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Cultivating Teacher's Christian Worldview in Integrating Faith and Learning: Case Study in Christian School East Java and Papua

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Abstract

Cultivating a Christian worldview in Christian teachers is an important endeavor that must be pursued in Christian schools. This is related to how a Christian teacher applies integrating faith and learning in schools. The application of faith and learning requires a truly Christian worldview from a Christian teacher. The method used in this research is a case study in Christian schools in East Java and Papua, where efforts to develop a Christian worldview are a necessity during efforts to achieve integrated learning with the Christian faith. The results of the efforts to develop can be seen from the perception of Christian teachers who are increasingly sharp and understand holistically through a Christian worldview and understand the application of the integration of faith and learning in the context of Christian schools.

Keywords: Christian school; Christian teacher; Christian worldview; faith; learning

INTRODUCTION

The discussion of the integration of faith and learning is one of the hot topics that is often discussed by the Christian school community. The issue of the integration of faith and learning itself is an interesting issue to discuss. The famous question of a man named Tertullian, “What is the relationship between Athens and Jerusalem?” become a stimulus for discussions on the integration of faith and learning.¹ The city of Athens is famous for its philosophy and Jerusalem is famous for its religion, and there seems to be no connection between philosophy and religion. Tertullian's question is not an easy question to answer, and instead becomes a challenge for Christian institutions or organizations, including Christian schools. The issue of faith and learning seems to be two different things and there is no connection or even integration in it. Roso said that the integration of faith and learning itself is a process and requires efforts from educators to continue to develop the right approach to integrating faith and learning because each has its own uniqueness.²

The perspective of a Christian educator or teacher needs to be equipped with a perspective that is in harmony with the Christian faith. The Christian worldview will lead an educator to apply faith in learning. Salinding's research on the topic of applying Christian education in teaching and learning activities that help students learn effectively based on a biblical perspective emphasizes the Christian worldview of Christian teachers in the teaching and learning process that has an impact on student learning.³ Emphasis on Christian Education outlined by Albert Wolters, “Christian Education is education aimed at training for the christian way of life, not just education aimed at inculcating the Christian world and life view.”⁴

Efforts to develop a Christian perspective are important points for Christian schools in equipping Christian teachers to implement the integration of faith and learning holistically in education. The presence of the Free Learning concept which was echoed in the middle of 2020 during the covid 19 pandemic has provided space for

¹ David Farbishel, Robert Staples, and Jennifer Pellish, “Intentional Integration of Faith and Learning: Historical Necessity and Indirect Approaches,” *Journal of Instructional Research* 9 (2020): 14–23, <https://eric.ed.gov/?id=EJ1294392>.

² Calvin Roso, “Faith and Learning Integration: Who Should It Serve?,” *Journal of Christian Higher Education* 1 (2018): 1–26, <https://doi.org/10.3966/261700432018120101001>.

³ Viola Jesiska Salinding, “Penerapan Pendidikan Kristen Dalam Kegiatan Belajar Mengajar Yang Menolong Murid Belajar Secara Efektif Berdasarkan Perspektif Alkitab,” *Aletheia Christian Educators Journal* 1, no. 1 (2020): 28–39.

⁴ Diane J. Chandler, “Whole-Person Formation: An Integrative Approach to Christian Education,” *Christian Education Journal: Research on Educational Ministry* 12, no. 2 (2015): 314–32, <https://doi.org/10.1177/073989131501200205>.

Christian schools to return to working on learning that is related to the Christian faith. Meaning of Independent Learning which provides freedom of thought for teachers and students in the learning process⁵ and this opportunity is worked on by Christian schools to re-see the essence of Christian education in the context of Christian schools. Researchers at Christian schools in East Java and Papua are also working on this interest to develop a Christian worldview in Christian teachers to implement the integration of faith and learning in schools as a whole.

RESEARCH METHOD

This study uses a type of qualitative research that uses case studies as an approach that is considered relevant to the research objectives. Case study research is carried out by collecting information, clarifying the problems encountered, and using various perspectives to solve the problems encountered.⁶ The participants in this study were a group of teachers with backgrounds from various fields of study. The number of participants was 72 teachers from one Christian school in East Java and two Christian schools from Papua.

The researcher interacted with the teacher community, which was divided into

three groups, namely one group of subject teachers from Christian schools in East Java and two groups of teachers from Christian schools in Papua. The research took place starting in February 2021 and ending in November 2021. Researchers accompanied three groups of teachers from three Christian schools by providing assistance in large groups and small groups which were carried out at various times, such as every year, twice a week, once a week, and once every two weeks according to the agreement of each school. The assistance provided includes providing material on Christian perspectives, conducting discussions, conducting interviews, and conducting perception surveys.

RESULT AND DISCUSSION

Christian Worldview

Everyone has a worldview in understanding the reality around them. The worldview between one individual and another is certainly different because a person's perspective will be influenced by various aspects such as his life history, values he holds, his life experiences, his community and so on. Schlitz, Vieten, and Erickson-Freeman say, "a worldview combines beliefs, assumptions, attitudes, values, stereo-

⁵ Agustinus Tanggu Daga, "Makna Merdeka Belajar Dan Penguatan Peran Guru Di Sekolah Dasar," *Jurnal Educatio* 7, no. 3 (2021): 1075–90, <https://doi.org/10.31949/educatio.v7i3.1279>.

⁶ Uma Sekaran, *Research Methods for Business*, Seventh (John Wiley & Sons, Inc, 2016), 98, https://doi.org/10.1007/978-94-007-0753-5_102084.

types, and ideas to construct complex conceptual frameworks that organize lived experience.”⁷ Based on the definition of this perspective, everyone has their perspective, including the Christian educator's perspective on education itself. Palmer and Crenshaw stated that “educators teach who they are and what they believe.”⁸

Christian educators have a perspective on the concept of education where education itself has a variety of perspectives and depends on the originator of the theory. In connection with this perspective, a Christian educator needs to have a perspective that is in line with the principles of the Christian faith because Christian Education is not a neutral type of education and is different from education in general.⁹ Christian Education has a special calling in educating people to know God and His truth in the person of Christ Jesus as Lord and Savior. Christian Education also carries God's task to humans to carry out the cultural mandate stated in Genesis 1:28, “God blessed them, and God said to them: ‘Be fruitful and multiply; fill the earth and conquer it, have do-

minion over the fish of the sea, and the birds of the air and overall the beasts that creep on the earth’.”

Building a perspective that is in line with this principle must be rooted in the Bible which is the main source of Christianity. The biblical narrative about Creation, Fall, Redemption, and Consummation is the foundation of the Christian perspective. Helm says that the four stages of the story above are equivalent to a historical series from a Christian perspective. Wolters and Goheen also emphasize that the three series of stories of creation, fall, and redemption form the basic framework of the Christian perspective where perspective has a role to bring the gospel message to the world and to fulfill God's mission.¹⁰

Integrating Faith and Learning

Christian schools have made efforts to integrate faith and learning. This is in line with the goal of Christian schools themselves, namely achieving the goals that God has given and therefore the goals of Christian schools are certainly different from other public schools.¹¹ One of the focuses of Chris-

⁷ Eduard Pop, “Worldview as A Concept and Its Impact on Teaching Ethics” (Universitat Wien, 2020), 19.

⁸ Barbara J Fisher, “Integration of Faith and Learning: An Incidental Approach?,” *International Journal for Faith Integration* 2 (2021): 10–23.

⁹ Erni Hanna Nadeak and Dylmoon Hidayat, “Karakteristik Pendidikan Yang Menebus Di Suatu Sekolah Kristen [The Characteristics of Redemptive Education In a Christian School],” *Polyglot: Jurnal*

Ilmiah 13, no. 2 (2017): 87–97, <https://doi.org/10.19166/pji.v13i2.439>.

¹⁰ Seung M. Hah, “Intercultural Missional Leadership: Theological Foundation and Biblical Narratives,” *HTS Teologiese Studies / Theological Studies* 75, no. 1 (2019): 1–9, <https://doi.org/10.4102/hts.v75i1.5211>.

¹¹ Peter Mamuli Nyongesa, “Christians Schools: Challenge of Integrating Faith in Learning,” *International Journal of Research and Innovation in Social Science* 34, no. 2 (2019): 69–71.

tian schools is the application of the integration of faith and learning. Various terms are used by Christian schools in Indonesia in implementing the integration of faith and learning, such as integration of the Bible, integration of faith and knowledge, Bible-based curriculum, and others. The forms of application are also varied, such as quoting Bible verses; mentioning Bible characters; exploring the characters of Bible characters; spiritual activities, such as praying, quiet time, worship at school, and others. These efforts all lead to the application of faith and learning in schools.

The integration of faith and learning is something unique that exists in Christian schools and is at the same time a differentiator from education in general. The integration of faith and learning has an important role in Christian Education because it is one of the factors to achieve the goals of Christian Education itself.¹² The purpose of education according to Douglas Wilson is a process by which God restores the image and likeness of God that has been damaged, so that it can return to the original purpose of God and carry out a cultural mandate based on obedience to God's word.¹³ The integration of faith and learning according

to Gangel is teaching all fields of study as part of God's truth so that students are able to see in the perspective of natural revelation and special revelation (the Bible). Arthur F. Holmes also emphasized that integration itself is a process by which Christian faith touches all aspects of life and at the same time learning is revealed to students.¹⁴

Faith and learning have a connection or connectedness with each other. The relationship between faith and learning is stated in Romans 10:17, "So then faith cometh by hearing, and hearing by the word of Christ." Listening is a form of learning where listening is associated with the heart. Fisher also emphasizes the notion of faith, namely "faith is what one believes in his or her inmost being" and "learning is intellectual activity, the use of one's mind." Integration itself unites what is separate (dichotomy) so that integration is an integration of faith and learning which becomes a process and is a form of the journey rather than just achieving a product.¹⁵

The teacher's Christian Worldview

Cultivating Christian Worldview

The first step in an effort to develop a Christian perspective for Christian educa-

¹² Choi Chi Hyun et al., "Implementation of Contextual Teaching and Learning (CTL) to Improve the Concept and Practice of Love for Faith-Learning Integration," *International Journal of Control and Automation* 13, no. 1 (2020): 365–83.

¹³ Eka Anggraeni Krisdian, "E-Book Cerita Bergambar Pencegahan Bullying Untuk Anak Usia

9-11 Tahun Berbasis Alkitab," *Aletheia Christian Educators Journal* 2, no. 1 (2021): 57–68.

¹⁴ Nyongesa, "Christians Schools: Challenge of Integrating Faith in Learning."

¹⁵ Nyongesa.

tors is to collect a survey of perceptions related to the Christian perspective from 20 people. The results showed that 35% of teachers stated that the term Christian perspective was a new term, while based on the results of the discussion, it was stated that teachers were more familiar with the term Bible integration or Bible-based curriculum compared to the term Christian worldview. The teachers are more familiar with the form of applying faith and learning than the term Christian perspective which is fundamental before entering the form of applying the integration of faith and learning.

Bagi saya istilah Christian Worldview merupakan istilah yang baru
20 responses

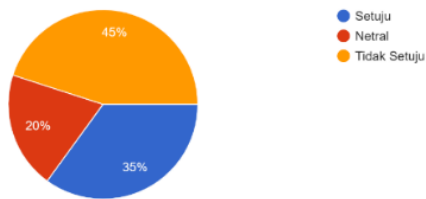


Figure 1.

The Christian worldview is a fundamental and important thing for an educator to see the full purpose of Christian education and how to apply faith in holistic learning in Christian schools. In general, everyone has a worldview, but has this perspective been compatible with his Christian faith and especially in the context of Christian education in a Christian school? This is one of the challenges faced by Christian schools to develop a Christian perspective from Christian educators in their schools.

Cultivating a Christian Viewpoint in Education

No	Perception Survey: Christian Perspective in Education	Teacher
1	Recognition of God's sovereignty is an important starting point in understanding God's created world and all that is in it	42
2	Humans become representatives of God to carry out tasks in various areas of life and are equipped with the ability and power to conquer the earth.	31
3	Students as the image and likeness of God must be trained to be creative and equipped to be able to learn all areas of life, whether economic, social, artistic, language, etc.	41
4	Worldview becomes the basis for human life to: understand their life experiences, make decisions which are right and wrong, what is important and not important	42
5	A person's worldview is influenced by family background, upbringing, family values, life experiences, community, world history	39
6	The Bible contains the great story of Creation, Fall, Redemption and Consummation.	44
7	The metanarrative of the CFRC is the ground motive in Christian education, including dismantling the hidden curriculum in the formal curriculum.	38
8	Christian Worldview is built based on a biblical narrative that tells the story of Creation, Fall, Redemption and Fulfillment (CFRC), so an educator is obliged to bow his mind in the light of God's word.	44
9	The redemptive perspective leads an educator to make a vocation in education with a high commitment to God, bringing students to the knowledge of God and His redemptive work in the person of Christ.	44
10	Education is neutral	20

Figure 2.

The teacher's growing perception is shown in Figure 2 where a survey was conducted of 46 teachers who discussed the

Christian worldview related to education. The starting point from this Christian worldview begins with number 1, namely the acknowledgment of God's sovereignty where 42 teachers out of 46 agreed that God's sovereignty is the main point in exploring God's created world and everything in it. This point is in line with the understanding of Christian Education which is centered on the concept of the Trinity where the formation of individuals departs from the story of God the Father sending Jesus Christ as Savior to redeem mankind and sending the Holy Spirit to shape and change human hearts to know God and His truth.¹⁶

Point number 4 discusses the worldview which is the basis of human life to understand their life experiences, make decisions which are right and wrong, and what is important and not important. The worldview at point 5 is a person's worldview influenced by family background, parenting, family values, life experiences, community, and world history. Therefore, the perspective of each teacher or person may differ from one another, so this diversity of perspectives must have the same basis which comes from Bible truth.

Points 6, 7, 8, and 9 present the teacher's perception which discusses the Chris-

tian perspective based on the Bible. At points 6, 8, and 9 there are 44 teachers from 46 people who agree that (6) the Bible contains a great story that contains the story of Creation, Fall, Redemption, and Consummation and (8) Christian Worldview is built based on the biblical narrative that tells the story of Creation, Fall, Redemption, and Fulfillment (CFRC), so an educator is obliged to bow his mind in the light of God's word and (9) The perspective of redemption brings an educator to make a calling in education with a high commitment to God, bringing disciples to the knowledge of God and His redemptive work in the person of Christ. Another result is point number 7 with 38 out of 46 teachers, which relates to the perspective that the metanarratives of Creation, Fall, Redemption, and Consummation are the ground motives in Christian education, including dismantling the hidden curriculum in the curriculum. formal.

Another Christian point of view in which more than 40 teachers give their perception of agreement is described in point number 3, namely, students as the image and likeness of God must be trained to be creative and equipped to be able to study all areas of life, both economic, social, artistic, language and so on in a total of 41 teachers.

¹⁶ Chandler, "Whole-Person Formation: An Integrative Approach to Christian Education."

No	Perception Survey: Christian Perspective in Education	Teacher
1	God gave humans a mandate to build civilization by cultivating and maintaining a 'garden' (Gen. 2:15; 1:28) together with other humans.	20
2	God gives norms to humans to carry out cultural mandates by building civilization and interacting with each other	20
3	Students are taught to see the splendor and breadth of God's created world with an awareness that God is present in His created world	20
4	The task of Christian education cannot ignore the sinful human heart. Without the heart washed with the blood of Christ, all human endeavors in scientific knowledge will not produce true civilization.	20

Figure 3.

The teacher's growing perception of his perspective as a Christian educator in the context of education is shown in Figure 3 where a survey was conducted of 20 teachers. Points 1 and 2 discuss cultural mandates (Gen. 1:28) and norms that have been approved by 100 percent of the total 20 teachers surveyed. Points 3 and 4 relate to the task of Christian Education itself, where the perspective of Christian teachers is on students as people who are educated in the context of Christian education so that the implementation of cultural mandates can build human civilization properly and correctly.

When participants asked to write down their views after the researcher gave an effort to develop a Christian perspective in learning at school, most of them said that every subject must be related to the Chris-

tian worldview. They agreed that Creation, Fall, Redemption, and Consummation metanarrative is the foundation that forms the worldview in learning. That metanarrative must color the learning and teaching material.

Application in Integrating of Faith and Learning

The initial data collected from the teachers. The various activities in Figure 4 are activities carried out by the teacher as a form of applying faith and learning in the classroom.

No	Application of the Integration of Faith and Learning	Total
1	Quoting Bible verses that match the learning material	18
2	Doing quiet time before class starts	10
3	Singing Christian hymns in class	6
4	Invite students to pray before, after or in the learning process	13
5	Saying the words of God's praise, hallelujah, amen, in class learning	2
6	Using Bible metaphors	4
7	Using symbols in the Bible	1
8	Using analogies in the Bible	8
9	Quoting Bible characters	6

Figure 4.

The application of the integration of faith and learning that is widely practiced by teachers is activities number 1, 4, and 2, namely number 1: quoting Bible verses that are in the learning material (18 people) and activity number 4: inviting students to pray before, after or in the learning process (13 people) and activity number 2: doing quiet time before class starts (10 people).

According to Smith, the activity categories numbered 4 and 2 can be classified in the application of Bible integration at Level 0, namely placing the Bible at the level of spiritual activity and this activity is generally carried out by Christian schools.¹⁷ Forms number 2 and 4 themselves are not a form of integration of faith and learning, but rather a spiritual activity that prepares students to enter into classroom learning. While the form of activity number 1 can be categorized in level 1, namely the Bible as a reference for each subject matter.¹⁸

When participants asked to write down their views regarding the application of the integration of faith and learning, most of them said that they have to find a way how to incorporate Christian character in the learning process contained in the lesson plans or RPP (expressed in an intrinsic form). The RPP does not show the appearance of a religious teacher but unconsciously the RPP incorporates Christian worldview concepts in it. There is no need to include Bible verses in the RPP, but they can use Bible metaphors in conveying Christian metanarratives.

CONCLUSION

Based on the findings above, there are two things that can be concluded in this study. First, efforts to develop a Christian

worldview require a process. The process that must be passed by Christian teachers is assisted by providing a community that sharpens and complements each other in discussing Christian perspectives in the context of Christian education. This refers to the fact that one of the characteristics of the worldview is dynamic, meaning that the individual's perspective is influenced by various aspects of his ongoing life and all of them are complex. The teachers from three Christian schools in Indonesia have different family backgrounds, education, and experiences, all of which have shaped their perspectives, including their perspective on Christian education in Christian schools. The school seeks to develop a Christian worldview in the teacher by presenting debriefing, experience in the educator community, and so on. Second, the application of the integration of faith and learning is carried out thoroughly in all learning processes and is not limited to spiritual activities. Many of the spiritual activities carried out by Christian schools such as praying, quiet time, student services, and teacher services are not the types of activities that are directly integrated with the material or subject matter at school. In this case, Christian schools have a responsibility to continue to find models of implementing

¹⁷ Bryan Smith, "Biblical Integration: Pitfalls and Promise," *Bjupress*, 2012, 1–7, <https://www.bjupress.com/images/pdfs/bible-integration.pdf>.

¹⁸ Smith.

the integration of faith and learning in accordance with the vision and mission, and values of Christian schools.

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