



## The Implications of Matthew 15: 21-28 to Christian Teacher Multicultural Problems

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### **Abstract**

*The reality of the plurality of the Indonesian nation is the reason for the occurrence of multicultural problems in society, including in the educational environment, both occurring for teachers and students. The method used in this research is descriptive analysis method, research that tries to describe by interpreting the consequences that are happening. While the type of research used is qualitative by conducting literature studies, study of biblical texts in Matthew 15: 21-28, and field studies. The results of the study are: first, the teacher needed to increase knowledge about multicultural and multicultural education. Second, developing creative attitudes in learning. Third, have an open attitude. Fourth, have an attitude of exemplary, and fifth have the attitude of seeing other people who are different from themselves as images of God.*

*Keywords: Christian education; education; Matthew 15; multicultural; teacher*

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### **INTRODUCTION**

The ethnocentrism attitude of the teacher is triggered by the behavior of students from certain tribes or different tribes, and conversely the assumption of students towards teachers who discriminate, carry out personal judgment, hate or resent, and so on for students of certain tribes. That is the fact of the pre-research that researchers have obtained. 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 the development of their professionalism and the demands of teacher competence from the school. In addition, the lack of understanding of the roles and calls of Christian teachers, one of which has an impact on the teacher's insincerity in helping troubled students from certain tribes.

### **Christian Teachers and Multicultural Education**

Regarding the implementation of multicultural education the role and duties of teachers are very important. The teacher must have extensive knowledge and insight into multicultural and multicultural education. The following below will describe the duties and roles of teachers (Christian teachers) in multicultural education and services. With a deep understanding of his role, the teacher can do more with his

heart the task of his calling in educating his students and can anticipate ethnocentric attitudes for the teacher.

### Teacher's Roles and Tasks

The terms assignments and actual roles are interrelated because assignments will accompany that role. More clearly the word "role" in an Oxford dictionary is interpreted: "Actor's part; one's task or function. Which means actor; someone's duty or function."<sup>1</sup> Moh Uzer Usman argues that "teacher is a profession which means a position or job that requires a special skill as a teacher."<sup>2</sup> The skill that teachers must possess is the ability to teach students in science according to the needs of students.

In UU No. 14 of 2005 Chapter II article 4 explains that "the role of the teacher as an agent of learning functions to improve the quality of national education." students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.<sup>3</sup>

From the understanding of the teacher who engages in the teaching and learning process can be understood the main task of a teacher according to his profession, among others, includes three fields, namely:

1. The task of the teacher as a profession is to educate, teach and train. Educating means continuing and developing life values. Teaching means continuing and developing science and technology. While training means developing skills in students.
2. The teacher's task in the humanitarian field includes that the school teacher must be able to make himself a second parent for students.
3. The task of the teacher in the community includes that the teacher is obliged to educate the nation towards the formation of a whole Indonesian human being based on the Pancasila.<sup>4</sup>

Ngalim Purwanto also believes that the teacher's job is as an educator, teacher and trainer. According to him the work of the teacher is a noble and noble work both in terms of society, state and religion.<sup>5</sup> Robiah Sidin, states that the teacher has two main roles,

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<sup>1</sup>Look in the Oxford Dictionary for an understanding of the role of "role" in detail.

<sup>2</sup>Further descriptions can be learned in the book by Moh. Uzer Usman, *Menjadi Guru Profesional*, (Bandung: Teenager Rosdakarya, 2006), 4. He explains how to become a teacher who is professional in his standards.

<sup>3</sup>UU R.I No. 14 of 2005 concerning Teachers and Lecturers, 4. In this Law clearly explained not only understanding and assignments from teachers and lecturers, but also about professionalism, qualifications, competencies that must be owned and developed by teachers and lecturers and others. For each teacher this book should be required to be brought and studied.

<sup>4</sup>Moh. Uzer Usman, *Menjadi Guru Profesional*, 4. The author's explanation in this book does appear to be still general and abstract in practice, but if the next description is studied it will begin to get a picture of the teacher's tasks that must be done by the teachers.

<sup>5</sup>This book also discusses the terms and characteristics of good teachers, although the discussion is simple but interesting as a material for discussion and comparison with the requirements of the teaching profession today, 169.

namely first, the management role or management role, which is to know the background of students, social, economic and intellectual if they have knowledge, skills and professionalism; to be responsible; disciplined, and productive; respect and love students; have moral values, humanitarian principles in all steps; Have an innovative, creative attitude, and understand differences and individuality among students; an example of a model for students, what is said is what is done; respect and care for the environment and understand the development and application of science and technology in modern life; Knowing students 'individual differences, students' potentials and weaknesses, including their learning styles. Second, the instructional roles. In addition, the teacher also functions as (1) student guide in solving learning difficulties, (2) as a source that can help solve and answer student questions or to find answers or obtain further information, and (3) learning outcome assessors, to determine the development of student learning outcomes, and to determine student grades.<sup>6</sup>

An explanation of the duties and roles of teachers in general, is very challenging for teachers to continue to work in improving their competence and professionalism. The teacher is an important role for the advancement of education in this archipelago.

In connection with the duties and roles of Christian teachers especially those who teach the Christian faith, Wattymury explained by using the context of the Christian Religious Education teacher that the Christian Education Teacher or Christian Education<sup>7</sup> and also applies to Christian teachers<sup>8</sup> are:

Teachers where the focus of coverage is directed at efforts to transfer or transfer knowledge to students. The Christian Education Teacher also functions as an educator, a Christian Religious Education teacher must be able to instill Christian ethical and Christian moral values to students.<sup>9</sup>

It is clear here that teachers of Christian Education or Christian Education and Christian teachers in general must instill Christian values and morals. The Christian Education Teacher has the duty "to lead and guide because he is mature in trust, the child pays attention to him and accepts his ways and what he says." The main task of the Christian Religious Education teacher or Christian education and Christian teacher is to lead and guide students to trust God more and want to carry out all of God's commands as a manifestation of that belief. With this task the teacher should be an example in doing God's will.

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<sup>6</sup> Wright's (1987) view was quoted by Robiah Sidin, in his book entitled "Classroom Management" (1993: 8). A description of the teacher's role can be read further in "Classroom Management" which is part or chapter 1 of his writing.

<sup>7</sup> This section is quoted even though the term used is for Christian Education Teachers, however, the principles, terms and roles for PAK teachers are also things that Christian teachers who teach Christian subjects must have in addition to PAK subjects. The Christian subjects in question are theological subjects presented in the curriculum content of the SMTK in the portion of 50%.

<sup>8</sup> Christian Teacher. A Christian teacher, even though he has a secular education background and teaches general subjects, he also plays a role more than what is stated in Law No. 14 of 2005.

<sup>9</sup> Further explanation can be found in the writing of *Kompetensi Guru Pendidikan Agama Kristen*, issued by Departemen Agama RI, 1999, 9.

Thus, students can understand the correct forms of 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, including teachers must learn the teaching of social contexts, namely the context forms of their roles and learn the importance of culture for teaching assignments. The second role is the culture of the 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 role of the teacher as an outsider presents the biggest challenge for effective teaching. Lingenfelter also invites to rethink the role of teaching especially among students who come from different social contexts.<sup>10</sup> Meanwhile Daniel Stefanus also believes that the role of teachers in multicultural education is as follows,

The teacher must organize and organize the contents, processes, situations and school activities 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. The teacher needs to emphasize diversity in learning.<sup>11</sup>

Teachers do play an important role in creating diversity in learning, in this case it requires creativity and openness and teacher's love for diversity as well as the background of their students. Regarding 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 continues to grow in grace because of the responsibilities he has received rather than through carrying out his responsibilities adequately and praiseworthy.<sup>12</sup>

Christian educators are also those who are able to face the reality of life and continue to experience victory in faith in Christ. This is a capital for Christian teachers to step in providing complex multicultural services in the world of multicultural education. Basically the teacher's role and duties are general, what distinguishes PAK teachers or Christian educators is that the teacher must be able to bring his students to study well for the honor and glory of God and bring life to Christ's likeness.

### **Multicultural Education**

After what happened in America with the wave of migration movements 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. The need for attention to the multicultural community for the church and Christian

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<sup>10</sup> Judith E. Lingenfelter & Sherwood G. Lingenfelter describes the role of teachers who teach in the context of cross-cultural or cultural diversity, the most important of which is to recognize the social context including the background of the students related to their culture. Explanations and opinions from the author can be studied further in the *Cross-Culturally An Incarnational Model for Learning and Teaching Teaching* (Grand Rapids: Baker Academic, 2003), 72-82.

<sup>11</sup> Stefanus, *PAK Kemajemukan*, 109. In one section in his book he describes a discussion about plurality education in the school environment.

<sup>12</sup> Cully. *Dinamika Pendidikan Kristen*, 126.

education is not something new. Since the beginning of the development of mankind on this earth, God has introduced a multicultural context starting from 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 people in the face of the earth will be blessed." The phrase "by you all the people of the earth will receive blessings" refers to other nations.<sup>13</sup> The Lord strengthens again with the "Tower of Babel," namely the chaos of the language that brought them scattered in all corners of the earth. In their new residential areas, they create their own culture. From there God has stated the importance of cross-cultural and multicultural services. God has given an example that God's love was also revealed to other nations besides the Israelites (nation or chosen people), namely by sending Prophet Yunus to go preaching salvation for the city of Nineveh. But Jonah's reaction at that time refused so that he ran away from God's call.

Eric H.F. Law, writing began with his experience in interacting with various people with diverse cultures. Often people assume that culture is only a part that is classified, values, beliefs, art, food, clothing accessories, outward appearance, family or socializing. There are two parts to culture: the outside and inside. Looking at culture from the outside is part of a conscious culture, a part that we see, feel and hear that consists of knowledge of its beliefs and values. While internal or internal consists of an unconsciousness of beliefs, patterns of thinking, values, and myths that influence what is seen. Opposition to culture is sometimes at the external level, this enters at the level of cultural awareness that can easily change behavior based on values of consciousness and belief in a structured manner that is accommodated to the ongoing situation. The more you learn the inner side of culture, the more you will understand the cultural values and mindset of others. Understanding differences will help someone make adjustments to others in an orderly manner, indeed this is not easy. Opening the inner side of culture takes a lifetime. Christianity invites to see this whole thing just turning to Jesus Christ.<sup>14</sup> Indeed, only in Jesus there is no difference that must be contested because in Jesus the promise to Abraham was fulfilled for all the people on earth (Gal. 3:26).

Wilkerson discusses in his book about teaching cultural responsibility is a term used to describe the efforts of teachers to accommodate various students in the context of multicultural education. Teaching a culture that is responsible involves

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<sup>13</sup> The phrase "the people of the earth" is nothing but pointing to the nations that are in all the earth outside the nation of Israel or the descendants of Abraham. But through the descendants of Abraham this promise will be fulfilled. Galatians 3:16, confirms that the promise was fulfilled through grace in Jesus Christ.

<sup>14</sup> This description is written based on the experience of the author himself in the context of the multicultural ministry in the church that he observed and studied, namely Law, Eric H.F, in his book *The Wolf Shall Dwell with The Lamp. A Quality for Leadership in a Multicultural Community*. (St. Louis, Missouri: Chalice Press, 1996), 7.

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 strategies and experiences that have proven effective in bringing members accountable for learning. Teaching culture whose responsibility handles three aspects of teaching. First, discuss the content of knowledge. Although religious educators must have sufficient knowledge of the contents of the Bible or theology. Second, cultural pedagogy that is responsible for discussing teacher attitudes. Religious educators must have an attitude that promotes and does not hamper the success of minority students and spiritual development. Third, religious educators practice responsible cultural pedagogies 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 diverse religious education settings. The following discussion focuses on instructional skills and strategies that seem to be most effective in the context of multicultural learning.<sup>15</sup>

From the description above, that the implementation of multicultural education needs to pay attention to things, among others, first the contents of knowledge including the contents of multicultural curricula. Knowledge that leads to an understanding of cultural diversity and acceptance of this cultural diversity. "Experience and knowledge will open our horizons and make us amazed that humanity is multicultural or pluralistic in culture."<sup>16</sup> Second, teacher attitudes, teacher attitudes greatly influence the learning process in multicultural education, teacher attitudes that are not open to cultural diversity, conscious or unconscious can bring the teacher to ethnocentric attitudes. And third, teacher creativity in teaching or related to teacher teaching strategies. In this case, what is meant by creative is the teacher's ability to display multicultural nuances in the learning process. Such should be what the teacher should have and specifically for the Christian teacher ideally know the biblical foundation as a reference in behaving in a multicultural community.

## **METHOD**

The method used in this article is a descriptive analysis on the text of Matthew 15:21-28. It used to describe about education related to multicultural issue, based on the understanding taken from the text of Matthew 15:21-28. It was important to understand the text by analyzing it from the context.

### **Text of Matthew 15: 21-28**

<sup>21</sup> Then Jesus went out from there and went to the region of Tiro and Sidon. <sup>22</sup> And a Canaanite woman came from the area and cried out: "Have mercy on me, O Lord, Son of David, because my daughter is possessed by demons and is very

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<sup>15</sup>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 effective teaching is in different minority groups, 301-302.

<sup>16</sup>See Andar Ismail in Selamat Berkarunia's explanation in the "Multikultural" and "Pendidikan Kemajemukan" section, 70.

suffering.”<sup>23</sup> But Jesus did not answer him at all. Then His disciples came and asked Him: “Send him away, he follows us by shouting.”<sup>24</sup> Jesus answered: “I was sent only to the lost sheep of the people of Israel.”<sup>25</sup> But the woman approached and worshiped Him while saying: “Lord, help me.”<sup>26</sup> But Jesus answered: “It is not proper to take the bread that was provided for the children and throw it at the dog.”<sup>27</sup> said the woman: “True Lord, but the dog ate crumbs weaknesses falling from the master’s table.”<sup>28</sup> Then Jesus answered and said to him: “ O mother, your faith is great, so be unto you as you wish” And immediately his son recovered.

The text of Matthew 15: 21-28, was chosen by researcher as one of the references in solving multicultural problems by learning from the Lord Jesus the Great Teacher.

The storyline presented by Matthew is as follows: Jesus and His disciples went to the area of Tiro and Sidon (21). Once he reached a place in the area of Tiro (22), Jesus entered a house (Mark 7:24). At that time, Jesus himself certainly knew the possibility of meeting people outside of Israel who needed His ministry. Events that intersect with other nations certainly occur as Jesus knows and not as a coincidence. Jesus can predict that even logically predictable, beyond Jesus’ omniscience as the Father’s messenger.

A Canaanite woman came to Jesus, begging Jesus for mercy on her daughter who was possessed by demons and suffered greatly. Canaanite women expressed the phrase pleading to Jesus three times (verse: 22; 25; 27), although the third expression does not indicate the sentence of request with particle affixes - it is. In this story the woman is hindered by cultural differences. There is a multicultural difference between Jesus and His disciples with the Canaanite woman, which is evident in: ethnicity, nation, gender, religion.

The word “Canaan” which is attached to the designation for women who come to Jesus is not merely stated without purpose, it becomes the beginning of the problem that continues to grow to the climax or the peak of the storyline problem. Matthew sees that Jesus was aware of the presence of a woman who was not from the Israelites. This is seen in Jesus’ statement in verse 24, that Jesus seemed to limit service to people of other nations. Obviously there is a problem with multicultural services here. The question is why did this happen, did Jesus intentionally test or actually do this?

According to Matthew Henry the Commentary states that the Canaanite woman was a Gentile, a stranger to the commonwealth of Israel, perhaps one of the grandchildren of the damned countries mentioned by the word, Cursed Canaan.<sup>17</sup> In the NT age Jewish friendship with people outside of Gentiles including the Canaanites

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<sup>17</sup> Further descriptions can be read and investigated in *Matthew Henry Commentary*. There is explained at length not only limited to the interpretation of terms, but more broadly including the theological elements. Matthew Henry, *Gospel of Matthew 15: 1-28*. Jakarta: Publisher Momentum. 2008.

is also not good, so this might be the reason. Jesus own attitude to the Jews was natural from the viewpoint of the Jews, so he behaved like that. But is it true that Jesus' attitude was formed or because it adjusted the attitude of the Israelites from generation to generation?

Jesus did not care even though the woman kept shouting so that his disciples were disturbed (23). In verse 23 there seems to be a multicultural problem, which is shown by the ethnocentric attitude of the students by expelling the woman through the help of her teacher. And in verses 24-26, Jesus responds in speech, which seems to limit His ministry for reasons different from race, ethnicity and nation (cultural differences). Jesus' own words as stated in the sentence, "Jesus answered: "I was sent only to the lost sheep of the people of Israel." This statement is indeed a "rule" that the ministry is indeed limited to the people of Israel. Israel is God's chosen people and Jesus' ministry is a special service for the people of Israel. And to clarify this and also for other nations to know including the Canaanite woman, Jesus made it clear again by saying a statement in the 26th verse, "But Jesus answered: "It is inappropriate to take the bread which is provided for the children and throw it to dogs. "Here it seems that God brought something precious 'bread' that was intended for children and not others, especially 'dogs.'

At this stage in the storyline it has entered the climax stage, in this climax the role of the characters will determine the end of the story, ie the story can end with "happy ending or sad ending."

But it is surprising how the Canaanite women responded to God's words. The woman still insisted on begging for mercy by approaching and worshiping Jesus, seeing the situation Jesus did not show mercy, but instead issued harsh words. In verse 27, recounting the extraordinary attitude of women in responding to God's words, he did not get angry and leave, but instead used the crude term "dog"<sup>18</sup> that Jesus mentioned, applied to him to still get the mercy of Jesus. And when he compared between "child and dog" he actually used the dog for himself to get God's grace.

The position of the child in a family is noble and honorable and he or they will receive inheritance from their parents. In general, parents really care and pay attention to their children compared to other people or other people's children. In

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<sup>18</sup> See the ISBE encyclopedia and Friberg Lexicon in Biblework, 2007. In this case Jesus compared the position of children and dogs, and Canaanite women were interpreted as "dogs." References to dogs, both in the Old Testament and in the New Testament, are usually insulting. Some examples are expressions that express an insult: Goliath told David, "Am I a dog, then you come to me with a stick?" David said to Saul in 1 Samuel 24:15, "Who is the king of Israel coming out to fight? Who are you pursuing? Dead dog! Just a flea!" The other part reveals the conclusions of the low appreciation that dogs do. Nothing worse can happen to someone whose body must be eaten by dogs (1 Kings 14:11; 1Ki 16: 4). Data from the NT Matthew 7: 6, "Do not give a sacred item to your dog and do not throw your pearl at the pig, so that it will not be trampled with its feet, then it turns you around." Dogs as pets at home do not always have connotations. the bad, because there is a dog that is every kind to his master. Dogs are animals that need to eat too and their masters know that, but food for children in their master's house is a priority. And the word for dog here uses the word kunarri which is interpreted as "a small dog that is kept at home."



any case, parents will surely defend their children even if their children are on the wrong side. In this case Jesus compared the Canaanite woman to the position of the child while he was in the position of “dog.”

## DISCUSSION

The words were indeed rude, but they really were not the meaning of the words but their meanings. Here Jesus compares the sheep (the term used to refer to the Israelites) lost from the Israelites with dogs (the term used to refer to Gentiles or not Israelis) from “outside”<sup>19</sup> the people of Israel. It appears here that Jesus is questioning cultural differences or multicultural problems. According to Matthew Henry (2008) that the Canaanite woman was a lost sheep like everyone else, she needed the attention of Jesus, but she was not of the Israelites to whom Christ was first sent.

From the description above, Jesus actually uses the word “sheep” in the sense of the sheep of Israel or the people of God, but the sheep refers to the metaphor of people who need attention, help and grace, but their main purpose is for sheep or the people of Israel alone. The multicultural reason for the nation outside the nation of Israel is indeed a problem that appears in this case or event even to the climax. So that at the beginning of the debate until the climax can make students or other audiences prejudice that Jesus' attitude is right and should do so what has become a tradition. Likewise with the position of the child in a family, it is noble and honorable and he or they who will obtain inheritance and from their parents.

In stark contrast, Jesus positioned Canaanite women with a “dog” metaphor that meant humiliation with a proper child's position. Jesus performed a role that showed His identity and concern for His own community. And he is like being ethnocentric. For “female” Jews, people are inferior to men, so they often receive discrimination, especially for Canaanite women, they will not be separated from discrimination

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<sup>19</sup> Look at Lexicon Biblework, 2007 and the SABDA website. The term “sheep” is indeed familiar in the Bible, both in the OT and NT. Data in the Bible shows that “sheep” produce meat, wool, skin, milk, and thus are very meaningful for human survival. Sheep are the most important animals for sacrifice other than goats and others. For Jews the sheep are the most important treasure. Gentle and benign nature. But the term “sheep” is also used as a metaphor for people. In the OT God is described as a shepherd (Ps. 23) and of course Israel is his flock as well as the statement of the Lord Jesus as a good shepherd for every believer (John 10). But the term sheep does not only apply to Israelis and believers in their relationship with God as their pastor. The Prophet Nathan once revealed about one small sheep of the poor, that is, a female sheep which was a picture that was more alive than David's wealth, the king had robbed from Uriah, the Hittite (2 Sam. 12). As a metaphor, the term sheep does not always refer to Israelites or believers, but also to people who do not believe. A source writes about sheep as a symbol, namely: (1) SIMILE Christ who without resistance surrenders himself to misery on the cross. Isa. 53: 7; Acts 8:32. (2) METAFORA God's gentle people who depend fully on God and follow Christ, their heavenly Shepherd. Psalm 44:12, 23; 49:15; 74: 1; 78:52; 79:13; 100: 3; 119: 176; SS 1: 7-8; Jer 50: 6; Eze 34: 1-31; Mic. 2:12; Zec. 10: 2; 13: 7; Mat. 10:16; 25: 32-33; 26:31; Mark. 14:27; John 10: 1-27; 21: 15-16; Rom 8:36; Heb 13:20. (3) SIMILE people who because of their stupidity get lost away from God and seek their own pleasure towards destruction. Isa. 53: 6; Jer 12: 3; Eze 34:20, 22; Mt 10: 6; 15:24; 18: 12-13; Luke 15: 4-6; 1 Ptr 2:25. (4) SIMILE people who are confused or difficult, or who are helpless because of the misery of life. 2 Sa 24:17; 2 Chron 18:16; Isa 13:14; Mic. 5: 7;

against their culture, religion and race. Carson and others (1994), make it clear that "The Canaanites were the traditional enemies of Israel in OT."<sup>20</sup>

The use of symbols such as: sheep, children, dogs contribute to the power of emotions in the story, which encourages the reader to start thinking and interpreting the feelings and characteristics of the characters. At the end of the story, Jesus finally struggles for women to be driven because of his faith. So this story is very suitable by giving the theme "The grace of faith and mercy of the Lord Jesus is not limited to the people of Israel alone, but humanity across cultures or the grace of the Lord Jesus over other nations because of their faith."

Thus it can be concluded that the tribes outside Israel are those who are unworthy or deserve mercy. Different cultural backgrounds become obstacles and obstacles. Ethnocentric attitude is indeed thick in the Jewish environment. Kent explained, "These non-Jewish women understand quite well the custom of Jews to refer to Gentiles as "dogs" and call themselves "children of God."<sup>21</sup>

In verse 28, Jesus saw how the woman struggled to get attention from Himself, and finally Jesus delivered praise for the woman's faith<sup>22</sup> and told her the child had healed like his faith. In this text the data shows how the struggle of a mother will cure her daughter, whatever she does even though faced with various obstacles that weaken her spirit. At the end of this story, the reader gets the essence of the scene through the statement of Jesus praising the tenacity of the Canaanite woman because of the firm faith that the woman had.

But actually the reader can investigate the message of this text from the other side, for example from the Christological context. The reader can get a message from the point of Christology, namely the attitude of Jesus, which frankly expresses the multicultural difference between Jesus of Jewish descent and Canaanite women who came begging for help. The more the Canaanite woman begged, the more Jesus showed the difference that stated that the Canaanite woman did not deserve Jesus'

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<sup>20</sup> D.N. Carson, *New Bible Commentar* (Downers Grove, Illinois: InterVarsity, 1994), .

<sup>21</sup> Homer A. Kent, *Tafsiran Alkitab Wycliffe*, Editor dan peny. Charles F. Pfeiffer, Everett F. Harrison (Malang: Penerbit Gandum Mas, 2001), 3:76.

<sup>22</sup> Look in Louw-Nida Lexicon, Biblework, 2007. The term faith here uses the word *πίστις* which means trust, commitment-1. As a characteristic or quality of loyalty, reliability, loyalty, commitment 23:23 2. which evokes confidence, serious promises, oaths 3. trust, belief, faith in the active sense = 'believe', its relationship with God and Christ 4. which is believed, faith or belief, doctrine. According to Friberg lexicon said *πίστις* is interpreted as (1) active, as belief directed towards a person or matters of belief, faith, trust, dependence on (Matt. 9: 2), (2) really, without an object, (a) as a basic thing in Christian faith (b) as the recognition and acceptance of the faith of Christianity, (Jas. 2:17) (c) as a decision to be faithful and every promise of Christianity, promises, commitments (1 Tim 5:12), (d) as a belief that brings certainty, assurance (e) as a Christian virtue, especially with people who believe in hope and characteristic love (3) passivity; (a) what brings trust and confidence from other people's loyalty, loyalty, reliability (b) what inspire promises of confidence, (means) evidence, guarantees (Acts 17: 31), (4) objectively, as what is believed by doctrine, faith (Rom. 1: 5). Besides the word *πίστις* is also interpreted as being able to be fully trusted what can be fully trusted, proper trust, credible evidence, evidence.

ministry. This action of Jesus really meant to show that the multicultural problem that caused the Canaanite women could not get what the Israelites got.

The actions or differences in treatment because of this multicultural problem can cause social jealousy and serious problems. The reason is, "with this attitude of Jesus, did Jesus agree with the attitude or tradition that had been carried out by Jews against other nations or because Jesus was Jewish then he behaved like that? In this context, Matthew does not only want to express the struggle of a woman whose daughter is suffering from her illness so she struggles to get help. And the struggle of the woman turned out not only because of a mother's instinct, but because it was based on firm faith in Jesus. Matthew also wants to express another important message for the reader to be able to grasp the message, namely how the greatness of the LORD is revealed through Jesus. Jesus came to erase differences in treatment because of cultural differences or multicultural problems. Jesus' grace was revealed to other nations. The confrontation that had taken place between Jesus and Canaanite women because of multicultural problems revealed a reality that often happened among mankind. But with the obvious difference, Jesus wanted to reveal the greatness and glory of the Lord which is unlimited. The love of the Lord revealed through Jesus is given to all nations. This is a beautiful message that is often not captured by the reader.

This text can produce more than two messages, namely the faith of the Canaanite woman and the revelation of the greatness and glory of the Lord through the gift of the grace of Jesus. The Lord Jesus and the Canaanite woman and the students as characters in this story as if they were playing a charming drama. And Matthew the author managed to present this story with a fantastic storyline. He recounts the scene of the confrontation between Jesus and the female scholar with an impressive tense climax.

As a narrator, Matthew is certainly very animated when writing this story because he was in the event. He was involved when the disciples of Jesus suggested to Jesus to expel the Canaanite woman who was considered disturbing his request. He also witnessed a confrontation between Jesus and Canaanite women regarding multicultural differences. And he also witnessed the story in the end with the expression of Jesus' praise of faith and the granting of the woman's plea which was nothing but a gift.

When looking at the storyline of this story, the story continues until the completion stage. This story is interesting because finally the Canaanite woman got what she was after, after she had a dramatic debate with Jesus and Jesus gained sincere faith and finally Jesus healed the daughter of the Canaanite woman after Jesus saw her extraordinary faith. Jesus did not see the Canaanite woman getting angry or offended after being said to be a "dog" but instead she used the behavior that dogs used to do with or near her eating master.

The reader does not know whether the woman remains strong in front of Jesus, because her faith in Jesus or the woman's actions is due to her motherly instinct which fights for the free suffering of her daughter. In addition, his knowledge of Jesus as an authority and authority equal to or more than the prophets with the greeting "God" and "Son of David." In the story the Canaanite woman stated frankly that she did not give up and was desperate for every answer from Jesus. The tension in the story increases and the reader feels the emotions of the text in a stronger way.

Jesus decided that the woman deserved grace from Him. Indeed, the woman believed that Jesus was able to help her child and she did business and did not care about being insulted and continued to struggle and perhaps the suffering of her child had motivated even harder and her faith led to the results of evidence. But the most important thing here is Jesus' own attitude towards multiculturalism. In this case Jesus did not insist on maintaining the Jewish culture in behaving towards people of other nations, even though He said that He came for lost sheep from the people of Israel. But Jesus saw that there was a need for grace or grace for those who were truly ready, those who had great or sincere faith. Even a bad cultural background does not become a barrier for Jesus because Jesus sees sincerity, faith and the need for God's grace. Carson again revealed that "For this faith she was appropriately rewarded."<sup>23</sup>

Debate or conflict that occurs at the beginning of a story is something natural that is done as a means to tell the truth or reality. And in this case the Canaanite woman was blessed because she could penetrate the defenses of the rigid reality of Jewish culture. But apart from that Matthew also wants to tell that through this event, it was time for Jesus to proclaim himself by opening the message of salvation and becoming a light to other nations.

This is a commendable attitude that needs to be emulated for every believer especially for Christian teachers. No matter how bad the behavior, habits of a person from ethnicity and culture or even background if he is worthy to get grace from Christ he must get it. If the Lord Jesus does not procrastinate in giving his mercy how can people believe in the case of Christian teachers delaying it. Jesus has set an example of how he should behave when he is faced with a multicultural problem.

So, from the event the valuable lesson is real, first that not all harsh words that come out of someone (especially those that are valued) mean negative, depending on how someone responds and gives good respect. It is precisely from things that are deemed not good, from which comes the answer. Second, learning from the person of Jesus, that He is a merciful person, a multicultural state does not limit to giving mercy and preventing someone from getting mercy. Not only does he serve and pay attention to the great times or influential people, such as: Zacchaeus, Nicodemus and

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<sup>23</sup> Carson gave a description that because the woman's faith had received attention from the Lord Jesus, further explanation could be investigated and read in the *New Bible Commentary*.

others, but he also cares for small people and personalities including the issue of a woman in the midst of a patrilineal culture. While people in Jesus' day did not usually assume that women deserved much attention. Canaanite woman is a woman who is lucky because she gets the grace of God.

Understanding the Text of Matthew 15: 21-28 as a narrative text is not recommended to only understand the results of reading or make simple or simple observations. The text of Matthew 15: 21-28, is a text that contains a beautiful lesson. A confrontational dramatic scene has been packaged and presented by the author not only to make Matthew's book interesting to read, but also interesting to contemplate. This text has provided two valuable lessons, namely, first, the faith that a Canaanite woman who remained firm even though she knew the real obstacles she faced, namely the multicultural and personal problems she hoped for, namely Jesus himself who had refused. Second, the greatness and glory of the LORD expressed through the actions of Jesus through the confrontation of multicultural problems, Jesus expressed his grace for other nations. Opportunities are open to other nations. Through Jesus all the people on this earth can get grace from Him.

### **Multicultural Christian Education for Middle Schools in Bogor Regency**

The teacher problem identified in one of the secondary schools in Bogor district in connection with multicultural problems is ethnocentric, negative judgments, hurt, resentful and disturbed by the behavior of students of different cultures. Regarding the multicultural problem, the proposed solution, namely Bible or Christian values resulting from research on the text of Matthew 15: 21-28, can be the basis for teachers to behave in a multicultural community among their students. From the results of the study of literature and biblical texts, positive and constructive attitudes are obtained, which need to be developed by teachers in multicultural services through multicultural Christian education. The attitudes include the following:

#### ***Increasing Multicultural Knowledge***

The knowledge in question is multicultural knowledge, namely knowledge that leads to understanding and accepting the diversity of cultures. Knowledge of various tribes, ethnicities, customs, traditions, religions, regional languages in one area, in Indonesia, and in the world. So Christian teachers who teach theology subjects not only study and investigate the culture of individuals in the Bible. But he needs to learn to recognize the cultures that exist in Indonesia, the culture of the students' origin, so not only will it be easier to understand multicultural students, but it will also be easier to apply the teachings of God's word. Moreover Christian teachers who have theological and Christian education backgrounds who spend time studying the background and origin or history of the person, city or culture in the Bible. He also needs to take a special time to study various Indonesian personalities and cultures as the application targets of his Bible research. So multicultural knowledge in the Bible and in reality in the Indonesian nation should be owned by Christian teachers equally.

In connection with this, Christian teachers need to improve themselves in learning both through training specifically around multicultural knowledge, seminars, joint learning activities between teachers and further study to further education. As a teacher, you should continue to learn for your development to meet professional demands, teacher competence, roles, assignments and teacher calls.

### ***Developing a Creative Attitude in Learning***

The teacher's attitude, creativity and insight greatly influence the learning process, especially in multicultural education, the attitude of teachers who are not open to cultural pluralism, conscious or unconscious can bring the teacher to ethnocentric attitudes. This attitude can influence and inhibit interaction with students in classroom learning. This attitude will make students uncomfortable in learning. Teachers need to develop a positive and constructive attitude harmoniously in implementing multicultural Christian education.

A positive attitude towards multiculturalism is not only shown in the attitude or attitude of the teacher, but constructively in the creativity of the teacher when teaching related to the teacher's learning strategy. In this case, what is meant by creative is the teacher's ability to display multicultural nuances in the learning process. This must be designed in the lesson plan and also in habituation that is practiced in class and at school.

Similarly, Christian teachers should develop creative attitudes in classroom learning through a learning process strategy that is designed in a multicultural way and is primarily based on the Bible as a reference in behaving in the multicultural community at school.

### ***Have an Open Attitude***

This attitude or value is obtained from the study of biblical texts in Matthew 15: 21-28, namely having an open attitude towards welcoming people from different cultures and without questioning the past and descendants of certain tribes accepting others with compassion because they deserve to be helped. The story of Jesus with a Canaanite or Syro-Fenicia woman will answer the resolution of ethnocentric problems, feelings of hatred and disturbance with the behavior of certain tribes or ethnic groups with different cultures. The Lord Jesus can be proud as a messenger who is only to serve Jews. Jesus could also have a feeling of hatred towards the Canaanites who were a damned nation and indeed in their history was a nation that the Israelites were supposed to destroy when they entered the land of Canaan. But he did not develop this attitude precisely in the end he praised the great Canaanite women. Matthew wrote Jesus seemed to be indifferent when the woman kept asking for mercy and help even he called Jesus with David's son.

The woman knew that Jesus was not an ordinary person even more than the prophets of Israel and of course she was not only from the origin, but as a Canaanite she turned out to have enough faith and knowledge about Jesus. Matthew Henry

(2008) said that Jesus treated him that way, to try him, he knew what was in his heart and the power of his faith, with no hope he continued to break through the challenges and finally he gained by his grace.

In the text Jesus gave the example of being open to people who are not in fact worthy of receiving His gift, but He is giving His mercy and praise for his faith. As a Christian teacher besides having to develop teacher competence, he should be able to emulate Jesus the Great Teacher. Christian teachers must have an open attitude to accept their multicultural students without discriminating them because the teacher is a "cultural leader". Christian teachers should not only understand multicultural and multicultural education in relation to Indonesia's geographical situation that demands it, but also understand it because the teaching of the Bible contains principles in relating and being the doers of the word in daily life including being an actor in implementing multicultural services by having an open attitude.

### ***Multicultural Education Application for Schools***

After conducting research on the multicultural problems of Christian teachers in schools (Red), it turned out that from the results of the interviews developing important information that became input for the school in connection with the need for the implementation of multicultural education.

The school will implement multicultural Christian education, but not in the form of separate subjects. First of all, there will be a seminar or discussion class for teachers about multicultural education, especially based on the results of the study of literature and biblical texts. Secondly, conducting guidance on students about understanding the study of literature and the text discussed. In addition, the application will be carried out on the daily habituation of students, multicultural school activities, the learning process in the classroom, namely the creativity of the teacher in preparing lesson plans and creating situations in the class that describe multiculturalism. In preparing lesson plans requires creativity in determining learning methods and strategies and materials that emphasize equality of cultural pluralism. Thus students from various ethnicities, genders, races and religions have the opportunity to develop themselves and respect each other's differences both in the classroom and outside the classroom with the guidance of teachers who love God and each other.

In connection with the teacher's assignment as a multicultural student guide, the teacher continues to maintain his level of spirituality so that the teacher can carry out his duties and vocation as a Christian teacher with professionals.

### **CONCLUSION**

Based on a series of studies that have been conducted, it can be concluded that the results are as follows: First, research carried out through literature or literature studies and Bible text studies has obtained proposals for solutions for teachers who

have multicultural problems and other teachers, namely positive and constructive attitudes that are realized by increasing multicultural knowledge, developing creative attitudes in learning, and having attitudes open. Third, there has been a description of the application of the implications of multicultural services in multicultural Christian education that gives significance to Christian teachers in schools. Teacher self-development in the knowledge and understanding of multicultural education is expressed by giving motivation to the teachers to improve teacher qualifications through education, seminars, workshops and others. Teachers' self-development through their roles and functions is manifested in the creativity of drafting RPPs that apply multicultural education, creating a multicultural atmosphere in the learning process, giving activities that reflect multiculturalism to students and others.

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