

Transformative Teaching Strategies: Unlocking the True Essence of Ephesians 4:17–32 Among Prison Class IIB Kabanjahe


Christine Fuceria Ginting , Hana Suparti , Sрни M. Iskandar ,
and Ana Lestari Uripiningsih 

ABSTRACT

In Ephesians 4:17–32, the concept of a “new man” is explored, emphasizing the transformation that occurs when one becomes a follower of Christ. This passage delves into the teachings and principles that guide believers in their spiritual growth and maturity journey. The keywords in this section highlight key aspects of the teaching, such as “teaching,” which implies the importance of instruction and guidance in understanding and living out the Christian faith. Additionally, the phrase “new man” signifies a radical change within an individual when they surrender their old ways and embrace a new life in Christ. Ephesians 4:17–32 offers practical insights on how to live as a transformed individual. It addresses various aspects of personal conduct, including honesty, integrity, self-control, kindness, forgiveness, and love. These virtues are not only encouraged for personal growth but also for fostering healthy relationships within the community of believers.

Submitted: November 29, 2023

Published: March 08, 2024

 10.24018/ejtheology.2024.4.2.127

Kadesi Theological College, Indonesia.

*Corresponding Author:
e-mail: fuceriaginting@gmail.com

Keywords: Ephesians 4:17–32, new man, teaching strategies, transformative.

1. INTRODUCTION

Teaching is a powerful tool that has the potential to transform lives and create positive change in society. In the context of a prison class setting, the impact of teaching becomes even more significant. Incarcerated individuals often face numerous challenges and barriers, and providing them with transformative teaching strategies can help unlock their true potential and enable them to lead fulfilling lives both inside and outside the prison walls. Ephesians 4:17–32 is a passage from the Bible that holds deep meaning and relevance, especially in a prison class setting. It speaks about the transformation of the self and the concept of the “new man”. The “new man” refers to a person who has undergone a fundamental change in their attitudes, behaviors, and mindset. By teaching Ephesians 4:17–32, we can guide incarcerated individuals towards this transformative journey and help them become the best versions of themselves. Teaching Ephesians 4:17–32 in a prison class setting is of utmost importance for several reasons. Becoming a New Man is becoming a human being who has the standard of thoughts and feelings of Christ. But many believers are so far from this standard that they don’t see it as an important and urgent part. The new man has a characteristic of every action that is only demonstrating what God wills.

The struggle of Christians to become new human beings is often associated with the existence of sin, which is a heavy burden, but with God’s power, Christians can be released from sin so that they can continue to walk in freedom and victory in Christ. When the recovery process occurs, Satan often lies to doubt the truth as if humans cannot be released from ingrained sin and tries to constantly remind humans of powerlessness in fighting sin so that there are many Christians who repeatedly try to break away from the habit. The new man is a man who has been created according to God’s will in righteousness and holiness. Those who believe in Christ have a new position, namely from destruction to eternal life (Emeliana *et al.*, 2022). They will continue to be renewed and united with Christ (Setiawan



& Salendur, 2021). The new man in Christ is no longer a weapon of tyranny but instead becomes a weapon of truth and life to glorify God (Prajnamitra *et al.*, 2020).

From these problems, researchers feel it is important to apply teaching about new humans among the inmates of class II-B detention center in Kabanjahe, Karo Regency, North Sumatra, with the hope that they will understand and experience real changes from old humans to new humans. The description of the problem in Kabanjahe, Karo district, North Sumatra, is as follows: The National Narcotics Agency recorded 12,890 cases of drugs until the first quarter of 2021. North Sumatra become is the province with the highest number of drug cases. There are 2,049 cases recorded in North Sumatra, with the number of people caught in drugs, namely 2,661 suspects. Based on the type of drug, methamphetamine became the type of drug with the highest number of cases, namely 10,567 cases. The number of methamphetamine cases covers around 82% of the total drug cases (Pahlevi, 2021).

Data from the Kabanjahe District Court Case Tracing Information System (SIPP) recorded that almost 70% of criminal acts in narcotics cases were committed. From the data that the researchers obtained at the class II-B detention center in Kabanjahe, almost 70% of the assisted residents were drug users and drug dealers with an average age of 20–50. This mostly happens because the family is not harmonious. John Depari (2022), an employee of the class II-B Kabanjahe prison for spirituality, stated the number of inmates currently there are 670 people, 655 men and 15 women. Researchers hold routine worship every Saturday with male and female inmates. In addition, researchers routinely hold revival services. The service has now reached 5 years.

Many Christian inmates have not experienced the new man. Spiritual coaching is part of shaping the quality of life (Nainggolan *et al.*, 2022). In every service, many of the inmates are very serious about carrying out their worship, but when they are released from the Kabanjahe detention center, they tend to return to their old life, namely entering the world of drugs, promiscuity, crime, and so on. However, some people truly experience new human beings, and their lives have a positive influence on the environment and some have even become ministers of the church. Therefore, researchers feel it is very important to conduct research on inmates in the class II-B Kabanjahe detention center so that the inmates truly understand the teaching of new humans based on Ephesians 4:17–32.

The purpose of this study is to find the dominant dimension of learning to know God in determining the confirmation of teaching about the new human being based on Ephesians 4:17–32 among the inmates of class II-B detention center in Kabanjahe, Karo Regency, North Sumatra:

1. This study provides incarcerated individuals with a moral and ethical framework that can help them reflect on their past actions and make positive changes in their lives. By understanding the teachings of Ephesians 4:17–32, they can learn to let go of destructive behaviors and embrace a new way of living.
2. Teaching Ephesians 4:17–32 instills hope and a sense of purpose in the hearts of incarcerated individuals. It reminds them that they are not defined by their past mistakes and that they have the potential to lead meaningful lives even within the confines of a prison. By imparting these teachings, we can empower them to take control of their actions and strive for personal growth and transformation.
3. Teaching Ephesians 4:17–32 fosters a sense of community and unity within the prison class. It allows individuals to come together, discuss their interpretations of the text, and engage in meaningful conversations about personal growth and transformation. This shared experience can create a supportive and inclusive learning environment where everyone feels valued and understood.

2. METHOD

This research is confirmatory by using a representative sample to conclude the population. This study uses exogenous variables and endogenous variables. Both terms were explained by Sasmoko (2005) as follows: An exogenous variable is a variable whose diversity is not influenced by causes in the system. Exogenous variables are indicators found through theoretical studies until a construct is found. There were several preparations made by the researcher, namely:

1. Applying to the STT KADESI institution to obtain recommendations for conducting research.
2. Observing the location that will be carried out as a research location, namely, residents of Class II-B Kabanjahe Detention Center, Karo Regency, North Sumatra.
3. Submitting a letter of application to the administrators of class II-B prison inmates to conduct research at the institution.
4. Creating a questionnaire consisting of 62 statements relating to the research objectives as data to be tested.

5. Consulting and testing the contents of the questionnaire with experts.
6. Distributing questionnaires to 30 respondents, inputting the results of the questionnaire, and analyzing data with orthogonal literacy.

3. LITERATURE REVIEW

3.1. Teaching About New Man Based on Ephesians 4:17–32

The Apostle Paul's teaching about the new man based on Ephesians 4:17–32 begins with understanding the meaning of the new man. The New Man is a human being made alive by God (Ephesians 2:24) (Estrada, 2023). The beginning of the fall of man into sin resulted in all human conditions worthy of God's wrath because they were dead in trespasses and sins (Ephesians 2:1). However, because God loves humans so much, He sent Jesus Christ as a peacemaker between God and humans. God has made humans alive together with Christ, meaning that humans who were previously dead because of acts of sin and disobedience to God are revived in Jesus Christ. This is God's gift to humans so that humans may enjoy God's grace.

The Greek word *καὶνὸν ἀνθρώπον* is (*kainos anthrôpos*). In the New Testament, the *verbananeoô* (renew) is only found in this verse. However, a synonym is found elsewhere, *anakainoun* (2 Corinthians 4:16). *Anacainosis* (Romans 12:2; Titus 3:5). *Ananeous* there is passive and means renewed, giving oneself renewed. Humans cannot renew themselves. It can only allow itself to be renewed. Renewal is God's work. The dative form *tô pneumatic tou noos humôn* states that renewal must take place, that is, in their spirits and minds. So physically, it remains the same as a human being consisting of flesh and blood, but in spirit and mind, it is renewed by the values of God (Ristiono et al., 2022).

When a person believes in Christ, God places and positions him in Christ. Christ died and rose, so he died and rose with Christ. Based on God's values, not human values, everything humans do can glorify God (Morris, 1990). From all points of view, man is seen as the crown (*mensch*) and the pinnacle of God's creation. Genesis 1:26 uses two important phrases, "in the image" and "in our likeness," to express that "man is a representative of God" who is like God in certain ways. The word "אִמָּגָה" (*Tselem*) is translated in Hebrew as "image," i.e., to carve or cut and means a hand made of soft material, a duplicate, sometimes means an idol (1 Sam. 6:5; Num.33:52; 2 Kings 11:18; a painting, Ezek. 23:14); only occasionally does it mean a duplicate that is dissimilar when compared to the original (Ps. 39:7). The word *דְּמוּת* (*debut*) which is translated as "likeness" becomes the same or a copy (Von Rad, 1973, pp. 57–58).

New life is a life that is joined to God again, the image of God that has been damaged is restored, and the ally or relationship with God is united with Christ and cannot be separated. Humans may die physically, but fellowship with God will not last forever.

3.2. Learning to Know God (Eph 4:20-30)

The expression empathetic to Christian, which is translated as "you have learned to know Christ," does not only mean learning to know Him intellectually, but more than that, namely following Him, belonging to Him, and having fellowship with Him (Philippians 2:6: *tou gonna auton*). This expression has roughly the same meaning as the expression *peralamnein ton kriston iesoun* (Colossians 2:6), accepting Christ Jesus, not only accepting His teachings but also Himself.

The phrase "know Christ" is not only how to learn about Christ. Christ is the truth, including the right behavior and right beliefs. So, this is about the traditions of the Christian faith and the practices that were conveyed (Bruce, 1984, p. 356). Paul, in the letter of Ephesians, has expressed his concern for the holiness of the life of his readers. He told believers that the purpose of election is for believers to be holy and without blemish (1:4), to grow into temples (2:21), and to put on the new self (4:24). The purpose of Christ's sacrificial death is the sanctification of His bride (5:25-27) (Lincoln, 2003).

Seven parts form the basis of every effort to know God:

1. First, hear about God (Verse 21). The word "because you have heard of Him" in Greek *εἰπε αὐτον ηκουσατε*, eight (because it is) *auton* (He) *êkousate* (you have heard). The verb "you have heard of Him" means we have heard Him speak, heard through the Bible, especially as it has been described in the Gospels. The believers in Ephesus had received teachings about Christ and had learned to live within the scope of His will (Lincoln, 2003, p. 54).
2. Second, receive teaching about God (Verse 21). The word Receiving teaching about God in Greek is *εν αυτω εδιδαχθητε* *en autô edidakhthête*. Grosheide: "didskô" two accusatives are found, one of which is a person (human) and the other is an object (goods). Paul may have objected to using the *auton* accusative for Christ because, in that way, He (Christ) can be considered an object (goods). Because of that, he uses "en autô" ("en kuriô") here. The verb "receive teaching" has

the highest form of the common Greek for instruction and occurs in the phrase “taught by him.” Literally, the Greek says that you were taught ‘in him’ rather than ‘by him’ and probably means that Jesus is the atmosphere in which the teaching takes place. Believers continually “learn” to know the living Christ who sits at the right hand of the Father in heaven (Ephesians 1:20; 2:6). (Hoehner, 2002, p. 594). Receiving teachings about God makes believers more spiritually mature so that they can do what God does.

3. Third, obey the real truth in Jesus (Verse 21). The phrase “the real truth in Jesus” emphasizes that the teaching of truth is found in the person of Jesus. The expression “in Christ” is an expression that describes the historical situation of salvation for those who belong to Christ by their being with Christ’s death and resurrection (Ladd, 1999, pp. 250–251).
4. Fourth, be renewed in spirit (Verse 23). The word renewal in this verse is used as ananeousthai verb infinitive present passive from nano (be renewed, be revived, be made new or different), which means renew. The present infinitive of the word ananeousthai meaning that renewal must take place continuously in the life of a believer as a new human being in Christ. Paul gives that understanding by using the present passive, which means that man cannot renew himself, and he can only give himself to be renewed, but that renewal can only be done by God. Paul also taught that believers are “in” the spirit. Believers do not live in the flesh but in the Spirit (Morris, 1990, p. 103).
5. Fifth, be renewed in mind (Verse 23). Renewal of mind or term in Greek nous. The mind is quite an important thing because if you pay attention to “being renewed in the spirit of your mind,” it means pointing to the mind as the center. Mind renewal is a person’s awareness of the truth so that an understanding of the true meaning of life is awakened, which plays a very important role in determining how to live life-.
6. Sixth, speak the truth of love (Verse 15) (Breen, 2023). The word using the original text allanite in the present active imperative verb second person plural of paleo (speak as with a message, talk). The verb is an order to continue an ongoing activity that is carried out continuously. The word “true” in Greek alêtheian means to speak the truth, be honest, truthful, and sincere (Ambesa, 2006, p. 38). So Paul wants to explain to the Ephesians to put off or give up lies and continue to keep on speaking the truth alêtheian.
7. Seventh, sealed by the Holy Spirit (Verse 30). The Apostle Paul added: “who has sealed you before the day of salvation” as belonging to Christ or Christ has sealed “esphragisthete,” meaning to stamp, establish (Ephesians 1:3) before the day of salvation (apolutrôseôs). The work of the Holy Spirit is to seal believers. The seal is a sign of original ownership. The seal appears on the outside, but the seal of God is in the heart (Stott, 2014). The sealing and the day of salvation refer to the beginning and end of the redemptive process. Between the “beginning” and the “end,” we grow towards a life full of Christlikeness (Emeliana et al., 2022). Every believer who is filled with the Holy Spirit always wants to please the Holy Spirit, not grieve Him (Stott, 2014).

4. RESULTS AND DISCUSSION

4.1. Challenges and Opportunities in Teaching Ephesians 4:17–32 to Incarcerated Individuals

Teaching Ephesians 4:17–32 to incarcerated individuals presents unique challenges and opportunities. One of the main challenges is the limited access to educational resources and materials within the prison. However, this challenge can be overcome by utilizing innovative teaching methods that rely less on traditional textbooks and more on interactive and experiential learning techniques.

Another challenge is the emotional and psychological barriers that incarcerated individuals may face. Many of them might carry deep-seated feelings of guilt, shame, and low self-esteem. It is important for teachers to create a safe and non-judgmental space where these individuals can express themselves freely and begin their journey towards healing and transformation.

Despite these challenges, teaching Ephesians 4:17–32 to incarcerated individuals also presents unique opportunities. The prison setting offers a captive audience that is often receptive to personal growth and change. By tapping into this willingness, teachers can make a significant impact on the lives of incarcerated individuals and help them break free from the cycle of negative behaviors.

4.2. Transformative Teaching Strategies for Unlocking the True Essence of Ephesians 4:17–32

To unlock the true essence of Ephesians 4:17–32 among incarcerated individuals, it is essential to employ transformative teaching strategies. These strategies go beyond traditional classroom instruction and focus on creating a holistic learning experience that addresses the emotional, psychological, and spiritual needs of the learners. Incorporating Interactive and Experiential Learning Techniques in the Prison Class. In a prison class setting, it is crucial to engage incarcerated individuals actively in

the learning process. One effective way to achieve this is by incorporating interactive and experiential learning techniques. For example, role-playing activities can be used to bring the teachings of Ephesians 4:17–32 to life and allow individuals to explore different scenarios and perspectives. This hands-on approach encourages critical thinking, empathy, and self-reflection.

Furthermore, incorporating group discussions and small group activities can provide incarcerated individuals with a platform to share their thoughts, insights, and personal experiences related to the teachings of Ephesians 4:17–32. This collaborative learning environment fosters a sense of camaraderie and encourages individuals to learn from one another's perspectives. Building a Supportive and Inclusive Learning Environment in the Prison Class. Creating a supportive and inclusive learning environment is vital for the success of transformative teaching in a prison class. Teachers should strive to build trust and establish a sense of belonging among incarcerated individuals. This can be achieved by practicing active listening, showing empathy, and treating each individual with respect and dignity.

Additionally, it is important to create a space where individuals feel safe to express themselves authentically without fear of judgment or ridicule. This can be done by implementing restorative justice practices that promote dialogue, healing, and forgiveness. By fostering a supportive and inclusive learning environment, teachers can empower incarcerated individuals to open up, share their experiences, and engage in meaningful discussions about personal growth and transformation.

4.3. *Empowering Incarcerated Individuals Through the Teachings of Ephesians 4:17–32*

The teachings of Ephesians 4:17–32 have the power to empower incarcerated individuals and help them develop a sense of self-worth and purpose. By emphasizing the importance of forgiveness, compassion, and personal responsibility, these teachings can inspire individuals to take ownership of their actions and strive for positive change. Teachers can facilitate this empowerment by providing practical tools and resources that individuals can apply to their daily lives. For example, they can introduce mindfulness and self-reflection exercises that help individuals become more aware of their thoughts, emotions, and behaviors. By equipping incarcerated individuals with these skills, teachers enable them to make conscious choices and break free from negative patterns.

4.4. *Measuring the Impact and Effectiveness of Transformative Teaching Strategies*

It is essential to measure the impact and effectiveness of transformative teaching strategies to ensure continuous improvement and to justify the investment of resources in prison education. The impact can be assessed through pre and post-assessments, surveys, and interviews with incarcerated individuals. These evaluations can help measure changes in attitudes, behaviors, and overall well-being. Additionally, gathering feedback from both the incarcerated individuals and the prison staff can provide valuable insights into the effectiveness of the teaching strategies. This feedback can inform future adjustments and improvements to the curriculum and instructional methods.

5. RESULTS

5.1. *Application of Ephesians 4:17–32, the Teachings of the Apostle Paul Concerning the New Human Being, to the Prisoners of Class II–B Kabanjahe Jail, Karo Regency, North Sumatra*

An empirical score between 148 and 310, with a mean of 256.508, a median of 258.500, a mode of 256, a standard deviation of 31.066, and a range of 162, was generated using data from 120 respondents (see Fig. 1).

5.2. *Learn to Know God*

An empirical score between 48 and 100, with a mean of 84.633, a median of 86.5, a mode of 89, a standard deviation of 11.041, and a range of 52, was generated using data from 120 respondents (see Fig. 2).

5.3. *Respondent's Background*

The following characteristics were surveyed in relation to the background of the respondents:

1. Gender: It was known that of the 120 responders, 110 (91.7%) were men, and 10 (8.3%) were women.
2. The status of marriage: A study of 120 respondents' marital status indicators showed that 66 (55%) were married, 43 (35.8%) were single, 6 (5%) were divorced and passed away, and 5 (4.2%) were divorced.
3. Education: Based on respondent data, education indicators for 120 respondents revealed that 3 had never attended school, 37 (30.8%) had completed elementary school, and 37 had completed

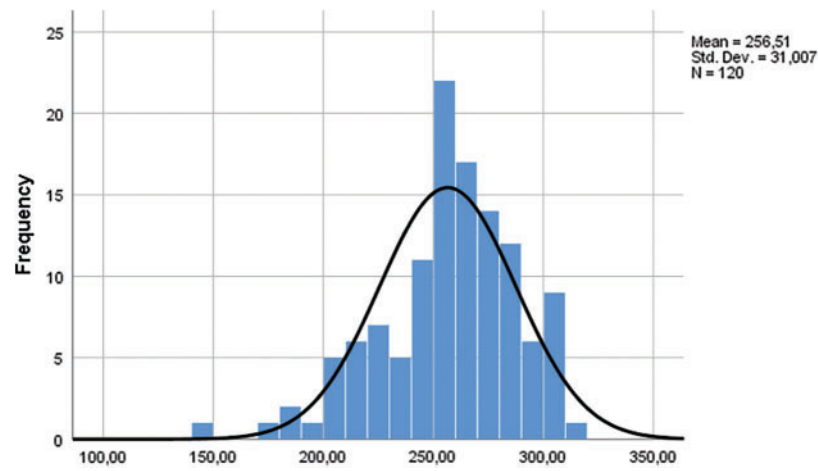
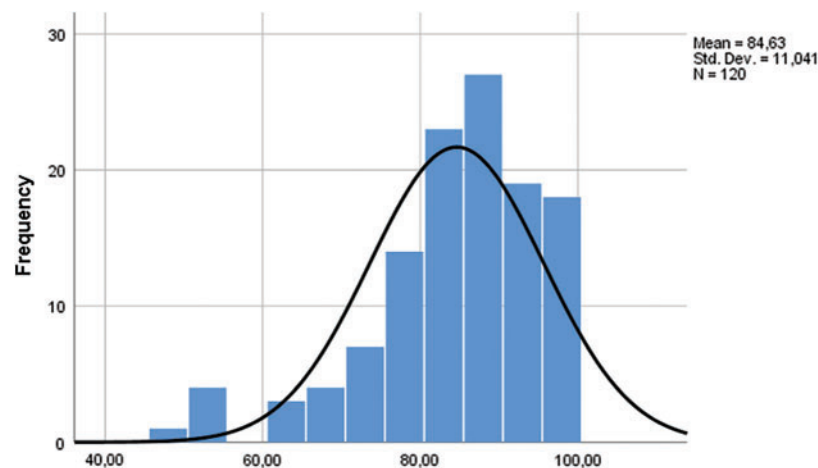


Fig. 1. Histogram of the application of Ephesians 4:17–32 on the prisoners.

Fig. 2. Histogram of *learn to know god*.

junior high school. 37 respondents (4%) had a bachelor's degree, 2 had a diploma, and 37 had completed high school.

4. Being a Christian for a long time: Of the 120 responses, 7 (5.8%) became Christians within the first five years, 6 (5%) within the first five years, and 107 (89.2%) within the first ten years.

5.4. Test Requirements Analysis

The criteria for regression analysis are actions that need to be completed in order for the conclusions formed from the analysis's results to be supported, provided that all analysis's criteria have been met. The normality, linearity, and homogeneity tests are prerequisites for the regression analysis test.

5.4.1. Normality Test

With the use of SPSS v25, the standardized regression diagram is derived from the P-P normality test.

Because the points (plots) in the P–P plot of the Learning to Know God dimension in Fig. X follow a diagonal line, it is evident that the data is normally distributed.

The P–P plot of the endogenous variables (Fig. 3) shows that the data is normally distributed because the points (plots) follow the diagonal line.

In order to equalize the perception of the dot pattern of the five-dimensional plot images above other than detrended, then specifically, the significant value of the distribution can be seen from the normality test using the Kolmogorov Smirnov. With this test, empirical figures will be produced so that there will be no difference in judgment. The output results using the SPSS v25 program are presented in the next section.

5.4.2. One-Sample Kolmogorov-Smirnov Test

The dimension of knowing Allah has a significant level over 0.05, as can be seen in Table I, indicating that the variable is normally distributed and amenable to parametric testing. The information given leads to the following conclusion: First, there is a 0.113 statistical test value for the data dimension of knowing God. Since the value is more than 0.05, it is deemed to be regularly distributed. Second, the

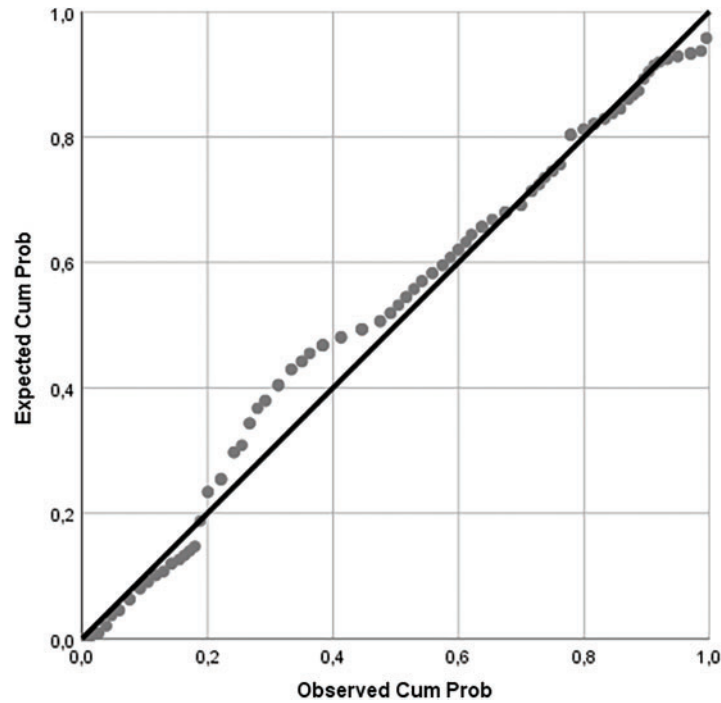


Fig. 3. The P-P plot.

TABLE I: ONE-SAMPLE KOLMOGOROV-SMIRNOV TEST RESULTS

		Learn to know god	The teaching of the new man is based on Ephesians 4:17–32
N		120	120
Normal parameters	Mean	84.633	256.508
	Std. deviation	11.041	31.007
	Absolute	0.113	0.104
	Positive	0.082	0.054
Most extreme differences	Negative	−0.113	−0.104
Test statistics		0.113	0.104
Asymp. sig. (2-tailed)		0.001	0.003

statistical test result for the endogenous variable data is 0.104. Since the value is more than 0.05, it is deemed to be regularly distributed.

5.4.3. D–Y Linearity Test

It is possible to conclude that the dimensions of coming to know God are linear based on the results of the linearity tests, $p < 0.001$, and the deviation from linearity is 0.416, which is more or equal to 0.05 (see Table II).

5.4.4. Y–D Homogeneity Test

As can be observed from the SPSS v25 data analysis results for the homogeneity test between the Y variable and the dimension of knowing God, the data was collected from homogenous respondents, as indicated by the $p\text{-value} = 0.346 > 0.05$ (see Table III).

TABLE II: LINEARITY TEST RESULTS

			Sum of squares	Df	Mean square	F	Sig.
Teaching about new humans based on Ephesians 4:17–32 * Learning to know god	Between groups	(Combined)	100,044.475	39	2,565.243	14.288	<0.001
		Linearity	92,873.495	1	92,873.495	517.274	<0.001
		Deviation from linearity	7,170.980	38	188.710	1.051	0.416
	Within groups	14,363.517	80	179.544			
	Total		114,407.992	119			

TABLE III: HOMOGENEITY TEST RESULTS

	Levene statistic	df ₁	df ₂	Sig.
Based on means	5.380	36	50	<0.001
Based on median	1.702	36	50	0.041
Based on median and with adjusted df	1.702	36	3.537	0.346
Based on trimmed mean	5.045	36	50	<0.001

5.5. Hypothesis Testing

The idea posits that the confirmation of teaching about new humans, as taught to the convicts of class II-B Kabanjahe jail in Karo Regency, North Sumatra, is based on Ephesians 4:17–32.

The class II-B Kabanjahe prison inmates in Karo Regency, North Sumatra, have a correlation coefficient (r) of 0.901 between the dimensions of learning to know God and the level of confirmation of teaching about new humans based on Ephesians 4:17–32 (see Table IV). This correlation coefficient shows a positive relationship with a very strong relationship level because it is between 0.8–1. The coefficient of determination of variance (R^2) is 0.812. This means that 81.2% of residents of class II-B detention centers in Kabanjahe, Karo Regency, North Sumatra, are in the dimension of learning to know God on the level of confirmation of teaching about new humans based on Ephesians 4:17–32.

Table V provides the model fit results. Table VI yields a t-count of 22.559, $p < 0.001$. For $df = n - 2 = 120 - 2 = 118$, the t-table is 1.987. It is known that the t-count value is $22.559 > t\text{-table}$ ($22.559 > 1.987$) based on the outcomes of these calculations. This suggests that among the prisoners in class II-B Kabanjahe jail, Karo Regency, North Sumatra, there is a strong correlation between getting to know God and the degree of confirmation of teaching about new humans based on Ephesians 4:17–32.

According to the regression equation, the average score of the level of confirmation of teaching about new humans based on Ephesians 4:17–32 among the inmates of class II-B Kabanjahe prison, Karo Regency, North Sumatra, will increase by 2.530 times from the current condition if the learning dimension of knowing God increases by one unit. It can be summarized by calculating the contribution of each exogenous dimension to the endogenous variables (see Table VII).

There is a large dimension link. Learn to Know God has the highest determination value of 0.901 with a contribution to the endogenous variable of 81.2%, as shown by the association recapitulation table and the contribution of exogenous factors to endogenous variables. Based on Ephesians 4:17–32, this suggests that the most important factor influences the degree of confirmation of teaching about new humans among inmates of class II-B Kabanjahe jail in the Karo District of North Sumatra is Learning to Know God. To validate the test findings, the most important factor establishes the degree

TABLE IV: DETERMINATION OF VARIANCE RESULTS FOR THE REGRESSION MODEL WITH “LEARNING TO KNOW ALLAH”

R	R-squared	Adjusted R-squared	Std. error of the estimate
0.901	0.812	0.810	13.509

TABLE V: REGRESSION MODEL RESULTS OF “LEARNING TO KNOW GOD”

	Sum of squares	df	Mean square	F	Sig.
Regression	92,873.495	1	92,873.495	508.908	<0.001
Residual	21,534.497	118	182.496		
Total	114,407.992	119			

TABLE VI: COEFFICIENT TABLE OF “LEARN TO KNOW”

	Unstandardized coefficients		Standardized coefficients		Sig. B
	B	Std. error	Beta	t	
(Constant)	42.360	9.573		4.425	<0.001
Learning to know god	2.530	0.112	0.901	22.559	<0.001

TABLE VII: RECAPITULATION OF LINEAR REGRESSION RESULTS

Dimension	R	R-squared	Contribution
Learning to know Allah (D2)	0.901	0.812	81.2%

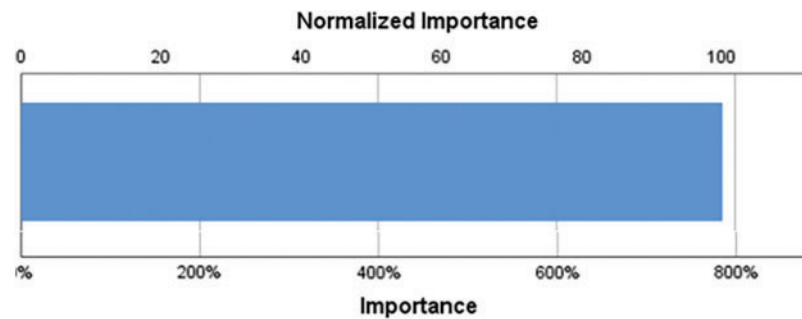


Fig. 4. The binary segmentation analysis.

of confirmation of instruction about new people among prisoners in class II-B detention facilities in Kabanjahe, Karo Regency, North Sumatra, based on Ephesians 4:17–32. In order to confirm and strengthen the results of the regression test, a retest is conducted using binary segmentation analysis, also known as Classification and Regression Trees (CRT) or Categorical Regression Trees (CART). The significance level is set at 3 for depth, 2 for parent and child, and 1 for child (see Fig. 4).

Because it is a root node at the top of the regression tree and the Surrogates table indicates that the dimension of learning to know God can improve by 570.462 points from the condition, the level of confirmation of teaching about the new human being based on Ephesians 4:17–32 among the inmates of class II–B detention center in Kabanjahe, Karo Regency, North Sumatra, the results of the analysis between the exogenous variables along with the endogenous variables show that the dimension of learning to know God is the most dominant dimension in forming the level of confirmation of teaching about new humans based on Ephesians 4:17–32. At a distribution of 100% of respondents, the dimension “learn to know God” has an importance value of 785.877, indicating that all residents of the class II-B detention center in Kabanjahe, Karo Regency, North Sumatra recognize it as the most implemented dimension of teaching about new humans based on Ephesians 4:17–32.

After analyzing the data from the two testing sessions, it is possible to conclude that the hypothesis—which holds that the most important factor influences the degree of confirmation of teaching about new humans based on Ephesians 4:17–32—that learning about God is acceptable for inmates of Class II–B Kabanjahe prison in Karo District, North Sumatra.

6. CONCLUSION

The researchers discovered that, among the inmates of the class II-B detention center in Kabanjahe, Karo District, North Sumatra, the dimension of “learning to know God” demonstrated dominant results in determining the confirmation of teaching about the new human being based on Ephesians 4:17–32. Given that this supports the hypothesis that was put forth, it is accepted. Based on testing utilizing linear regression analysis, this conclusion is drawn that the dimensions of learning to know Allah have the highest determination value (0.901) and contribute 81.2% to the endogenous variable. Residents of Class II-B prisons in Kabanjahe, Karo Regency, and North Sumatra were tested using classification and regression trees (CRT). The test results also demonstrate that the dimensions learn to know God, being the most dominant dimension forming confirmation of teaching about the new human being based on Ephesians 4:17–32. According to the Surrogates table, the convicts of the class II-B detention center in Kabanjahe, Karo Regency, North Sumatra, have dimensions that are known to be learnable to repair 570.462 points from the condition the level of confirmation of teaching about the new human being based on Ephesians 4:17–32. At a distribution of 100% of responses, Dimensions learn to Know God has an importance value of 785.877, indicating that all prisoners identify this dimension. Transformative teaching strategies have the potential to unlock the true essence of Ephesians 4:17–32 among incarcerated individuals. By incorporating interactive and experiential learning techniques, building a supportive and inclusive learning environment, and empowering individuals through the teachings, we can help them embark on a journey of personal growth and transformation. Teaching Ephesians 4:17–32 in a prison class setting is not without its challenges, but it also presents unique opportunities to make a lasting impact on the lives of incarcerated individuals. By embracing the power of transformative teaching, we can create a brighter future for both individuals and society as a whole.

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