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From Belief to Practice: Exploring Teachers' Beliefs and Practices of Biblical Integration in Christian Teachers

Yulia Setia[1], Khoe Yao Tung[2], Ronald Masengi[3]

[1]Early Childhood Teacher Education, Petra Christian University, Indonesia.
[2]Graduate School of Education, Universitas Pelita Harapan, Indonesia.
[3]King's Christian Collegiate, Oakville, Canada.

Abstract
Since Christian education focuses on life formation and transformation, Biblical integration is crucial because it connects faith and learning. However, many teachers understand the basic concept of biblical integration but struggle to apply it in their classrooms. This study examines teachers' beliefs about biblical integration, their perceptions of its importance, and the challenges they face in translating those beliefs into classroom practice. This study used a qualitative case study approach; data were collected through semi-structured interviews, classroom observations, and open-ended questionnaires, and analyzed using thematic analysis with iterative coding and theme development. The study involved eight early years and primary teachers at a Christian school in East Java who had been integrating a biblical worldview through the Creation–Fall–Redemption–Consummation (CFRC) framework for 3 years. The results showed that teachers conceptualized biblical integration as holistic and worldview-based; they agreed on its importance for students' character and worldview formation; yet they struggled to translate these beliefs into consistent classroom practices. The gap between belief and practice should not be viewed as a deficiency but as part of teachers' ongoing developmental process. Teachers still need support not only with the theoretical framework but also with pedagogical strategies.

Keywords: Biblical Integration, CFRC Framework, Christian Worldview, Faith-Learning Integration, Teacher Beliefs.

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Corresponding author(s).
email: yulia.setia@petra.ac.id
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Introduction

In Christian education, biblical integration is crucial because it connects faith to all aspects of learning (Madalena & Sinaga, 2022). This is because the focus of Christian education is not on the transfer of knowledge, but on the formation and transformation of perspectives rooted in Christian faith (van Brummelen, 2009). However, in practice, biblical content is not integrated into the classroom as it should be. Many teachers understand biblical integration conceptually but do not know how to apply it in the classroom. This results in a superficial integration of faith into the classroom learning process, such as simply adding Bible verses or mentioning biblical events related to the material being taught (Pazmiño, 2008).

Empirical studies indicate that the challenge of biblical integration extends beyond conceptual discussion to classroom implementation. Hyun et al. (2020), for example, found that teachers struggled to translate abstract concepts of faith into concrete learning experiences students could understand and practice. Their study also identified instructional time as a constraint in implementing faith-learning integration. Similarly, a qualitative study in a Christian kindergarten found that, despite the availability of a Bible-integrated curriculum, teachers still struggled and felt confused about consistently implementing biblical integration. In some cases, teachers omitted integration when they could not identify an appropriate biblical connection to the learning topic, and they also reported teacher ability, limited time, and lack of resources as barriers (Simbolon & Tung, 2022). These findings suggest that providing a biblical integration framework or curriculum does not necessarily ensure its consistent enactment in classroom practice.

These facts demonstrate a gap between what teachers believe and what they actually practice in the classroom. In education, the term "teacher's belief" is recognized as a crucial factor influencing teachers' decision-making and practices (Fang, 1996; Pajares, 1992). However, a gap also exists between teachers' beliefs and classroom practice. What teachers believe and what they do in the classroom is not always the same (Ertmer, 2005).

In the context of biblical integration, the gap between what teachers believe and how they practice becomes even more significant. This is especially true when the expected integration is merely supplementary and not rooted in a Christian worldview. A worldview should be the foundational framework for understanding the world as a whole (Wolters, 2005). From this perspective, the Christian Worldview approach uses the Creation-Fall-Redemption-Consummation (CFRC)

framework, emphasizing that all reality, including classroom learning, needs to be viewed through the lens of the biblical grand narrative. Thus, biblical integration requires teachers not only to understand biblical principles conceptually but also to translate this worldview into meaningful pedagogical practices across different learning contexts. This study is particularly relevant because the participating school has implemented both the IB Primary Years Program (IB PYP) and the CFRC framework for three years. Examining teachers in this context provides an opportunity to understand how an explicitly adopted biblical worldview framework is understood and translated into classroom practice within an established educational program.

Although previous empirical studies have identified difficulties in implementing biblical integration, they have primarily focused on instructional interventions, curriculum implementation, and implementation barriers. Less attention has been given to how teachers themselves conceptualize biblical integration, why they consider it important, and what challenges they experience in translating these beliefs into consistent classroom practices. In particular, we still need to understand the belief–practice gap among teachers who already work within an explicit biblical worldview framework. This issue warrants further investigation because a formal framework does not necessarily ensure that teachers can translate it into meaningful, consistent pedagogical practices.

Against this empirical background, the present study is grounded in the understanding that Christian education participates in God's redemptive mission. Teaching is therefore not value-neutral but shaped by educators' commitment to Christ and their participation in students' formation (Knight, 2006; van Brummelen, 2009). This understanding positions education as a holistic ministry in which academic learning, discipleship, and spiritual formation are interconnected. A Christian worldview consequently functions as a lens through which teachers interpret reality, knowledge, and human purpose. It locates all aspects of life within the biblical narrative of creation, fall, redemption, and restoration (Sire, 2020; Wolters, 2005).

Within this perspective, biblical integration means intentionally incorporating biblical truth across curriculum, pedagogy, and classroom life. It is not limited to adding prayers, Bible verses, or moral messages to lessons. Rather, it seeks coherence among faith, academic knowledge, and lived experience, enabling students to interpret subject matter and everyday life through a God-centered framework (Dockery, 2012; Holmes, 1987). In this study, the CFRC

framework represents one practical expression of this worldview orientation. Its effectiveness, however, depends not only on teachers' theological understanding but also on their ability to translate this framework into meaningful, age-appropriate, and subject-specific learning experiences.

The study also draws on the concept of teachers' beliefs. Teachers enter classrooms with knowledge, assumptions, values, and prior experiences that shape their instructional decisions and practices (Freeman & Johnson, 1998). Their beliefs are formed through the interaction of prior knowledge, professional and personal experience, and worldview, and they influence how teachers interpret and enact biblical integration (Lim & Setia, 2025). Nevertheless, the relationship between beliefs and practice is neither automatic nor linear. Teachers may affirm particular educational principles while enacting them inconsistently because beliefs and practices develop at different rates and are mediated by contextual conditions. Such discrepancies may therefore indicate not simply a contradiction but an ongoing process of professional change (Richardson et al., 1991).

Shulman (1986) concept of pedagogical content knowledge provides a further lens for explaining this gap. Teachers need more than content or theological knowledge; they must transform what they know into representations, activities, and explanations learners can understand. Applied to biblical integration, this means that commitment to a Christian worldview and knowledge of the CFRC framework may remain aspirational unless teachers possess the pedagogical capacity to adapt them to particular subjects, learners, and classroom contexts. Accordingly, this study understands biblical integration as the interaction of teachers' beliefs, theological understanding, pedagogical knowledge, and contextual realities. This framework guides the analysis of why teachers' strong beliefs about biblical integration may not consistently become classroom practice.

Therefore, this study examines early years and primary teachers' beliefs and experiences of biblical integration in a Christian school implementing the CFRC framework. Specifically, the study addresses the following research questions: 1) How do teachers conceptualize biblical integration in Christian education?; 2) How do teachers perceive the importance of biblical integration in their teaching and students' formation?; and 3) What challenges do teachers encounter in translating their beliefs about biblical integration into consistent classroom practices?

This study contributes to the literature on Christian education by extending the discussion of teacher belief–practice relationships into the context

of biblical integration. It provides an empirically grounded explanation of why teachers' conceptual and worldview commitments do not automatically translate into consistent classroom practices, highlighting the role of pedagogical mediation in bridging theological understanding and classroom enactment.

Methods

This study used a qualitative case study design to explore teachers' beliefs and practices regarding Biblical Integration. The study involved eight teachers at a Christian school in East Java who have implemented the IB PYP and integrated a biblical worldview through the CFRC framework for 3 years. The eight teachers have varying experience, ranging from 3 to 9 years. Participants were purposively selected, focusing on early childhood and primary teachers actively engaged in classroom instruction and unit planning. Because this qualitative case study focused on a bounded educational context, the sample size was determined by participants' relevance to the case rather than by statistical calculation. The researcher obtained permission to conduct the study from the Head of School before data collection. Participation was voluntary, and the researcher protected participants' anonymity and confidentiality by excluding names and other identifying information from the data and research report.

Pseudonym	Teaching Experience in Years	Teaching Level
SI	8	Nursery
AU	4	Nursery
VI	8,5	K1
IR	8	K1
AL	3	K1
SO	8	K1
IS	9	Grade 4
LI	8	Grade 3
WI	4	Grade 1

Table 1. Participants

The study explores the relationship between teachers' beliefs and their classroom practices in biblical integration. It examines how teachers understand biblical integration and how these beliefs are reflected in their teaching practices. The study collected data through semi-structured interviews, classroom observations, and an open-ended questionnaire. The interview and questionnaire questions aligned with the research questions and focused on teachers'

conceptual understanding, perceived importance, implementation experiences, and challenges related to biblical integration. Participation was voluntary, and pseudonyms ensured confidentiality. The semi-structured interviews lasted around 30-40 minutes per group. We formed 3 groups, each with 2-4 teachers at the same level: Nursery, Kindergarten, and Elementary. In this semi-structured approach, we allowed participants to share their experiences, perceptions, and challenges in practicing biblical integration. The questions were: 1) What is your personal understanding of biblical integration? 2) Do you think biblical integration is important to implement? Please explain the reason. 3) Have you encountered any difficulties while trying to implement biblical integration?

As for classroom observations, eight classes were observed. The observation focused on the observable instructional practices through which teachers enacted biblical integration. Each observation lasted 30-40 minutes, or one lesson period. For the open-ended questionnaires, there were 5 sections, which were: their professional experiences of teaching, teacher's belief about biblical integration, the implementation of biblical integration in their classrooms, challenges, and reflection. This questionnaire was used to deepen and clarify participants' responses during interviews and observation.

Procedure of Data Collection	Data	Notes
Classroom observations	Observers' notes	Classroom observations focused on the observable instructional practices through which teachers enacted Biblical integration.
Interviews	Transcribed Interviews	Focused on teachers' beliefs about biblical integration, their practice, and their struggles with implementation.
Open-Ended Questionnaires	Written responses from teachers	Used to deepen and clarify participants' responses gathered during the interviews.

Table 2. The Multiple Data Collection

After collecting the data, the study analyzed it using thematic analysis. The researchers read interview transcripts, classroom observation notes, and open-ended questionnaire responses repeatedly to identify meaning patterns related to teachers' beliefs and practices in biblical integration. The researchers assigned initial codes to relevant statements, then compared and grouped them into broader categories and refined them into themes based on the research

questions. To strengthen the credibility of the findings, the researchers triangulated data from interviews, classroom observations, and questionnaires. The researchers examined both similarities and differences between teachers' stated beliefs and their observed classroom practices. Throughout the analysis, the researchers repeatedly revisited the original data to ensure that the codes and themes remained grounded in participants' responses and classroom evidence.

Result and Discussions

Result

This study explored how teachers understand biblical integration, how important they consider applying it in their classrooms, and the challenges they face. Three main themes emerged from the data: (a) teachers conceptualize BI as a deep and holistic integration of Biblical values; (b) a strong belief in the importance of BI for character and worldview formation; and (c) the challenges teachers encounter in translating their beliefs into consistent classroom practices.

Main Themes	Subthemes
a. Teachers conceptualize biblical integration as deep and holistic	Integration across the learning process; connection with God's truth; integration beyond isolated Bible verses or moral values
b. Strong belief in the importance of biblical integration	Character formation; worldview formation; foundation for discernment and decision-making
c. Challenges in translating beliefs into consistent practice	Abstract nature of CFRC for young learners; developmental appropriateness; subject-specific difficulties; limited pedagogical guidance; time and workload constraints; fragmented implementation

Table 3. Findings: Themes and Subthemes

The three themes and their subthemes or patterns show a progression from teachers' conceptual beliefs about BI to the challenges they face in translating these beliefs into classroom practice.

Teachers Conceptualize Biblical Integration as a Deep and Holistic Integration of Biblical Values

From interviews and an open-ended questionnaire, the eight teachers consistently described biblical integration as a deep, holistic integration of

biblical values. Rather than just adding another element to the learning, they see it as permeating the entire learning process. One teacher said in the questionnaire that biblical integration is "putting the bible values into the materials that we teach to the students. What God wants us to learn from that material from the biblical side," and the other one said, "biblical integration is the foundation of every material that we learn in the classroom." In the interview, the other teacher also mentioned that biblical integration is "embedding Biblical principles in teaching." This integration was also seen as continuous, occurring throughout the day, including during behavior guidance and decision-making.

Several teachers further stressed that biblical integration goes beyond surface-level inclusion of values. It involves engaging with the meaning behind the content and helping students connect their learning more deeply with God's truth. This perspective reflects an understanding of biblical integration as a way of thinking, rather than a set of isolated practices. One kindergarten teacher said, "Integration should be done throughout the day, including when they're having problems with their behaviors." It was confirmed by one elementary teacher who mentioned, "Every unit should be connected with God's Word. Every Friday I will take more time to discuss that." These statements showed that biblical integration is deep and holistic and should be integrated into the entire learning process.

A Strong Belief in the Importance of Biblical Integration for Character and Worldview Formation

Teachers across Nursery, Kindergarten, and Elementary levels agreed that biblical integration in the classroom is essential. One teacher emphasized, "This approach helps establish a foundation for students' understanding of the world through God's grace." Another teacher noted that biblical integration provides a Christian framework for interpreting scientific concepts. One teacher also said, "We, as teachers, cannot continuously look after students, so providing a basis of truth will be a provision for them in the future." The teacher saw that teachers' eyes are limited, but when students have the Truth in their lives, it helps them discern. One kindergarten teacher confirmed this, saying, "It is easier to resolve conflict among the students because we have the same values," and another teacher said, "Using biblical integration in the classroom will help the students to see their surroundings through God's word." They saw that biblical integration really molded students' worldview and character. Overall, biblical

integration was widely perceived as essential and foundational in Christian education, particularly in shaping students' character and worldview.

The Challenges Teachers Encounter in Translating Their Beliefs into Consistent Classroom Practices

While teachers understood biblical integration and shared its importance, this understanding had not yet been fully developed or consistently enacted in practice. Teachers reported significant challenges in implementing BI in the classroom, particularly in translating abstract theological concepts, such as those within the CFRC framework, into developmentally appropriate forms for early childhood learners. "It seems so abstract for the Nursery students to understand this", said the Nursery teacher. Another kindergarten teacher added, "It is hard to apply the CFRC concept in the early years students, because it's a concept." "It is hard to find connections between the BI and the practical things in the early years students", added one kindergarten teacher.

Furthermore, teachers noted difficulties integrating biblical integration across subject areas, finding it easier to connect in subjects such as science and social studies but more challenging in areas such as mathematics and phonics. One elementary teacher said, "It may be easier to do the biblical integration in science, social studies, *Pancasila*. However, it is harder to do it in Phonics and Math." In Science, teachers felt that they could easily introduce God and His creation. Yet, in math and language, they felt there was no room for that kind of discussion. As a result, teachers appear to view biblical integration as applicable only to specific subjects and find it more challenging to incorporate into others.

Classroom observations provided further evidence of this inconsistency. Biblical integration was visible in some lessons, while in others no explicit or implicit connection between the academic content and a biblical worldview was observed. For example, during one elementary language lesson, no biblical connection was evident throughout the lesson period. Similarly, in an observed geography lesson, the teacher presented the academic content without connecting it to the broader biblical understanding of God's world (observation note, 04 March 2026).

Moreover, some teachers reported having difficulty implementing BI in their classrooms because they were unsure whether they were doing it correctly. They needed clear guidance. One teacher mentioned, "I have limited knowledge about biblical integration," and another added, "I am confused about what to add

or connect to the lesson." Observations also showed that teachers struggled during kindergarten circle time.

They also cited time constraints, needing more time to explain the CFRC in detail. "Time and workload are always the challenge," one teacher mentioned in the questionnaire. They also felt inconsistency in other school programs, such as daily devotions, Bible classes, and other learning experiences. Ultimately, they introduced biblical integration only at the beginning of the lesson, not throughout. As a result, teachers often implemented biblical integration in a fragmented, inconsistent manner throughout the lesson. Observation data also suggested that instructional time may have influenced how teachers enacted biblical integration. In several instances, teachers appeared focused on completing the planned academic content, with limited opportunities to develop explicit connections between the lesson and biblical perspectives.

Discussion

Building on these findings, recent research across different instructional contexts continues to show that teachers' stated beliefs do not always correspond fully with their classroom practices. School culture, learner characteristics, pedagogical knowledge, and contextual constraints shape the relationship between belief and practice (Bice & Tang, 2022; Lan & Lam, 2020). In the context of biblical integration, however, this relationship appears more complex because it involves not only pedagogy but also theological understanding and worldview formation. Recent research in Christian schools similarly identifies gaps between institutional mission and classroom practice and between biblical integration in content and pedagogy (Bagby & Drexler, 2023).

First, the findings indicate that although teachers conceptualized biblical integration as holistic and worldview-based, their implementation often reverted to surface-level expressions, such as adding Bible verses, biblical stories, or moral values to lessons. Prior (2021) similarly found that Christian teachers could articulate a Christian worldview and provide examples of integration, but their practices remained inconsistent, and few formally assessed students' understanding of a biblical worldview. Smith (2017) further argues that possessing a Christian perspective does not automatically produce a distinctively Christian pedagogy. In the present study, therefore, teachers' stated beliefs may be understood as aspirational commitments: they represented the kind of integration teachers valued and desired to practice, even though they had not yet

developed the pedagogical capacity to enact those commitments consistently. This gap should not necessarily be interpreted as a lack of sincerity or theological commitment, but as evidence that conceptual affirmation alone is insufficient for classroom enactment.

Second, teachers' difficulties in translating the CFRC framework into developmentally appropriate teaching reveal an important pedagogical tension. The CFRC framework provides a coherent structure for understanding the biblical narrative, and recent Christian education literature continues to use creation, fall, redemption, and restoration as a framework for connecting a Christian worldview with academic disciplines (Prior, 2021; Shankle, 2023). However, knowing the theological framework does not automatically equip teachers to translate it into meaningful learning experiences. The central challenge identified in this study is therefore one of pedagogical mediation: transforming theological and worldview concepts into forms that are accessible, concrete, and meaningful to learners.

This interpretation can be understood through pedagogical content knowledge, which emphasizes that effective teaching requires more than knowledge of the subject itself. Teachers must be able to transform content by considering learners' prior knowledge, developmental characteristics, possible misconceptions, and appropriate representations of the subject matter (Sarkar et al., 2024). In biblical integration, this means that teachers need not only theological knowledge but also what might be described as biblical-integration pedagogical knowledge: the capacity to select suitable stories, questions, experiences, examples, and instructional strategies through which theological meaning can be explored. Consequently, professional development that focuses only on explaining the CFRC framework may strengthen teachers' conceptual understanding without substantially improving classroom enactment.

This challenge is particularly significant in early childhood education. Christian early childhood education requires scaffolding theological ideas in age-appropriate ways and embodying them through relationships, modeling, learning environments, and everyday experiences (Ludlow, 2020). Research on religious education in the early years also identifies story as a pedagogically appropriate means of engaging children with religious ideas, supporting not only faith development and biblical literacy but also empathy, meaning-making, and engagement with different worldviews (Huth et al., 2021). More broadly, young children learn effectively through experiences that are meaningful,

actively engaging, socially interactive, and connected to people, objects, and representations (Parker et al., 2022).

Therefore, biblical integration in early childhood should not depend primarily on explicitly explaining each CFRC category. Instead, teachers can embody the framework through concrete, relational experiences. For example, teachers may explore creation through wonder, gratitude, creativity, and care for the natural world. Children may approach fall through experiences of wrongdoing, damaged relationships, unfairness, and the consequences of harmful choices. Redemption may be expressed through forgiveness, reconciliation, healing, and restored relationships, while Consummation may be introduced through hope and God's promise to make all things right. These examples demonstrate that developmentally appropriate biblical integration requires theological ideas to be translated into experiences that children can observe, participate in, and discuss.

Third, the inconsistent implementation across subjects—reported as easier in science and social studies but more difficult in mathematics and language—may indicate a residual separation between areas perceived as naturally connected to faith and those viewed as religiously neutral. Prior (2021) similarly found that some Christian teachers struggled to see connections between their faith and the subjects they taught because of limited expertise, training, and habitual practice. However, these subject differences should not be interpreted only as evidence of theological dualism. They may also reflect uneven subject-specific pedagogical resources. Shankle (2023) discipline-specific application of the creation–fall–redemption–restoration narrative illustrates that worldview integration requires teachers to identify the assumptions, purposes, ethical questions, and human implications particular to each discipline.

A Christian worldview becomes pedagogically significant when it shapes how teachers select and frame content, formulate questions, interpret knowledge, respond to students, and design learning experiences. Moving from Christian worldview commitment to biblical integration therefore requires more than theological agreement. It requires the development of pedagogical habits through which that worldview informs instructional decisions. As Smith (2017) emphasizes, attention to Christian ideas must be accompanied by careful attention to pedagogy. The findings of this study suggest that teachers may have begun to internalize the worldview framework conceptually while still developing the subject-specific practices necessary to enact it consistently.

These findings also have implications for teachers' professional learning. Teachers in this study appear to be moving from conceptual understanding toward enacted competence, but this transition requires sustained support. A systematic review by Ventista and Brown (2023) found that professional learning is more likely to influence teaching and student learning when it includes ongoing coaching, collaborative professional development, and repeated learning opportunities over time. In Christian education, Prior (2021) similarly found that teachers desired exemplars of effective practice, opportunities to learn collaboratively, and professional learning that strengthened biblical literacy.

Professional development for biblical integration should therefore move beyond one-time workshops centered primarily on theological explanation. Teachers need opportunities to observe models of biblical integration, collaboratively design lessons, practice translating CFRC concepts into developmentally appropriate experiences, receive feedback, examine student responses, and reflect on classroom implementation. Such professional learning should also be differentiated according to developmental level and subject area because the pedagogical demands of integrating a biblical worldview in early childhood, mathematics, language, science, and social studies are not identical.

Finally, structural and institutional factors influence whether teachers can sustain biblical integration. Participants reported limited preparation time, unclear guidance, inadequate resources, and inconsistencies across school programs. These findings correspond with Prior's (2021) identification of time, workload, lack of expertise, and differences within school communities as barriers to worldview integration. They also support Bagby and Drexler (2023) finding that Christian schools may experience gaps between their mission statements and actual practices, particularly in integrating biblical commitments into both content and pedagogy. Biblical integration therefore cannot be treated solely as an individual teacher responsibility. It requires curriculum guidance, shared expectations, suitable resources, collaborative planning time, instructional leadership, and alignment between the school's theological vision and its classroom practices.

A collaborative cycle of theological reflection, lesson design, classroom implementation, observation, feedback, and revision may consequently be more effective than conceptual training alone. Such a cycle would allow teachers to develop integration as a pedagogical practice rather than merely as a theological idea or lesson-planning requirement. This study extends current discussions of

the teacher belief–practice relationship by showing that, in biblical integration, the gap involves more than inconsistency between what teachers say and what they do. It concerns how teachers pedagogically mediate theological and worldview commitments across developmental levels and subject areas. Conceptual commitment to a Christian worldview does not automatically result in worldview-shaped pedagogy. Teachers may strongly affirm the importance of biblical integration while still lacking the pedagogical knowledge, practical models, subject-specific resources, and institutional conditions needed to enact those beliefs consistently.

Taken together, the findings indicate that the belief–practice gap in biblical integration reflects an ongoing interaction among worldview formation, pedagogical mediation, professional learning, and institutional support. A Christian worldview may provide the conceptual foundation for biblical integration, but classroom enactment requires teachers to translate that worldview into developmentally appropriate and subject-specific learning experiences. Addressing this gap therefore requires an integrated approach that combines theological clarity, pedagogical development, collaborative professional learning, and institutional alignment.

Implications

This study offers theoretical and practical implications for Christian education, especially for applying biblical integration in early years and elementary school classrooms. From a theoretical perspective, we can see the relationship between teachers' beliefs and practices. Teachers' beliefs and practices are important. However, teachers' beliefs don't always show in their practices. This is not merely an inconsistency; it reflects teachers' development, worldview, and pedagogical formation. This study shows that this gap is not merely pedagogical but also theological and worldview-related. Especially in early-years classrooms, these findings indicate that biblical integration requires pedagogical mediation to make it more accessible to young learners.

From a practical perspective, this study underscores the importance of intentional, structured professional development for teachers. Teachers need more than theoretical concepts to teach; they also need concrete pedagogical practices, especially for early childhood teachers and specific disciplines. On top of that, schools need to ensure alignment across the curriculum and practices, as well as programs that support implementing biblical integration. Otherwise,

biblical integration risks becoming fragmented and superficial. Biblical integration should start at the school level, with school leaders, curriculum designers, and the entire school community.

In addition, schools must align the curriculum, classroom practices, and institutional programs to support consistent implementation of biblical integration. Without such alignment, integration risks becoming fragmented and superficial. Therefore, biblical integration should be approached as a whole-school endeavor that involves not only individual teachers but also curriculum designers, school leaders, and the broader educational community.

Recommendation for Further Research

Future research could examine whether the gap between teachers' beliefs and practices can be effectively bridged. Intervention-based studies can be valuable for examining how targeted professional development helps teachers translate conceptual understanding into classroom practice. Further research may also explore developmentally appropriate adaptations of the CFRC framework for early childhood classrooms. Research across subject areas perceived as more challenging, such as mathematics and language arts, is also recommended to better understand how to implement biblical integration more consistently. Further research can also be conducted across a wider range of Christian school contexts. This will yield more comprehensive results.

Conclusion

The findings show that teachers understand biblical integration as a deep and holistic process that should permeate learning rather than function as an additional or isolated activity. They also strongly believe that biblical integration is essential for shaping students' character and Christian worldview. However, translating these beliefs into consistent practice remains challenging, particularly when teachers attempt to make abstract CFRC concepts developmentally appropriate for young learners, integrate them into subjects such as mathematics and language, and work within limited time and pedagogical resources.

The study contributes to the literature on biblical integration by showing that the gap between belief and practice is not simply a matter of teachers lacking commitment or understanding. Rather, it reflects the challenge of translating theological and worldview convictions into developmentally appropriate and subject-specific pedagogical practices. This highlights the importance of

pedagogical mediation in biblical integration and suggests that teacher development should move beyond explaining theological frameworks toward providing concrete opportunities to design, practice, observe, and reflect on biblical integration across different subjects and age levels.

Because this study involved eight teachers at one Christian school implementing the IB PYP and the CFRC framework, its findings are context-specific and not intended to generalize broadly. Nevertheless, they provide insight into how Christian schools may better support teachers in moving from conceptual belief toward more consistent pedagogical embodiment of biblical integration.

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