultural in nature."²⁴ Second, the attitude of the teacher, the attitude of the teacher greatly affects the learning process in multi-

cultural education, the attitude of the teacher who is not open to cultural pluralism, consciously or unconsciously can lead the teacher to an ethnocentric attitude. And third, teacher creativity in teaching or related to teacher teaching strategies. In this case what is meant by creative is the ability of teachers to display multicultural nuances in the learning process. That is what teachers should have and especially Christian teachers should ideally know the biblical basis as a reference in acting in a multicultural community.

Parable Research

Although parables are stories, the interpretation of parables has its own method. According to the Indonesian Dictionary, the word parable means: "*first, for example; comparison; like; second, Proverbs in the form of comparison...*"²⁵ Friberg²⁶ explain the term parable comes from the Greek namely as a rhetorical exemplary saying, which places one thing side by side with another in the form of comparison or illustration. A.M. Hunter²⁷ says parables are "a form of teaching about

²³ See in Multicultural Religious Education, Wilkerson discusses in detail multicultural education including effective teaching and curriculum in multicultural education. Specifically in this section he explains how to teach effectively in different minority groups, 301-302.

²⁴ See Andar Ismail's explanation in Happy Berkarunia in the sections "Multicultural" and "Plurality Education," 70.

²⁵ Kementerian Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, 5th ed. (Jakarta: Balai Pustaka, 2017).

²⁶ Description is taken from the Friberg Lexicon in Biblework 2007.

²⁷ A.M. Hunter, *Memperkenalkan Teologi Perjanjian Baru*, 12th ed. (Jakarta: BPK Gunung Mulia, 2015).

a matter of everyday life experience.” Meanwhile, according to Hasan Sutanto,²⁸ "parables recorded in the Bible are stories that aim to explain certain spiritual truths or moral teachings by connecting things in the same story with that truth or teaching."

Submission of parables may be done according to the needs of the context of the conversation which is an appropriate way compared to giving advice or suggestions directly. The presentation of parables does not mean that there is no purpose, Sutanto again said that "parables play an important role in the process of teaching a truth or doctrine."²⁹ According to him, in general, parables consist of three sub-sections, namely the cause or background of the parable given, parables and teachings or explanations or closings.

From the above understanding, a parable is in the form of a parable that is expanded and packaged in the form of a story that compares two things that contain meaning and purpose, especially for the delivery of a teaching to reveal the truth. The parable is not a real story, but a fictional story from the author's own thoughts, or an illustration of the reality of life. The parable story does not need

interpretation anymore because the story already gives a clear meaning. And usually it is concluded at the end of the story or for the audience and readers to be able to conclude and understand the meaning of the parables that are heard and read for themselves. However, it is undeniable that parables are interpreted allegorically in good detail, every word used and the storyline used. Throughout history the parable church has been interpreted allegorically, and the interpretations for certain passages do show the conformity of the comparisons in the realm of reality. The most famous figure of allegorical interpretation of parables is Augustine, he also interprets the parable of the Lord Jesus about the "good Samaritan" allegorically.³⁰ The description is that the following text research on the parable of the "good Samaritan" will be carried out using the principle of special interpretation of the parable from the contextual and literal side.

²⁸ Hasan Sutanto, *Hermeneutik : Prinsip Dan Metode Penafsiran Alkitab* (Malang: Literatur Sekolah Alkitab Asia Tenggara, 2007).

²⁹ Hasan Sutanto in his book *Hermeneutik* pages 350-9, explains at length about parables and how to interpret parables in the Bible.

³⁰ Robert H. Stein describes a discussion of the principles of parable interpretation in his book *A Basic Guide to Interpreting the Bible* Playing by the Rules on page 139, he gives examples of allegorical interpretation of parables "the good Samaritan" according to the church father Augustine. The author of this book also explains on the next page the allegorical interpretation of this parable. The description can be used as a comparison even though not everyone agrees and agrees if the parable is interpreted again.

Text of Luke 10:25-37

Luke 10:25-37²⁵but the one who also beat him and who afterward went away left him half dead. Verse 31, there happened to be a priest coming down that road; he saw the man, but he passed him from across the street. Verse 32, likewise a Levite came to that place; when he saw the man, he passed him from across the street. Verse 33, then a Samaritan came, who was on his way, to that place; and when he saw the man, he was moved with compassion. Verse 34, he went to him and bandaged his wounds, after he had watered them with oil and wine. Then he put the man on his own donkey and took him to an inn and took care of him. Verse 35, the next day he handed over two denarii to the innkeeper, saying, "take care of him, and if you spend more than this, I will pay for it." when i come back. Verse 36, which of these three people do you think is a neighbor to the man who fell into the hands of the robbers?" Verse 37, the man answered, "The one who showed him mercy." Jesus said to him, "Go, and do so!"

Background

The context of this text begins with a scribe's question to Jesus about what must be done to have eternal life. Here Luke writes that the scribe intended to put Jesus to the test. Since he intended to put Jesus

to the test, Jesus responded to the scribe's question with the closest thing to him, namely the law. Jesus asked what was written and what was read in the law, and the scribe answered as it is written in the 27th verse. And Jesus confirmed his answer, but because the scribe had the intention of trying Jesus, he asked another question, which was to ask what he mentioned earlier. Jesus did not answer with the answer he needed. He was a scribe and should not question the essence of the law. That is why Jesus answered him with a parable.

The Purpose of Parables and Time

The purpose of the parable referred to here is the recipient of the parable. This parable of Jesus was addressed to the scribes who came to test Jesus about how to gain eternal life. Because he was a scribe, Jesus answered him with what he knew and was taught in the Law.

The term scribe in Greek is *nomiko*, which means: "1) pertaining to the law, one who understands the law, 2) in the NT interpreter and teacher of the law of Moses."³¹ It also means "(1) concerning the law, which is related to the law (Titus 3:9), (2) studying in law; lawyer, lawyer (Titus 3:13); the majority of interpreters of

³¹ Data obtained from Strong's data for "lawyer" (3544), Biblework, 2007.

Jewish religious law in the NT (Matt. 22:35; Titus 3:13).³² Feinberg³³ explains that, the scribes were experts in the study of the Mosaic Law (Torah). All these positions were held by the faith. ... There are 3 functions of scribes: 1) Keeping the law... 2) Gather many disciples and teach them about the law. Students are required to retain the material taught and convey the teaching without change... 3) They are called "law teachers", because they are entrusted with legal matters as judges in the Religious Courts.... 'jurists' and scribes' are the same thing, in fact the two words are never combined in the NT. From the description of the understanding and activities of the scribes, it is very clear that the motivation of a scribe who came to Jesus was to test Jesus not because he came humbly to study or discuss with Jesus.

According to the context of the text, Luke the author of the book does not mention in detail the place or time this event took place, only in 9:51 there is a little information, "When the time was almost fulfilled for Jesus to be taken up to heaven, he set his sights to go to Jerusalem. So, it is likely that this event occurred somewhere along Jesus' journey

to Jerusalem. The story of the "good Samaritan" is found only in the book of Luke. This is indeed the strength of the author of Luke, he wrote not only based on existing writings and developed or added data, but he compiled this book he first conducted a thorough investigation of its origin (1:1-4).

Headlines

Top news that what the researcher will convey through this parable is God's call for his people to love each other regardless of their origins. Through this parable the author wants to convey that Jesus taught love for others, not only in the Jewish sphere, but across cultures or multiculturalism. The story in this parable shows there are 4 characters (not including the robbers and the innkeeper), namely one from Jerusalem, Faith, a Levite and a Samaritan. The identity of the man who came down from Jerusalem is not explained by either Jesus in the story or by Luke the author of the book. The choice of the following three characters by Jesus is not without meaning. The scribes who came to Jesus asked, "Who is my neighbor?" The word neighbor comes from the Greek word *πλησι*, on (English = neighbor). For a Jew living in a secular

³²Information obtained from Friberg Lexicon, Biblework, 2007.

³³ Charles L. Feinberg, *Israel at the Center of History & Revelation*, 3rd ed. (Colorado Springs, Colorado: Multnomah Press, 1980).

world as Gerhardsson³⁴ put it, “he is the center, surrounded by his close relatives, then his relatives, and finally the circle of all those who profess to be of Jewish descent and are converted to Judaism. The word neighbor (= fellow) has a reciprocal meaning: he is a brother to me, and I am his brother.” The headlines can be described as follows:

1. Samaritan³⁵

³⁴ Birger Gerhardsson, *The Good Samaritan -- the Good Shepherd?* (Lund: C.W.K. Gleerup, 1958).

³⁵ The city of Samaria was built during the reign of Omri, King of Israel (1 Kings 16:24). The city later became the capital of the northern kingdom of Israel. Under Jezebel's influence, Samaria naturally became a center of idolatry. Ahab built an altar to Baal in the temple of Baal he had built in Samaria. The kings of the Northern Kingdom have always done what is evil in God's eyes. In the further development of the Northern Kingdom, to be precise the city of Samaria was besieged by Shalmaneser during the reign of king Hosea, king of Israel, and the city was finally taken by Sargon II at the end of 3 years, 2 Kings 17:5. This marked the fall of the Northern Kingdom, the Israelites were carried away by the conquerors and two years later the country was subjugated again. 2 Kings 17:24 is told that, “The king of Assyria brought people from Babylon, from Kuta, from Awa, from Hamath and Sepharvaim and sent them to live in the cities of Samaria instead of the Israelites; so the people occupied Samaria and dwelt in its cities. “The people of Judah thought that the inhabitants of Samaria were no longer native, but were a mixture of people who had been brought in by the conquerors. And since the return of the people of Judah to Jerusalem, enmity between the inhabitants of Judah or the Jews and the Samaritans was unavoidable. The old animosity between north and south continued to grow until the time of Jesus and undoubtedly intensified quarrels and antagonism between Jews and Samaritans. The Jews may have assumed that the Samaritans were no longer living according to the Torah and living it. Although considered mixed, the Samaritans still recognized Jacob as their ancestor (John 4:12). And since the return of the people of Judah to Jerusalem, enmity between the

Merrill C. Tenney explains that “the Samaritans were despised by the Jews because they were of Gentile descent and because their way of worshiping was different from that of the orthodox Jews.”³⁶ And of course among them there are still those who do worship as Moses taught faithfully and there are Levites or Samaritans who fear God teaching the teachings of the Torah to their children and grandchildren.

inhabitants of Judah or the Jews and the Samaritans was unavoidable. The old animosity between north and south continued to grow until the time of Jesus and undoubtedly intensified quarrels and antagonism between Jews and Samaritans. The Jews may have assumed that the Samaritans were no longer living according to the Torah and living it. Although considered mixed, the Samaritans still recognized Jacob as their ancestor (John 4:12). And since the return of the people of Judah to Jerusalem, enmity between the inhabitants of Judah or the Jews and the Samaritans was unavoidable. The old animosity between north and south continued to grow until the time of Jesus and undoubtedly intensified quarrels and antagonism between Jews and Samaritans. The Jews may have assumed that the Samaritans were no longer living according to the Torah and living it. Although considered mixed, the Samaritans still recognized Jacob as their ancestor (John 4:12). The Jews may have assumed that the Samaritans were no longer living according to the Torah and living it. Although considered mixed, the Samaritans still recognized Jacob as their ancestor (John 4:12). The Jews may have assumed that the Samaritans were no longer living according to the Torah and living it. Although considered mixed, the Samaritans still recognized Jacob as their ancestor (John 4:12).

³⁶ See Merrill's further description in Wycliffe's Bible commentary, 251. He describes terms related to this parable, such as: scribe, tempts, eternal life, answered the scribe, soul, strength, reason, to justify himself, was a man, came down from Jerusalem to Jericho, a Levite, a Samaritan, he went to him, two denarii, who...a fellow man. Merrill elaborates here, but not to explain allegorically, but more literally.

From the description of the characters in the parable, it can be concluded that the priests and Levites were people who were close to ministry of the temple of God, the word or the Torah, means that one should understand how to obtain eternal life including loving one's neighbor. But they both did not actually do what the law taught even though they only showed mercy. Meanwhile, the Samaritans who were hated and despised by the Jews because they were considered not to be of the original Israelite descent were actually able to practice the teachings of the Torah.

Jesus presents the figures of priests, Levites and Samaritans for the scribes besides stating that people whose lives are close and daily wrestle with God's words have not actually applied the teachings of those words in real daily life compared to those who are considered far from God and his word. Jesus presents these three figures because among them there are multicultural problems that have not been resolved from generation to generation. Excessive ethnocentric attitude will limit yourself in interacting with forever. For priests and Levites indeed, they had certain rules regarding their ministry and professional activities (Lev. 21) and they avoided the consequences for actions that were not necessarily clean. For Jews in general, they avoid association

with other ethnic groups or groups who are not circumcised (cf. Gal. 2:2). So it's possible that a priest and a Levite also didn't want to be bothered by researching the origins of the wounded on the road. Marshall in the New Bible Commentary (1994) says that "the priest and the Levite (a temple worker) may have feared defilement through touching a dead body, but no motive for their conduct is in fact given." In contrast to the Samaritan who was free from all rules regarding "association" (compared to the complexity of the Jewish association), he was so easy to help the injured person. Actually, the Samaritans described in the Bible do not always show a good character that identifies that they still pay attention to the religious teachings and Torah of their ancestors (the remaining 10 tribes of Israel). This is evident in the events that occurred sometime before the story of this Samaritan, namely in Luke 9:51-56. Here, Jesus presents two camps that have had multicultural problems from generation to generation and even become sworn enemies competing in practicing love and compassion for each other. The focus in this story is actually on the Samaritan, "he knew what he was doing and he did it well. Differences in ethnicity, religion and rank are not important to him. He saw his neighbor who needed help and he helped

him.”³⁷ Unlike the scribe who asked Jesus, what he already knew, he didn't actually know, but put Jesus to the test, namely with the phrase Jesus spoke to him twice (28 and 37), "do so." In relation to this topic Morris³⁸ explains that, throughout the centuries some have delighted to see in the good Samaritan a picture of Jesus. Undoubtedly a moving devotional study can be made centring on Jesus as the good Samaritan of men's souls. It is even possible that Luke himself thought of Jesus in this way. But it is another thing altogether to see this as the meaning Jesus intended. That seems impossible to maintain.

Here Jesus teaches God's call of love for others in pure multiculturalism. And Luke himself brought up this story because Luke has a purpose to tell that there was concern and concern of Jesus for the Samaritans even after experiencing the events as written in Luke 9:51-56. But again, the multicultural problem between Jews and Samaritans is indeed strong, it is proven that after hearing the parable of Jesus, the scribes could not force

themselves to answer Jesus' questions in verse 36 specifically, "Samaritans!"

This type of parable is about how to build a good relationship, both as shown by the Samaritans in the story and the relationship between the scribes (Jews) and the Samaritans by willingly mentioning "the Samaritans" in verse 37. The so-called "neighbors" "Not only those who come from one family or one tribe, but the term "neighbor" taught by the Lord Jesus applies to other people who are different in terms of culture and background. Here Luke sees that the Lord Jesus has shown an opportunity for the Gentiles to get his love and grace. Luke himself experienced it because he was “a Greek-speaking Gentile (probably from Antioch).”³⁹ And he wrote his book addressed to Theophilus, who was a Gentile too. And in Luke's time the ministry was open to other nations, even Luke himself experienced it so that he was so eager to seek information regarding care, love and service for nations outside of the Jews.

2. Story Structure

The structure of the story of this parable as presented by the author flows

³⁷ Further explanation can be found in Simon Kistemaker's book, *The Parables of Jesus*. In this book he deals specifically with the parable of the good Samaritan.

³⁸ Donald Arthur Carson, Douglas J. Moo, and Leon Morris, *An Introduction to the New Testament* (Grand Rapids, Michigan: Zondervan Academic, 2005).

³⁹ Norval Geldenhuys, *The Gospel of Luke, The New International Commentary on the New Testament* (Grand Rapids, MI: Eerdmans Publishing, 1995), 654.

according to the chronology of Jesus' journey to Jerusalem. Luke places the contents of the writings neatly and related to one another in the context of the closest text. Specifically related to the story of this parable there is an interesting thing here when Jesus raises the parable by involving the Samaritans, while the disciples also know that earlier in Luke 9:51-56, their journey was complicated by the Samaritans in their settlement. Precisely in this parable Jesus raised the Samaritan as the main character who has good behavior even juxtaposed with the faith and the Levites.

In his later writings Luke places, a story "Jesus denounces the Pharisees and the scribes," which is very appropriate after the story of the scribe's questioning to test Jesus. At the end of Jesus' meeting with the scribe, Jesus said to end the conversation with him, "Go, and do so." But they are already bound by all their traditional customs which they guard so much which is not the essence of the Torah. The hereditary traditions that they maintain so neatly are what make them ethnocentric and view other ethnic groups and nations as incorrect. And this is what Jesus denounced.

From the story packaged in the parable known as the parable of the "good Samaritan" explains that this essentially

teaches about how to build relationships with other people. God gave an example by presenting figures 1, 2 and 3 which were quite well known among the Israelites but instead they showed a disgraceful attitude. It is evident in the story that their neighbors are their only ethnicity and countrymen, so they do not care about people from other tribes and nations. The scribe's question as to who is really called "neighbor" is the beginning of the parable given. Until the end of this parable, the scribes are still adamant in maintaining its ethnocentrism. The Samaritans have appeared to be neighbors to those who fell into the hands of robbers. He wanted to show mercy to people he had not known before,

The theological value that can be obtained from this story is the readiness of every child of God to give mercy to anyone regardless of cultural origin, degree, and even reciprocal help from that person. The open attitude of the Samaritans is an example to be applied to the lives of Christian teachers in treating their multicultural students.

METHOD

The researcher makes a descriptive quantitative writing method⁴⁰ to find

⁴⁰ Zaluchu, Sonny Eli. 2020. "Qualitative and Quantitative Research Strategies in Religious Research." *Evangelicals: Journal of Evangelical*

answers through data collection, however, there is a close relationship with the problem, because each research problem formulation is based on a problem. From the problems found, the researcher formulated the problem as follows: how far is the influence of Christian teachers on the multicultural problems of students in the context of Luke 10:25-37 in Bogor Regency.

In this study, researchers used in-depth questionnaires with the aim of collecting data or information with the aim of getting a complete picture of the topic under study. The number of respondents from this study amounted to 25 teachers. In analyzing the data, the researcher uses a data analysis framework adapted from an interactive model. The technique of checking the validity of the data is carried out using several techniques, namely validity test, normality test, and regression analysis. In data analysis, this study used the SPSS 20 program.

RESULT AND DISCUSSION

Result

Analysis of Research Data Description

There are two variables in this study, namely the independent variable and the dependent variable. The

independent variable is the influence of Christian teachers on students' multicultural problems in the context of Luke 10:25-37 in Bogor Regency.

Frequency distribution is one way of presenting a group of measurement data from a study based on the distribution of scores and the number of individuals who get that score in a table.

1. Creating a distribution table for the X .
variable data interval class

Data range : $R = 150 - 108 = 42$

Multiple Class: $K = 1 + 3,3 \log 40 = 1$

+ $3.3.1.6 = 6.28$

rounded to 6

Interval Range: $42 : 6 = 7$

Table 1: Christian Teacher Influence

		Freq	Percent	Valid Percent	Cumulative Percent
Valid	108-114	1	4.0	4.0	4.0
	115-121	3	12.0	12.0	16.0
	122-128	6	24.0	24.0	40.0
	129-135	5	20.0	20.0	60.0
	136-143	5	20.0	20.0	80.0
	144-150	5	20.0	20.0	100.0
	Total	25	100.0	100.0	

2. Creating a distribution table for the Y .
variable data interval class

Data range : $R = 150 - 85 = 65$

Multiple Class: $K = 1 + 3,3 \log 40 = 1$

+ $3,3 . 1.6 = 6.28$

rounded to 6

Interval Range: $65 : 6 = 10.83$ rounded up to 11

Table 2: Student activity

		Fre	Percent	Valid Percent	Cumulative Percent
Valid	85-95	1	4.0	4.0	4.0
	107-117	2	8.0	8.0	12.0
	118-128	6	24.0	24.0	36.0
	129-139	7	28.0	28.0	64.0
	140-150	9	36.0	36.0	100.0
	Total	25	100.0	100.0	

In general, the distribution of the frequency distribution of Christian teacher participant data on the multicultural problems of students in the context of Luke 10:25-37 in Bogor Regency is relatively the same. The striking similarity is seen in the number of classes (6 classes) and the highest frequency class in the 3rd data interval class with a frequency of 6 for the X variable and in the 6th data interval class with a frequency of 9 for the Y variable. The description of the media distribution of Teacher Interaction Effects is quite good, the distribution of Increased Multicultural Activity of Students is also quite good. with a frequency of 40 people scored the same as or equal to the average.

Analysis Prerequisite Test

The researcher describes the analytical tests that the researchers have done using the help of SPSS 20.

1. Instrument Normality Test

The normality test in this study is as follows.

Table of Kolmogorov-Smirnov Normality Test Values for Variables X and Y

Table 3: One-Sample Kolmogorov-Smirnov Test
Effectiveness of students
Christian Teacher Influence

N		40	40
Normal Parameters, b	mean	132.38	133.88
	Std. Deviation	12,719	11.756

Linearity test is a test carried out to determine the effect of variable X and variable Y. A good correlation should have a linear relationship between the independent variable (x) and the criterion or dependent variable (y). testing or analysis carried out in a research is guided by a clear decision-making basis. Linearity Test Value The deviation from linearity sig. is 0.992 greater than 0.05, so it can be concluded that there is a significant linear relationship between the variables (X) and (Y).

Table 4: Anova

			Sum of Squares	df	Mean Square	F	Sig.
Active LearningStudents • CRE Teacher Mentoring	Between Groups	(Combined)	2222,375	24	92,599	.340	.991
		linearity	149,976	1	149,976	.550	.470
		Deviation from Linearity	2072,399	23	90.104	.331	.992
	Within Groups		4087,000	15	272.467		
	Total		6309.375	39			

2. Correlation Test

This correlation test, the researcher uses the help of the SPSS 20 for windows application with the output results set forth in the form of the table below:

Table 5: correlation test Correlations

		Student Learning Activities	CRE Teacher Mentoring
Effective learners	Pearson Correlation	1	-.154
	Sig. (2-tailed)		.342
	N	40	40
Christian Teacher Influence	Pearson Correlation	-.154	1
	Sig. (2-tailed)	.342	
	N	40	40

Based on the output table above, the researcher will draw conclusions by referring to the 3 basis for decision making in the bivariate Pearson correlation analysis.

Discussion

Based on the correlation value (R) of 0.154, it can be explained that the percentage of the influence of Christian teachers on the effectiveness of multicultural problems of students is called the coefficient of determination which is the result of squaring R. The coefficient of determination (R^2) is 0.024 which implies that the percentage of the influence of Christian teachers on multicultural problems is by 24% to the increase in learning while 76% is influenced by other related factors. So Christian teachers need to develop an open attitude and not distinguish differences in the multicultural community of students, even if they behave negatively, it doesn't necessarily come from their culture.

From the investigation of the text of Luke 10:25-37, we can obtain important Bible or Christian values as the basis for implementing multicultural services for

students with multicultural backgrounds. These biblical values can be the basis for the creation of good relationships for Christian teachers with their students. These values include, firstly, having an open attitude towards people from different cultures and without questioning the past and descendants of certain tribes accepting others with compassion because they deserve to be helped. Second, multicultural appreciation is expressed in the Samaritan exemplary attitude in giving help without distinguishing who the person being helped is.

CONCLUSION

Based on the significance value of Sig. (2-tailed). From the output table above, it is known that the value of Sig. (2-tailed) between the influence of Christian teachers (x) with effective students (y) of $0.342 < 0.05$, which means there is a significant correlation between the variables of Christian teachers and the effective variables of students, then the relationship between effective students (y) with the influence of Christian teachers (x) has a value of Sig. (2-tailed) of $0.342 > 0.005$, which means that there is a significant correlation between learning domain variables in multicultural problems.

Based on the calculated r value (Pearson correlation). It is known that the calculated r value for the influence of Christian teachers (x) with effective students (y) has the same value as the effective arithmetic r values of students (y) with the influence of Christian teachers (x) which is $0.154 < r \text{ table } 0.312$, it can be concluded that there are reciprocal relationship between the two variables

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