



Discipleship as Pedagogical Process: Exploring Jesus' Instructional Model in Matthew 10 within the Learning Context of SD Negeri 091556 Nagojor

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ABSTRACT

This study explores Jesus' instructional model in Matthew 10 as a pedagogical framework for Christian Religious Education (PAK) within the primary school context of SD Negeri 091556 Nagojor. While discipleship is widely acknowledged in Christian formation, its educational implications-particularly its relevance for contemporary classrooms-remain underexamined. Through a qualitative design combining a Systematic Literature Review (SLR) and semi-structured interviews with four PAK teachers, the study analyzes how the pedagogical principles embedded in Matthew 10 can inform teaching practice and holistic student formation. The SLR demonstrates that Jesus' approach integrates relational mentoring, learner empowerment, experiential practice, moral apprenticeship, and mission-oriented learning. Exegetical insights highlight key pedagogical elements such as Jesus' conferral of authority, realistic preparation for challenges, character-focused instruction, and guided responsibility. Interview findings reveal that teachers at SD Negeri 091556 Nagojor naturally apply similar principles through close relational engagement, opportunities for student leadership, reflective dialogue, and value-based instruction. Teachers emphasized the importance of emotional safety and guided autonomy, aligning with Jesus' balance of freedom and direction in Matthew 10. Experiential learning practices-such as role-play, service activities, and collaborative tasks-emerged as effective strategies for enhancing student motivation and internalizing biblical values. The study concludes that discipleship, understood as a pedagogical process, provides a holistic and contextually adaptable framework capable of shaping students intellectually, socially, emotionally, and spiritually. Jesus' instructional model offers a timeless educational paradigm that strengthens teacher-student relationships, enriches learning experiences, and fosters the development of caring, responsible, and resilient young learners. The findings underscore the relevance of biblical pedagogy in modern educational settings and invite further exploration of its broader applications.

Keywords: Pedagogical, Christian Religious Education, Instructional Model

INTRODUCTION

The concept of discipleship has long been recognized as a central dimension of Christian formation, yet its pedagogical implications have not always been fully explored within contemporary educational contexts. In the Gospel of Matthew, chapter 10 provides a uniquely structured model of Jesus' instructional process in preparing His disciples for active mission. Rather than offering abstract doctrine, Jesus engages in a dynamic sequence of calling, empowering, instructing, warning, encouraging, and commissioning—a holistic process that resembles a deeply relational and transformative pedagogy (Banks, 1994). When viewed through an educational lens, Matthew 10 functions not merely as a theological mandate but also as an instructional blueprint that integrates knowledge, character, practice, and mission. This understanding becomes particularly relevant for Christian teachers who must navigate both cognitive and moral formation within the classroom. In the context of SD Negeri 091556 Nagojor, where students are at a formative developmental stage, the pedagogical principles embedded in Matthew 10 offer valuable insights for cultivating discipleship-oriented learning environments. Exegetically, Matthew 10 presents Jesus' commissioning discourse, often referred to as the "Mission Discourse." The narrative begins with Jesus calling the Twelve and giving them authority (*ἐξουσία*) over unclean spirits and diseases (Matt. 10:1). This emphasis on empowerment reveals a pedagogical strategy wherein learners are entrusted with meaningful responsibility before they are fully mature, demonstrating Jesus' confidence in learner potential (France, 2007). Subsequent instructions include both practical guidance—such as whom to visit, what to carry, and how to respond to hospitality—and ethical orientation, including compassion, generosity, and integrity in mission (Matt. 10:7-15). Jesus explicitly prepares the disciples for challenges, emphasizing discernment and resilience ("wise as serpents and innocent as doves," Matt. 10:16). This combination of empowerment, instruction, and realistic expectation forms a pedagogical process marked by relational depth and transformational intent. Scholars note that Jesus' approach exemplifies experiential learning, reflective practice, and moral apprenticeship, all of which resonate with contemporary theories of character education (Estes, 2015). From a pedagogical standpoint, discipleship in Matthew 10 prioritizes three core dimensions: relational instruction, character formation, and participatory learning. First, relational instruction is evident in Jesus' close mentoring relationship with the disciples. Teaching occurs within the context of trust, proximity, and shared mission, aligning with modern relational pedagogy that views learning as a product of meaningful interpersonal engagement [Noddings, 2013]. Second, Jesus' teaching emphasizes character virtues—courage, compassion, integrity, perseverance—underscoring that formation involves transformation of the whole person rather than mere acquisition of knowledge. Third, the participatory dimension is seen in Jesus sending the disciples to practice what they have learned. Contemporary educational theorists affirm that learning becomes more durable when students engage in authentic application rather than passive reception (Kolb, 2015). Thus, the pedagogical structure of Matthew 10 naturally integrates cognitive, affective, and behavioral learning domains. Applying this model within the locus of SD Negeri 091556 Nagojor is especially meaningful because primary school students are developing foundational patterns of identity, responsibility, and interpersonal behavior. Teachers in this context often serve not only as transmitters of knowledge but also as moral guides

and relational mentors. A discipleship-oriented pedagogical process provides a framework for shaping students' character while simultaneously strengthening their learning engagement. Interviews with local educators (as will be discussed in later sections) suggest that integrating discipleship principles-such as encouragement, guided responsibility, empathy, and reflective dialogue-enhances both relational climate and student motivation. The values embedded in Matthew 10 align with Indonesian educational emphasis on holistic student development, including spiritual, social, ethical, and cognitive growth. Exploring Jesus' instructional model in Matthew 10 provides not only biblical-theological insight but also a practical pedagogical framework for Christian teachers in contemporary public-school settings. By understanding discipleship as an educational process rather than a solely spiritual concept, this study seeks to illuminate how biblical patterns of instruction can inform and enrich learning environments at SD Negeri 091556 Nagojor. This introduction thus sets the foundation for examining how principles derived from Jesus' mission discourse can guide pedagogical design, teacher-student relationships, and character formation in the context of primary education.

METHODS

A qualitative design integrating two complementary approaches: a Systematic Literature Review (SLR) and semi-structured interviews with teachers at SD Negeri 091556 Nagojor was implemented in this research. This combined method was selected to ensure a robust understanding of discipleship as a pedagogical process by grounding the analysis both in established scholarly discourse and in the lived experiences of practitioners. The SLR provided the theoretical, theological, and pedagogical foundations necessary for interpreting Jesus' instructional model in Matthew 10, while interviews enabled contextualized insights into how these principles manifest-or could be implemented-in a primary school environment. The Systematic Literature Review followed structured stages commonly recommended in qualitative synthesis procedures. First, research questions were refined to focus specifically on the pedagogical implications of discipleship, Jesus' teaching strategies in Matthew 10, Christian character formation, and the application of biblical models in contemporary educational contexts. Databases were searched using key terms including discipleship pedagogy, Matthew 10 instruction, Christian education, experiential learning in religion, and biblical pedagogy. Inclusion criteria consisted of peer-reviewed journal articles, books, dissertations, and theological-commentary sources published within the last twenty-five years, with some classical works included for exegetical relevance. Excluded materials were opinion pieces, devotional articles, and sources lacking methodological rigor. Selected literature was then thematically coded, highlighting recurring concepts such as relational pedagogy, empowerment strategies, moral apprenticeship, experiential learning, and scriptural narrative as curriculum. Bodynote insights from scholars such as Noddings (relational care), Banks (discipleship patterns), Estes (biblical pedagogy), and France (Matthean exegesis) contributed significantly to the synthesis and interpretation of findings. Complementing the SLR, semi-structured interviews were conducted with four Christian Religious Education (PAK) teachers currently serving at SD Negeri 091556 Nagojor. Participants were selected through purposive sampling to ensure representation of teachers with varying levels of experience and differing pedagogical approaches. Before

data collection, informed consent was obtained, assuring confidentiality and emphasizing voluntary participation. Interviews were conducted in-person at the school setting, each lasting approximately 35–45 minutes. The interview guide consisted of open-ended questions focusing on teachers' understanding of discipleship in education, their instructional strategies inspired by biblical principles, challenges in applying relational and participatory teaching approaches, and students' responses to character-oriented pedagogy. The semi-structured format allowed flexibility, enabling participants to elaborate on personal experiences, classroom dynamics, and contextual realities unique to the school environment. Data were analyzed using thematic analysis, following coding cycles that identified significant patterns connecting teacher practices with pedagogical elements derived from Matthew 10. Themes emerging from the interview data—such as relational mentoring, guided responsibility, moral instruction, emotional support, and experiential engagement—were compared with the conceptual framework generated through the SLR. This triangulation strengthened the validity of findings by ensuring consistency between theoretical constructs and empirical insights. The methodological integration of SLR and semi-structured interviews ensured that the study was both theologically grounded and pedagogically contextual. The SLR provided interpretive clarity for understanding Jesus' instructional model in Matthew 10, while interviews revealed how these principles resonate within the real-world teaching practices of SD Negeri 091556 Nagojor. This dual approach provides a comprehensive foundation for discussing the results and their implications in the following section.

RESULT AND DISCUSSION

The synthesis of findings from the Systematic Literature Review (SLR) and the semi-structured interviews reveals a multifaceted understanding of discipleship as a pedagogical process grounded in Jesus' instructional model in Matthew 10 and contextualized within the learning environment of SD Negeri 091556 Nagojor. Across both sources of data, several interconnected themes emerge, illustrating how Jesus' method of forming disciples provides a rich pedagogical framework for Christian Religious Education (PAK) teachers working with primary school students. These themes include relational mentoring, empowerment through trust, experiential learning, character formation, moral resilience, and participatory mission. The interplay between these themes demonstrates how discipleship-oriented pedagogy is not merely a theological construct but a practical educational approach capable of shaping students holistically—intellectually, emotionally, socially, and spiritually. A primary theme emerging from the SLR is the relational nature of Jesus' pedagogy. Scholars consistently argue that discipleship begins with relationship, not instruction, emphasizing that Jesus's decision to call the Twelve in Matthew 10 reflects His intentional investment in relational proximity and shared experience (Noddings; Banks). This emphasis resonates with interview findings in SD Negeri 091556 Nagojor, where teachers repeatedly described their role not only as providers of knowledge but as companions who walk with students through learning challenges, personal difficulties, and moral development. Teachers noted that primary school children respond more positively to instruction when they feel emotionally connected to the teacher. One teacher explained, *“Before teaching about discipleship or values, I build closeness first. If children feel safe, they listen and follow.”* This confirms relational pedagogy literature, which states that emotional safety is

foundational to student engagement and character formation. Thus, the relational foundation in Jesus' calling of the disciples sets a pedagogical precedent: meaningful teaching begins with trust. Another strong theme is empowerment through delegated responsibility, drawing from Jesus' conferral of authority (*ἐξουσία*) in Matthew 10:1. The SLR shows that empowerment is essential for learner autonomy, confidence, and skill development, especially in experiential learning frameworks (Estes; Kolb). Jesus entrusts the disciples with real mission tasks—healing, proclaiming, ministering—before they are fully mature. Interviews reveal that teachers intuitively apply this principle by giving students responsibilities appropriate to their developmental stages. Teachers described practices such as assigning classroom duties, leading prayers, guiding group discussions, or helping peers. These responsibilities not only strengthen leadership skills but teach students the value of participation and service. One teacher noted, *“If we want children to care and be responsible, we must trust them with real tasks, even small ones.”* This echoes the pedagogical principle that responsibility, when guided appropriately, fosters ownership, motivation, and character growth. The empowerment Jesus gives His disciples becomes a model for teachers to cultivate student agency in learning. A third theme involves experiential learning as central to discipleship pedagogy. Matthew 10 illustrates Jesus sending His disciples to practice what they learned, embracing a “learning by doing” model. The SLR identifies strong alignment between the mission discourse and contemporary theories of experiential education, particularly Kolb's cycle of action, reflection, conceptualization, and re-action. Interviews with teachers show that experiential activities are highly effective in primary education. Teachers mentioned project-based learning, role-play based on biblical stories, group service activities, and reflective dialogues. For example, one teacher shared that after teaching about compassion, she invited students to write appreciation notes to classmates. The children not only enjoyed the activity but also showed increased empathy in subsequent interactions. Another teacher used dramatization of Jesus sending the disciples, allowing students to act as messengers who deliver “good news” to other classes. These activities echo Jesus' pedagogical strategy in Matthew 10: teaching becomes transformative when students actively practice what they learn. Character formation emerges as a dominant theme across both the SLR and interview data. Jesus's instructions in Matthew 10 focus not only on tasks but on virtues such as humility, compassion, discernment, generosity, and perseverance. Scholars explain that discipleship combines moral formation with cognitive understanding, creating a holistic educational process (France; Wright). Teachers at SD Negeri 091556 Nagojor share a similar focus, noting that PAK education is inseparable from character building. They reported emphasizing attitudes such as honesty, cooperation, respect, and responsibility. One teacher commented, *“Children learn discipleship not only from stories but from how we ask them to behave every day.”* This aligns with moral education literature indicating that consistent practice of virtues is more formative than abstract teaching. Teachers also observed that Jesus' warning about persecution and challenges (Matt. 10:16-23) offers a valuable framework for teaching children about resilience, self-control, and patience—character traits essential for navigating personal and social conflict. Thus, the moral dimension of Jesus' pedagogy becomes a guide for teachers in shaping students' character. A related theme is the cultivation of moral resilience. Jesus prepares His disciples for adversity, teaching them to remain steadfast, *“wise as serpents and innocent as doves”* (Matt. 10:16). This aspect of

the mission discourse emphasizes emotional regulation, discernment, and courage. The SLR shows that moral resilience is increasingly important in childhood development, enabling students to confront challenges constructively. Teachers reported that many children face emotional pressures, peer conflict, or discouragement from failure. Drawing from Matthew 10, teachers encourage students to persevere, manage emotions, and resolve conflicts peacefully. One teacher shared an example where a student struggled with peer teasing; using principles from Matthew 10, she guided him to respond calmly while seeking support, fostering resilience and self-confidence. This suggests that Jesus' preparation of the disciples becomes a pedagogical model for emotional formation in students. Another significant theme involves the dialogic dimension of Jesus' teaching. Matthew 10 contains both instruction and dialogue, revealing Jesus' interactive approach. The SLR shows that dialogic pedagogy enhances student participation, critical thinking, and self-reflection. Interviews confirm that teachers often engage students in reflective conversations about scripture and daily behavior. One teacher described facilitating discussions about how the disciples felt when Jesus sent them out, encouraging students to identify feelings such as fear, excitement, or curiosity. This exploration allows children to relate emotionally to biblical characters, deepening comprehension and empathy. Teachers also use open-ended questions such as *"What would you do if you were in that situation?"* or *"How can we practice this teaching in class today?"* These reflective dialogues mirror Jesus' method of inviting disciples to think deeply, not merely absorb facts. The alignment between SLR findings and teacher practice highlights the importance of dialogic interaction as a hallmark of discipleship pedagogy. The interviews also reveal that teachers incorporate Matthew 10's pedagogical elements through what they describe as *"guided freedom."* While students are encouraged to act, teachers provide boundaries and scaffolding, similar to how Jesus gave specific instructions (*"take no gold," "avoid certain towns," "stay with the worthy"*). One teacher remarked, *"Children need freedom to try, but they also need clear guidance so they don't feel lost."* This resonates with SLR findings that structured guidance supports autonomy while maintaining safety and direction. It also reflects Jesus' balance of freedom and instruction: He sends the disciples but does not abandon them; instead, He prepares them, sets parameters, and assures them of God's presence. This balance becomes an effective pedagogical approach for primary school settings. A further theme is the integration of mission-oriented learning. In Matthew 10, Jesus frames learning as preparation for service, not merely knowledge acquisition. The SLR identifies this as mission pedagogy, which centers learning around purpose and contribution. Interviews show that teachers apply this principle through service-oriented activities, teaching children to help classmates, clean the classroom together, greet others respectfully, or contribute to school events. These simple acts reflect the spirit of being *"sent out"* and help students connect learning with real-life application. Teachers observed that mission-oriented tasks increase motivation because students feel their actions matter. This aligns with pedagogical research indicating that purposeful learning strengthens intrinsic motivation and moral identity.

Contextual factors in SD Negeri 091556 Nagojor also influence how discipleship pedagogy is implemented. Teachers noted that students come from diverse family backgrounds, with varying levels of parental support, religious exposure, and emotional maturity. Some children come from challenging home environments, making the teacher's role as mentor

even more significant. Teachers stressed the importance of patience, empathy, and emotional support in such contexts-values deeply embedded in Jesus' interactions with His disciples. Teachers mentioned that rural community dynamics foster a sense of togetherness, making collaborative and relational teaching approaches more natural. This contextual harmony enhances the relevance of discipleship pedagogy. Technology and contemporary challenges were also mentioned in interviews. While primary school children increasingly engage with digital media, teachers expressed concern about distraction, reduced attention span, and exposure to negative content. They found that discipleship principles such as discernment, simplicity, and intentional focus-drawn from Jesus' instructions-can help guide children toward healthier digital behavior. One teacher taught Matthew 10:10 ("take no extra belongings") as a metaphor for resisting unnecessary digital consumption, encouraging students to be content and mindful. This creative application illustrates how biblical pedagogy can address modern issues. The convergence of SLR and interview findings demonstrates that discipleship as a pedagogical process is not a theoretical aspiration but a practical, transformative model applicable in primary education. Jesus' instructional pattern in Matthew 10-relational calling, empowerment, instruction, practice, correction, and mission-provides a comprehensive framework for teachers. Primary school educators at SD Negeri 091556 Nagojor intuitively embody many of these principles, even when not explicitly labeling them as "discipleship." The pedagogical parallels between Jesus' approach and teachers' practices reveal that discipleship pedagogy naturally aligns with effective educational strategies such as experiential learning, character education, relational mentoring, and dialogic teaching. The implication of these findings is that Matthew 10 offers a robust template for Christian educators seeking to enhance holistic student development. The elements of calling, relational presence, trust-based empowerment, experiential engagement, moral guidance, emotional resilience, and mission-driven activity together form a rich educational philosophy. Teachers who adopt these principles can cultivate classrooms that are not only academically supportive but emotionally safe, morally grounded, and spiritually formative. The integration of biblical pedagogy into contemporary school contexts must remain sensitive to institutional regulations and pluralistic environments, yet the values and practices derived from Jesus' method remain universally beneficial for forming responsible, empathetic, and resilient students. The results demonstrate that discipleship is best understood as a pedagogical process rooted in relational investment, guided responsibility, experiential practice, and moral formation. The teaching model of Jesus in Matthew 10 provides a timeless, holistic educational framework that enriches the learning experience of primary school students at SD Negeri 091556 Nagojor and offers a meaningful paradigm for Christian pedagogical practice today.

CONCLUSION

The findings of this study demonstrate that Jesus' instructional model in Matthew 10 provides a rich and holistic pedagogical framework that can meaningfully inform Christian Religious Education (PAK) practices within the learning context of SD Negeri 091556 Nagojor. The integration of insights from the Systematic Literature Review (SLR) and semi-structured teacher interviews reveals that discipleship, as portrayed in Matthew 10, is not

simply a religious mandate but an educational paradigm characterized by relational mentoring, guided empowerment, experiential learning, character formation, and mission-oriented practice. Teachers at SD Negeri 091556 Nagojor intuitively embody many elements of this model, illustrating that Jesus' method is both timeless and highly relevant to contemporary classroom realities. Central to the discipleship pedagogy is relational proximity. The study confirms that effective teaching begins with trust, emotional safety, and authentic connection-mirroring Jesus' intentional calling and close mentorship of His disciples. This relational foundation enables teachers to provide meaningful guidance and create supportive environments where students feel valued and understood. Empowerment, another fundamental aspect of Jesus' approach, is reflected in teachers' practice of entrusting students with responsibilities that nurture leadership, autonomy, and moral agency. Through these opportunities, students learn to take ownership of their actions and develop confidence in their abilities. Experiential learning emerges as a cornerstone of discipleship pedagogy, as Jesus sent His disciples to apply what they had learned in real contexts. Teachers at SD Negeri 091556 Nagojor similarly employ practical activities, role-play, collaborative tasks, and service-oriented exercises that transform learning into lived experience. This method deepens comprehension and fosters intrinsic motivation. The findings also highlight character formation and moral resilience as essential outcomes of discipleship-based teaching. Jesus' emphasis on virtues such as humility, perseverance, discernment, and compassion aligns with teachers' efforts to cultivate similar values in students through daily routines, behavioral expectations, and reflective dialogue. The study reveals that Jesus' balanced approach-combining freedom with clear guidance-offers an effective framework for classroom management and student development. Teachers provide structured boundaries while encouraging autonomy, ensuring that students learn responsibly within supportive limits. The mission-oriented aspect of Matthew 10 also enriches pedagogical practice by giving learning a sense of purpose. When students understand that their actions and attitudes contribute to the well-being of their peers and school community, they develop a stronger moral identity and deeper sense of belonging. Contextual realities at SD Negeri 091556 Nagojor, including diverse family backgrounds and digital-age challenges, highlight the adaptability of Jesus' pedagogical model. Teachers creatively apply discipleship principles to address issues such as emotional distress, peer conflict, and media influence. This adaptability reinforces the view that Jesus' instructional approach is not confined to a specific time or culture but can be contextualized meaningfully in modern education. This study concludes that discipleship as a pedagogical process offers a comprehensive, multidimensional approach capable of enhancing holistic student development-intellectually, socially, morally, and spiritually. Jesus' teaching model in Matthew 10 provides Christian educators with a robust template for cultivating classrooms grounded in compassion, integrity, resilience, and purposeful engagement. For SD Negeri 091556 Nagojor, applying discipleship-based pedagogy strengthens teacher-student relationships, deepens learning experiences, and supports the formation of young learners who embody kindness, responsibility, and moral clarity. Future research may explore broader applications of this model across varied educational settings or investigate its long-term impact on student character formation.

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