

Implication of Biblical Christian Worldview: A Case Study of Sociology, Language, Art, and Pedagogy Lecturers' Teaching Practices

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Abstract

The purpose of this research was to describe lecturers' practices of biblical Christian worldview in teaching courses in sociology, Indonesian language, art, and pedagogy (assessment and teaching and learning theories). The participants were the lecturers in one of the education faculties in Tangerang. The data were derived from interviews with five faculty members and collecting their course syllabus. Descriptive qualitative research with a case study approach was employed. The data were described and analyzed in the light of the current literature. The findings showed that those five faculty members have been implementing a biblical Christian worldview on their teaching with a pedagogy of transferring new information. This paper suggests faculty not to use the biblical Christian worldview as a set of intellectual information with a goal to feed the head. Rather it will reorient the students.

Keywords: *worldview, Biblical Christian worldview, teaching practices*

Introduction

Matthew 22:37 writes the first and greatest commandment is to love God with our minds, heart, and soul. As faithful Christians, it is a responsibility then that loving God will lead the way we think and feel about everything. Percy described that thinking Christianly means to understand the Logos (John 1:1). Logos in the Greek means Word, reason or rationality which means the rational structure of the universe.¹ Thus, the underlying structure of the entire universe reflects the mind of the Creator. This means that fact, knowledge, and values informed in the classroom reflect the mind of the Creator too. However, Van Brummelen affirmed that there is no such neutral knowledge. Reality is perceived and interpreted by people through their worldviews. The worldview is used to make sense of reality.²

Thus, the classroom is the place where various worldviews are introduced and learnt throughout curriculum material. Further Percy reminded strongly that the threat is there in the classrooms, if Christians are not conscious of the worldview behind each information

¹ N. Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity (Study Guide Edition)* (Wheaton, IL: Crossway, 2004), 34.

² Harro van Brummelen, *Batu Loncatan Kurikulum* (Tangerang: Universitas Pelita Harapan, 2008), 90.

informed. She suggested developing a biblical Christian approach to each subject that shapes the students' mind to understand and interpret the knowledge in the light of its relationship with God.³

Christian education in the United States (schools and higher education) have been working on formulating, developing and applying the biblical perspective that has been leading Christian scholars as well to write thoughts and to conduct research about biblical Christian worldview in learning. Qualitative and quantitative research concerning the application of Christian worldview in learning has been developing. Larry Burton conducted qualitative research in a Christian teacher education program that describes students' perceptions of the integration of faith, learning, and practice in one elementary methods class.⁴ A dissertation project by James A. Fyock using a quantitative research method examining the effect of the teacher's worldview on the worldviews of high school seniors. The data revealed that the senior's worldview understanding reflected the faculty's worldviews.⁵ Nyaradzo Mvududu wrote about faithful teaching and learning in statistics.⁶ She explained in detailed characteristic statistical content knowledge and formulated a biblical perspective from that characteristic. Statistics is about summarizing, organizing, and interpreting data which relates to consistency and orderliness which is the characteristic attributed to God. Susan Binkley formulated her Christian faith by inserting a spiritual dimension into a beginning language classroom and making French convocation a spiritual experience for students of French.⁷

In keeping with the biblical Christian worldview approach to subject discipline, *Darin White and Nathan Kirkpatrick* wrote an article about the role of biblical theology in teaching a Christian worldview on business.⁸ Interesting thing about this article is that the writer can encounter the principal concepts in business study with Christian worldview perspective. For example; principles in business study are logical, practical, competitively strategic business principles about financial management, sales, maximization of efficiency, marketing strategy, revenue generation. Then it is suggested in this article that Christian business faculty can teach these concepts, principles, and strategies from Christian values such as; love, honesty, integrity, servanthood, and sacrifice win the day compared to money, success, job title, approval, career trajectory, or competitive edges. This shifting will only be possible if the faculty immerse themselves in the Word of God. The writer emphasizes the importance of the Biblical theology that is the theological assumption that leads the thinking. This way the Christian business is called not only to be a professional but also to be an agent of reconciliation.

Another interesting article is the challenge that Australia Christian schools have. Education goals in teachers training programs serve secular needs that are knowledge transfer

³ Nancy Pearcey, *Total Truth*, 44.

⁴ Larry D. Burton and Constance C. Nwosu, "Student Perceptions of the Integration of Faith, Learning, and Practice in an Educational Methods Course," *Journal of Research on Christian Education* 12, no. 2 (2003): 101–35.

⁵ James A. Fyock, *The Effect of the Teacher's Worldviews on the Worldviews of High School Seniors* (Liberty University, 2008).

⁶ Nyaradzo Mvududu, "Challenges to Faithful Learning and Teaching: The Case of Statistics," *Christian Higher Education* 6, no. 5 (2007): 439–50.

⁷ S. Binkley, "Integrating Faith and Learning in the Foreign Language Classroom," *Christian Higher Education* 6, no. 5 (2007): 431–32.

⁸ Darin & Kirkpatrick Nathan White, "The Role of Biblical Theology in Teaching a Christian Worldview on Business," *Christian Business Academy Review* 15 (2020).

that has affected the role of the teacher. In the other case, approximately one-third of the student population in Australia go to religiously affiliated Christian schools. The teachers in this kind of school are required to have Christian values as playing their role. This article then recommended that the teacher training provides opportunities where the student teachers contemplate, reflect and think critically about their professional work as Christian educators in the light of their Christian beliefs and values. This way the teacher education invests in the design and delivery of trainee teacher programmers oriented towards effectively preparing teachers for service in religiously affiliated schools.⁹

This paper aims to describe the ways how the sociology, Indonesia language, art and pedagogy lecturers have been teaching with a biblical Christian worldview in their teaching and to offer some improvement in the light of the current literature. There were two pedagogy lecturers involved in this research. Each of them teaches an assessment course and teaching and learning theories course. The main questions that would guide this study was: What do interviews, and the course syllabus suggest about the lecturers' practices of teaching with biblical Christian worldview in courses of sociology, Indonesia language, art, and pedagogy? What does the current literature suggest about the faculty' practices of biblical Christian worldview?

What Is a Worldview?

The term worldview is derived from the German word *Weltanschauung* meaning wide world perception.¹⁰ Kant who introduced this notion believed that each human being exercises reason in order to arrive at a *weltanschauung*.¹¹ Dilthey, a secular philosopher, was the first person used that term as a set of beliefs that all humans have that shape thought and action.¹² Since the term worldview was often used, then Christian philosophers were challenged to think about the worldview.¹³ James Orr, a Scottish Presbyterian theologian introduced worldview thinking into Christian theology. He discussed the term worldview from the standpoint of theology such as God, human beings, sin, redemption, human destiny, and particularly Jesus Christ¹⁴ Orr' s view has led the way the Christian worldview has developed.¹⁵

Since James Orr described the worldview in the theology perspective, there have been a lot of Christian thinkers developing the biblical Christian worldview. Some of them explain the worldview in terms of how it is developed and impacts one's thought and behavior. Ronal Nash described the worldview as a schema which consciously and unconsciously develops throughout life experiences, the culture one may live with and the people one interacts with. This schema is used to interpret and judge reality.¹⁶ Ronal Nash further added that worldview

⁹ Michael T. Buchanan, "Teacher Education: What Australian Christian Schools Need and What Higher Education Delivers," *International Journal of Christianity & Education* 24, no. 1 (2020): 96–107.

¹⁰ David K. Naugle, *Worldview: The History of a Concept* (Wm. B. Eerdmans Publishing, 2002), 58.

¹¹ M. W. Goheen and C. G. Bartholomew, *Living at the Crossroads: An Introduction to Christian Worldview* (Baker Academic, 2008), 11.

¹² James W. Sire, *Naming the Elephant: Worldview as a Concept* (InterVarsity Press, 2014), 23.

¹³ J. W. Sire, *Naming the Elephant: Worldview as a Concept*, 24.

¹⁴ Sire, *Naming the Elephant: Worldview as a Concept*, 32-33.

¹⁵ Sire, *Naming the Elephant: Worldview as a Concept*, 2014, 33.

¹⁶ Douglas S. Huffman, *Christian Contours: How A Biblical Worldview Shapes the Mind and Heart* (Kregel Academic, 2011), 26.

is not only to interpret reality, but also to guide behavior.¹⁷ In line with Ronal Nash, Brian Walsh & Richard Middleton explain that one's values are determined by his worldview. Thus, it is important to be aware of our own worldview since it impacts on the way we perceive, interpret and act.¹⁸ Huffman defined the worldview as a set of beliefs and the way they work in one's life.¹⁹ The worldviews not only describe the world for us but also steer our lives in the world. They not only give us perspective about the world but also shape our whole life.

Some other Christian theologians articulated Christian worldview by connecting with foundational life questions. Dockery emphasized that believing God the Father, maker of heaven and earth is the beginning point to develop Christian worldview. Further he suggested that the Christian worldview must seek to answer questions as follows; 1) Where did we come from? 2) Who are we? 3) What has gone wrong with the world? 4) What solution can be offered to fix it?²⁰ Bartholomew & Goheen explained Christian worldview as Christian stories or grand stories to live by. Thus, implanted in the Christian stories means the Christian beliefs about answers of the following significance questions: 1) What is life all about? 2) Who are we? 3) What kind of world do we live in and how we ought to live in the world, 4) What's wrong with the world? 5) How can it be fixed?²¹

In keeping with ultimate life questions as talking about Christian worldview, Sire has developed essential questions that can help figure out a worldview, as following; 1) What is prime reality, 2) What is the nature of world around us, 3) What does it mean to be human, 4) What happens at death, 5) Why is it possible to know anything at all, 6) How do we tell what is right and wrong, 7) What is history about.²² Pearcey convinced a principle as to start a conversation of the Christian worldview.²³ The principle is to trust that the fear of The Lord is the beginning of wisdom (Psalm 11:10). Wisdom is not only interpreted as spiritual wisdom but also every system of knowledge. Then if that principle is well understood then it becomes crystal clear that all truth must begin with God. God is the only self-existing reality and everything else originates from Him. Therefore, every reality should be framed in the Biblical history; creation, fall and redemption.

The creation is the belief that God created the heavens and the earth. The source of physical nature laws and the human nature laws is God's creative word. The laws of physical nature are expressed in the natural science study. The principles of morality (ethics), of justice (politics), of creative enterprise (economics), of aesthetics (the arts) originate from the laws of human nature. The Bible teaches about the fall that all creation has sinned including our mind (Roma 3:23). Pearcey argues that non-believers who contribute to constructing the overall systems of thought will be false since the biblical truth is not the foundation of building up the system. Thus, Pearcey suggested that as Christian must be critical and constructive to any field. Redemption means God redeems the whole person including thought, emotions, will

¹⁷ Huffman, *Christian Contours: How A Biblical Worldview Shapes the Mind and Heart*, 27.

¹⁸ Goheen and Bartholomew, *Living at the Crossroads: An Introduction to Christian Worldview*, 25.

¹⁹ Huffman, *Christian Contours: How A Biblical Worldview Shapes the Mind and Heart*, 28.

²⁰ David S. Dockery and G. A. T., *Shaping a Christian Worldview: The Foundation of Christian Higher Education* (B&H Publishing Group, 2002), 3.

²¹ M. W. Bartholomew, C. G., & Goheen, *Christian Philosophy: A Systematic and Narrative Introduction* (Baker Academic, 2013), 16.

²² David S. Dockery, *Faith and Learning: A Handbook for Christian Higher Education* (B&H Publishing Group, 2012), 18.

²³ Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity* (Study Guide Edition), 44-45.

and habits. Roma 12:1-2 Paul urges Christian to offer the whole life as a living sacrifice and not to conform to the pattern of this world but be transformed by the renewing of our mind.²⁴

METHOD

This research employed a case study with a descriptive approach. An examination of a particular group or program is the focus of the case study. The examination can be descriptive by presenting a detailed account of the phenomenon and interpretative in which thick description is presented to either lighten, support, or question previously held theoretical assumptions.²⁵ Implication of biblical Christian worldview in one of the Christian education faculty in Tangerang was the focus of this research.

There were five lecturers included as participants in this research. Each of the participants teaches courses; sociology, Indonesian language, art, assessment and teaching and learning theories. Those five lecturers have been teaching in the faculty of education for more than 4 years with an expectation to teach with a biblical Christian worldview. The participants were interviewed, and the data were analyzed descriptively. The analyzed data from the interviews guided to some course syllabus they have been using. The interviews were conducted one by one with semi structured questions. The guiding question was to give examples on how the participants teach Christianly in their classes. The data were transcribed, read and reread. Then the data was described and connected with the literature reviews.

RESULT AND DISCUSSION

An interview with the lecturers teaching sociology, Indonesian language, art, assessment, and teaching and learning theories were conducted. Each of them was asked to explain on how they have been practicing biblical Christian worldview on the courses they taught. Their answers showed that they used a framework of creation, fall and redemption model when teaching with the biblical Christian worldview.

The Sociology lecturer gave an example of teaching a topic of Interaction in sociology using this grand narrative model. The grand narrative model was explained as he told his students that there was no social deviation in relations when God first created humans until men fell into sin. When interacting with others, humans tended to put their own necessities over others. He also mentioned that he used a Christian perspective when talking about Karl Marx's theory. Karl Marx's theory with its humanistic perspective that focuses on humans was encountered with creation and sin in the Bible. The lecturer also mentioned that he found it challenging when discussing the culture of Indonesian society from Christian perspective with his student teachers. He took an example of Toraja' funeral ceremony. Toraja people believed that those who died were truly dead until a funeral ceremony was conducted. The dead body is considered alive but sick that needs to be served by providing food, water and sleeping with the family. Moreover, the expense of the funeral is costly. The challenge was in one way as the Christian student teacher who might get a placement in Toraja has a responsibility to transform the culture but the other way, the culture is very strong. Moreover,

²⁴ Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity (Study Guide Edition)*, 45-46.

²⁵ M. Lichtman, *Understanding and Evaluating Qualitative Research* (SAGE Publications, 2011), 33.

if the culture is viewed from the anthropological perspective, a call to preserve the culture will be another responsibility.

Connecting Christian faith to sociological theories is essential since none of those creating the theories are Christian.²⁶ Given this statement, it does not mean that none of those theories coheres with the Christian belief. For example, Karl Marx's social theory about conflict and imperfection in society affirms the Christian belief about sin.²⁷ Another reason why it is essential to relate sociological theories with Christian faith is that sociology is a discipline with a naturalistic essence. The understanding of naturalism implies that God does not exist. Thus, social categories and patterns were explained as a social construction rather than God ordaining the entity. There is no mainstream theory in sociology affirming the existence of God and adopting a moral view of human nature.²⁸

The language and literature lecturer explained that language can be seen from a Christian perspective by using the grand narrative model of creation, fall, redemption, and consummation. The creation perspective was related to language as he told his students that language, initially, is truth. Before the fall of men into sin, language is the means in which communication between God and men takes place. The communication that happened was good, obedient, honest, and submissive to authority.

The connection between the fall perspectives with the language was informed as follows: since the fall of men into sin, bad words driven from sinful motivation corrupt the process of communication. Even God used words of curses. Words of rebelliousness and lies towards God started to appear as well. There is no more obedience. Such conditions in the history of language started since the fall of Adam into sin, through all the history of the Israelites, up to our time now. The Bible used the word "kill" in describing what Cain did to his brother, Abel. God confronted Cain and asked him, "Where is your brother, Abel?" Cain replied saying, "Am I my brother's keeper?" Cain's response actually shows men's rebelliousness towards God.

The redemption part was then connected to the language. The professor said that the system of communication has been corrupted. Realizing this, the learning of language, in this case, Bahasa, has a big theme of restoring God's image in men through the process of communication. Therefore, the learning of Bahasa focuses more on the building of one's character through conversation, the study of sentences' structures, politeness, gentleness, and wisdom in using language. These are done in order to bring back the image of God within men.

Further, this lecturer explained that not all aspects of the model were conducted in every session of his teaching. For example, in the first meeting of his class, the topic was about the function and nature of language. He then explained to his students that in the beginning, there was the Word, and the Words has become flesh, and the Word was God. Language in itself, is a mean or media to express who God is. That is about the nature of language. This example refers to the creation aspect. Then in the following meeting, he would connect his discipline to the redemption aspect of the model. He explained that when talking about the functions of

²⁶ David Claerbaut, *Faith and Learning on the Edge: A Bold New Look at Religion in Higher Education* (Grand Rapids, MI: Zondervan, 2004), <http://books.google.com/books?id=2-pwrcP11OQC&pgis=1>.

²⁷ Claerbaut, *Faith and Learning on The Edge: A Bold New Look at Religion in Higher Education* (Grand Rapids, MI: Zondervan, 2004).

²⁸ Claerbaut, *Faith and Learning on The Edge: A Bold New Look at Religion in Higher Education* (Grand Rapids, MI: Zondervan, 2004).

language, he would talk about the conative function. The conative function of language meant that language was used to express something that requires other people's response. For example, when someone says, "Aw, it hurts!" it is meant to express the pain felt, but also to expect other people's response to the pain. In this case, language is used to build sensitivity or awareness. Language can be used to see whether people are aware to such communication or not.

Another example he gave that looks like a use of the creation aspect of the model was when he taught about a topic of chronology. He told his students that God has arranged all the articulation in language in awesome way. For example, in Bahasa, combining the prefix "me-" with "bawa" (an infinitive for 'to carry') results in "membawa" instead of "mebawa". It happens that way because "b" and "m" both require the upper and lower lips to touch each other. He then said that God has created such an amazing articulation system. He has created this system within men to be automatically used in the process of communication.

The creation aspect used by the lecturer affirmed that from the beginning, God intended for language to be used in communication both between God and human and among humans. The fall and the redemption aspects supplement the knowledge of the disciplinary. The fall gives an understanding of why people use such hurtful and harsh words in their communication. The redemption aspect draws the students back to what God intended for language. Language was created for communication and communication is for building relationships. Having such supplemental knowledge, the students get an understanding that they are working together with God in redeeming the world through the language they use.

The second example given by the lecturer about the articulation of "b" and "m" led his students to wonder of God. This example again leads us to creation history. God created us with an amazing articulation system. However, humans will not be able to understand how this articulation system works unless they explore it. They will not be able to create rules of prefixes in language unless they observe and identify how their articulation work through their sense. This calls for an understanding that in addition to a sense of wonder for the articulation system, the rational ability of humans also should spark a sense of wonder. The rationality that drives human to identify the pattern of the articulation system and create the rules of the language system, as Smith explained, means that human as a rational creature has a task to explore the world and bring harmony between the creation and the divine revelation.²⁹ The rational ability contributed in creating the prefix rules gives us an understanding that it was not God who directly created the rules.

Bruinsma proposed The creation, fall, redemption and restoration motif as principles of language art education.³⁰ Then as Christians should confess what the Bible says about each of those principles. The creation principle was based on Genesis 1 which says in the beginning, God created the word wholly good. The fall principle is clearly written in Romans 3:23 that humans fell into sin, thus estranging themselves from God and each other. Romans 3:24-26 is the foundation of the redemption principle that through Christ's sacrificial death, redemption, or atonement, is available. 2 Corinthians 5:17 and Revelation 21 writes that we live between the time when God in Jesus came to make all things new, and when Christ will return to fully realize that newness by restoring creation to perfection.

²⁹ J. K. A. Smith and D. Smith, *Teaching and Christian Practices: Reshaping Faith and Learning* (Grand Rapids, MI: Eerdmans Publishing, 2011).

³⁰ Robert W. Bruinsma, *The Joy of Language: A Christian Framework for Language Arts Instruction* (Purposeful Design, 2003), 57.

Bruinsma then constructed language use from those biblical perspectives as following; 1) Since language is a gift from God, Christians should use the language with a purpose to serve God, neighbors, and self, 2) Honesty, clarity, economy and elegance expression are key norms for language, 3) Language skills (listening, speaking, reading, and writing) should be used to foster understanding, meaning, problem solving, and learning.³¹

The language lecturer also said that when the grand narrative model was too difficult to implement in a certain topic, he would try to look for the Christian values included in content knowledge. For example, when learning about poem, there are values in the poem that indirectly reflect Christian values. For example, one of the lines in Chairil Anwar's poem talks about a person who was like a beast that came from the most abandoned race. The implication of Biblical Christian worldview the lecturer further explained that one of the line from Chairil Anwar's poem shows a recognition of human's longing for an identity, which was similar to what the apostle Paul says, "I am the least from all the sinners".

In relation to the word "difficult" expressed by the lecturer as to use the grand narrative model to teach the poem indicated that teaching with the biblical Christian worldview with the grand narrative model is a more intellectual, logical and rational system. This resonates with Sire's revised understanding about the worldview. Sire emphasizes that worldview is not all about intellectual and propositional but rather a matter of the heart, of spiritual orientation. He recognizes a worldview is often expressed as a grand story or master narrative. Worldview is not all about a rational system of beliefs but rather a story about the world.³²

In keeping with teaching poems with biblical perspective, Claerbout defined literature as a work that repeatedly reveals a value scale.³³ In other words, authors repeatedly express their worldview in the work of literature. Their worldview affects their values. Since value is characterized with subjectivity and context, Claerbout suggested that learning instruction in literature should give a space to the students to give their own responses to the literature works they are reading.³⁴ A discussion with both the teacher and other students is also important in order to assess that work from a Christian point of view. Therefore, when talking about Chairil Anwar's poem, it would be flourishing to discuss Chairil Anwar's worldview that contributed to how he expressed his poems. Digging deeper about who Chairil Anwar was, how he experienced his life, to whom he related with would give a picture about his worldview.

A lecturer who taught a course named assessment was also interviewed. I asked her to give an example of how she relates learning with Christian faith. She explained to her students about what and how assessment is viewed from a Christian perspective with the grand narrative model of creation, fall and redemption. The creation perspective was connected to the pedagogy of assessment from the belief that God created man in His image. This implied that humans have the ability to think and create. Having this understanding should affect how a teacher designs her assessment. For example, does the assessment given trigger the student's thinking as an image of God? Does the task or project trigger their creativity?

Further, she connected the fall perspective with the pedagogy of assessment that sin affects the way teachers give assessment to their students. For example, teachers tend to be subjective in giving assessments. Teachers also like to compare their students and punish

³¹ Bruinsma, *The Joy of Language: A Christian Framework for Language Arts Instruction*, 57-58.

³² Goheen and Bartholomew, *Living at the Crossroads: An Introduction to Christian Worldview*.

³³ Claerbaut, *Faith and Learning on the Edge: A Bold New Look at Religion in Higher Education*.

³⁴ Claerbaut, *Faith and Learning on the Edge: A Bold New Look at Religion in Higher Education*.

those who do not do well in their assessment. She then explained that based on the Christian faith, assessments should be based on love, which means that the assessment should not serve as a punishment but as an information to the student about their progress in learning.

This lecturer also argued that the Christian perspective does not change the concept of assessment she was teaching. The 'what' and the 'how' of assessments is in line with what all educational textbooks suggest: that assessment should trigger the students' thinking and creativity, that the teachers should not subjectively assess her students, and that they should not use the assessment to punish. The distinctiveness is that she was using her Christian worldview in pushing the students toward such a pedagogical approach to assess. She used her Christian worldview about the nature of humans as God's creation to supplement the concept of the assessment. An understanding of the fall invited the teachers to accept that there will be students cheating when doing the assessment. However, an action of cheating is not merely seen as technical mistakes. Knowing that the sinful nature is rooted in a human's heart, she challenged the student teachers' heart attitude in doing assessment. This lecturer also directed the students to reflect on how God models Himself in viewing humans with love and just.

An interview with another lecturer teaching art showed that she also used Christian worldview in her teaching. For example, when teaching about dance, she told her students that God has created parts of the body such as hands and feet in order to be used not only merely to move, but also to create beauty in the movement. Her Christian worldview was also expressed when she taught about a topic on motif and carving. She asked her students whether it is biblical to have a tattoo. Most of her students said that it is good since it is part of art. She then told her students that tattoo is part of art but using it on the body was not right since God has provided other tools such as wood, wall, and many other tools. She then told her students that the scripture clearly said that the body is God's temple and God wanted us to take care of our bodies and we have no right to destroy God's temple. Thus, they should use appropriate tools in expressing their love of art.

The Christian worldview informed by this lecturer about human's body created by God is not merely to move but to create beauty is in line with one of Bauer's suggestions about the biblical foundation of the art ministry, that is creation.³⁵ God created the material world that makes it possible to create art such as light, darkness, water, trees including humans' body such as head, eyes, feet and hands to create dancing art as explained by the professor. Thus, he considers art as a medium to experience God's presence.

Engaging with the question about the tattoo that this lecturer brought to her class, it is recognized that the artwork involves moral perspective about what it means beauty.³⁶ The artwork which is always associated with beauty is under a talk of value. Value is culturally determined which implies a relativism of to what extent the artwork is morally and immorally considered. Harris suggests using revelation in the Bible, historical experience and philosophical reasoning to talk about relativism in the work of art since the revelation from those three resources have identified the permanent values that apply to every human being.³⁷

³⁵ Michael J. Bauer, *Art Ministry: Nurturing the Creative Life of God's People* (Grand Rapids, MI: Eerdmans Publishing, 2013).

³⁶ Claerbaut, *Faith and Learning on the Edge: A Bold New Look at Religion in Higher Education*.

³⁷ Robert A. Harris, *The Integration of Faith and Learning: A Worldview Approach* (Wipf and Stock Publishers, 2004).

The result of an interview with a lecturer teaching a course named teaching and learning theories showed that she implied a worldview approach to connect Christianity in learning. This professor referred to what the Bible says about the Image of God as she evaluated each learning theory encountered by her students. The belief about humans as God's image was also used when talking about application of each theory in the real classroom. For example, when teaching about Pavlov's behaviorism learning theory, she explained that the stimuli-response in this theory denies free will each student has as the image of God. Thus, she suggested that when they become a teacher one day, they should not rely only on the reward and punishment as behavior management since for certain student reward or and punishment might work but not for the other students. She explained to them that Pavlov used a dog to do his experiment, thus the dog's responses should not be totally comparable with how a human, as a unique creature, responds.

She also mentioned that she usually described the background of the person who discovered the learning theories in order to get to know why that person came up with that learning theory. If that person was not Christian, it means his learning theories were not based on the Bible. Having said that, she did not mean that every learning theory found by a Christian would automatically reflect Christian faith. Instead, it depended on what kind of Christian that person was.

The Christian worldview of the lecturer about humans created in God's image is the foundation of the psychological theories the students were encountering regarding the view of reality. In keeping with Pavlov's behaviorism learning theory she mentioned, Clouser argued that theories in psychology that affect learning theories such as Behaviorism theory of Watson, Thorndike and Skinner reject the reality of human's mental life and experiences such as thoughts, feelings, purposes and perceptions.³⁸ He further supported his argument through a biblical perspective about the heart as the central identity of person from which flow all the issues of human life written in Proverbs 4: 33. Other Bible verses she used to support her arguments are Exodus 28:3, Psalm 90:12, Matthew 12:34-35 and 2 Corinthian 3: 14-15 emphasizing that the heart is not merely about feeling but the center of thought, belief, knowledge and will.

Materialistic perspective about the nature of reality as an underpinning idea of the psychological theories that is not fruitful as mentioned by Clouser resonates with what Claerbout argued about Psychology as the science of human and animal behavior.³⁹ The study of human behavior scientifically situates the naturalistic view about humans. Harris described that naturalism believes human's actions are determined by biological processes instead of heart.⁴⁰ Thus when learning Teaching and Learning, it is essential that the students understand whether the foundational assumptions of the learning theories covered; epistemological, ontological and methodological are particularly significant or conflict from Christian faith.

The Biblical Christian worldview approach was implemented by the lecturers was also shown from the course syllabi they used as shown. There were sixteen course outlines analyzed and 9 of them were the ones used by the professors interviewed. The worldview

³⁸ Roy A. Clouser, *The Myth of Religious Neutrality: An Essay on the Hidden Role of Religious Belief in Theories* (Indiana: University of Notre Dame Press, 1991).

³⁹ Claerbaut, *Faith and Learning on the Edge: A Bold New Look at Religion in Higher Education*; and Clouser, *The Myth of Religious Neutrality: An Essay on the Hidden Role of Religious Belief in Theories*.

⁴⁰ Harris, *The Integration of Faith and Learning: A Worldview Approach*.

approach was clearly seen on the course description of the course outlines. The expressions used in the course syllabi include as following;

View the Sociology theories and concepts from Christian faith perspective (sociology).

View the Christian perspective of language nature and language as stewardship (Indonesian language).

View the nature and the practices of art from Biblical perspective (art).

View the learning theories from Christian perspective & evaluate the philosophy underpinning the learning theories (teaching and learning theories).

View educational assessment & evaluation from biblical perspective (assessment course).

Conclusion

The purpose of the article was to describe the practices of the biblical Christian worldview of the lecturers who teach sociology, Indonesian language, art and pedagogy. The data from the interviews and the course syllabus revealed that those five lecturers implemented a biblical Christian worldview with the grand narrative model of creation, fall and redemption. The lecturers have directed the students' understanding to see the content knowledge they are learning within the framework of creation, fall and redemption. However, the biblical Christian worldview expressed by one of the lecturers with the model of creation, fall and redemption, seemed to be a rational system of beliefs. This finding was revealed by the word 'difficult' the lecturer expressed as to use the grand narrative model. Therefore, the findings suggest that Christian worldview is not about talking Christian ideas but orienting the heart to love God.⁴¹ Also, it is recommended that the pedagogy the lecturers are using as teaching biblical Christian worldview is the pedagogy that reshapes the students' practicing habits and virtues.⁴²

⁴¹ Goheen and Bartholomew, *Living at the Crossroads: An Introduction to Christian Worldview*, 19.

⁴² Smith and Smith, *Teaching and Christian Practices: Reshaping Faith and Learning*, 11.

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