FEATURE

The Portrayal of the Implementation of Faith and Learning by Adventist Teachers in Manado: A Case Study

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Abstract. *Adventist education is based on the balanced growth of physical, mental, social, and spiritual aspects of the individual. The spiritual aspect is a distinctive factor of Adventist schools that makes them different from other schools. Integration of faith and learning (IFL) is a critical feature of the spiritual development of the students. Due to the COVID-19 pandemic, the Adventist schools were forced to study remotely from their houses with limited time allocation. This limitation brought changes to the implementation of IFL, and so far, there was no study focused on the portrayal of the implementation of IFL, especially in Manado, Indonesia. This qualitative case study used the theory of integration of faith from Taylor (2001) as the basis to explore the implementation of IFL in Adventist high schools in Manado. Individual interviews and observations were used for the data collection procedure. The data was analyzed using the method of triangulation, coding, categorizing, and setting the themes. Findings showed that IFL implementation in Adventist high schools is portrayed as character building, Bible-based learning, worship and Bible stories, home visitation, and outreach. Also, there were challenges in the implementation due to the COVID-19 restrictions. It is recommended that the implementation of IFL during this COVID-19 pandemic should be more intentional.*

Keywords: Adventist education, integration of faith and learning (IFL), COVID-19, Manado, implementation, portrayal, Adventist teachers

Introduction

In the world of learning, teachers strive to achieve the balanced development of their students. In schools, besides academic achievements, faith development is also much needed to fulfill the spiritual aspect of the student's life. Proponents of Seventh-day Adventist (Adventist) education believe that spiritual development is as important as the physical, mental, and social growth of the students. There are many ways to help students grow spiritually. It can be done inside or outside of the classroom. Integration of faith and learning (IFL) is essential for Adventist schools. It is one of many ways that schools can help them know Jesus and grow in faith. Taylor (2012) affirmed that the fundamental values of Adventist education lie in the IFL.

The definition of IFL is varied among teachers. The way they understand IFL contributes to their methods of implementing it in their classrooms. Thomas (2012) defined IFL as "the intentional action of an individual to bring his or her personal beliefs and faith into his or her classroom in a way that affects the behaviors and attitudes of the students" (p. 18). Drawing from this definition, IFL implementation is highly dependent on the faith of the teachers and their religious principles. In addition to that, Humberto Razi (as cited in Korniejczuk & Brantley, 1994) described IFL as "a deliberate and systematic process of approaching an entire education enterprise from a biblical perspective. Its aim is to ensure that the students under the influence of Christian teachers and by the time they leave school will have internalize biblical values and view of knowledge, life and destiny that is Christ-centered, service-oriented and kingdom-directed" (p. 10). This explanation gives more dimensions to the IFL. It is not only implemented inside the classroom but also in the whole school environment. The goal of IFL is to help the students be Christ's disciples when they go out of school and enter into social and work life.

The purpose of Adventist education is to restore the lost image of the Creator in each student. One of the many methods to achieve this is through the implementation of IFL. A question that might arise from this is whether this only applies to Adventist children in school or covers students from all religious backgrounds. The philosophy of Adventist education applies to all, not differing among the students' religious backgrounds. If so, it is the duty of Adventist education to minister to students from other religions. Segovia (1990) states that Adventist education cannot just spend time taking care of its group; it is its duty to reach other people. Intentionality to integrate faith into the Adventist education curriculum should be there. Whether it is a hidden curriculum or an ideal one, it is necessary to have a clear conception of this fact in every school function.

When the pandemic of COVID-19 struck, face-to-face meetings in schools were closed and moved to remote learning from home either through Zoom or any digital platform for the class meeting. This was done as a way to control the spread of the virus. Social distancing was administered in most of the social gathering events, including schools, for more than a year. With this condition, the questions

arose: would it be possible for the teachers to implement IFL? How would it be done? With these challenges, especially the lack of an in-person meeting with the teachers and students, there was a big need for the teachers to be more innovative and resourceful to implement the IFL beyond what they were doing in the conventional face-to-face meetings in the online modalities (Purper et al., 2020). The demand for specialized curriculum and teachers' expertise in technology was high in this module of learning (Appiah & Wa-Mbaleka, 2015). Also, Casimiro (2017) mentioned that IFL implementation was complex simply because of the characteristics of online learning. The study of IFL among Adventist schools in the northern part of Sulawesi, Indonesia, especially in Manado, was rarely done. Through the reading, a gap was seen in this population regarding the implementation of IFL so far. This served as the population gap in this study.

Many of the teachers in Adventist schools were not well informed about IFL. They perceive that sharing a bible text and prayer at the beginning of the class was already the IFL itself. According to Taylor (2001), IFL is part of all the instructional processes as well as the school's environment. This paper aimed to discover the depiction of how IFL is implemented in Adventist schools in Manado, specifically by English teachers. It was also purposed to explore the viewpoints of the English teachers in Adventist schools in Manado on the implementation of IFL in the virtual classroom.

Review of Literature

This study aims to depict the portrayal of the implementation of IFL in Adventist schools in Manado, especially in the virtual face-to-face classroom setting. Thus, it is essential to explain the philosophy of Adventist education, virtual face-to-face settings, and IFL. In this section, each topic is described in connection to the study.

Seventh-day Adventist Education Philosophy

The philosophical statement of Adventist education is to strive for balance in the growth of physical, mental, social, and spiritual aspects (White, 1952). The spiritual aspect is the central aspect that makes Adventist schools different from other schools. Adventist education is grounded in the Bible and the spirit of prophecy given to Ellen G. White. It acknowledges that God owns all the wisdom in the world as written in Job 12:13 (NIV): "To God belongs wisdom and power; counsel and understanding are His." Colossians 2:3 (NIV) also mentions God "in whom are hidden all the treasures of wisdom and knowledge." Adventist schools recognize the fact that one can know the ultimate truth and God's character from the Bible as the first divinely revealed book. The philosophy of Adventist education is Christ-centered education. It believes that through the Holy Spirit, the character of Christ will be illuminated to schools from the administrators, teachers, staff, and also the students.

Adventist schools aim to be the redemption instrument for the lost souls in the world. White (1952) mentions that the work of education and the work of redemption of the soul is one, and they are inseparable. It implies that a redemption mission is the distinctive characteristic of Adventist education. It also emphasized a balanced growth in "the physical, the mental, and the spiritual powers, it prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come" (p.13). Failing to integrate this in every aspect of education means failing to be an Adventist education institution that carries this mission.

Cadavero and Hayman (n.d), in their article comparing Adventists schools and public schools, explain more about the goals of Adventist education. They stated four goals of Adventist education as follows:

1. The first goal of Adventist education is the salvation of our children. The ultimate objective is to lead students to accept Jesus Christ.

2. The second goal is to nurture our children in the Adventist culture. Although SDA children learn much of this at home and in church, SDA youth who attend public school lose a significant part of the Adventist culture. Students in SDA schools are participating in activities to help them learn about their religious roots.

3. The third goal is to place children and youth in a school that influences works cooperatively with the home and church to shape the child's life.

4. The fourth goal is to train future church members, lay workers, Sabbath School teachers—and even General Conference presidents. If time lasts, tomorrow's church leaders can be found in the church school, academy, and SDA colleges of today. (p. 86)

These goals are not only for children who come from Adventist homes but also for students from different religious backgrounds under the school's roof. The main goal is to lead students to Christ and help them to be like Him. This can apply to every kind of students' background with a differing religious upbringing.

Rempell (2015) shares important information about Adventist schools. In his writing, he mentions that Adventist schools are the church's ministry to children and youth. Adventist youth can do their best work for the Lord when the Adventist children are firmly grounded in the truth. The role of the Adventist teacher is to be a safeguard in the classroom. Adventist education provides the most potent influence on the lives and minds of children who do not have the opportunity of a Christian upbringing. Ellen White states that schools should be a "city of refuge" for the students from the devil's snares. Adventist children are to be witnesses to the non-Adventist students who are in the school. Those who are connected to Jesus will uplift the mission of the church in the community. They are obligated to be role models. In this time, children and youth are the most vulnerable ones to Satan's attacks and snares. Adventist schools were established to minister to the

children inside and outside of the church. They have the responsibility to rescue them from Satan.

Virtual Face-to-Face Class

When the COVID-19 pandemic started, schools were forced to move the learning modalities to the emergency remote teaching method. In this study, we used the term virtual face-to-face class. It was synchronous learning through video conferencing apps such as Zoom, Google Meet, and Microsoft Team. S chools are closed. Teachers and students joined the class from their houses. In Indonesia, teachers used different teaching methods such as "teachers conducting classes digitally, sending offline learning packets to students, referencing textbooks for lessons, recommending TV and radio broadcast programs, and even conducting physical home/community visits" (Garcia-Tapia, Hattori, & Modhesh, 2021, p. 7). The Minister of Education and Culture developed an emergency learning system that ensures all the students could learn equally, called Merdeka Belajar. The time allocation for each subject was reduced to 30 minutes per meeting, where the students learned remotely from home.

Integration of Faith and Learning

There are different ways of IFL in the classroom and outside the classroom. Taylor (2001) proposed four significant strategies for integrating faith and learning: (a) contextual, (b) illustrative, (c) conceptual, and (d) exemplary. Under each strategy, some approaches provide a more straightforward way of integration. The contextual strategies focus on the descriptive approach of the physical aspects of the school. Under contextual strategy there are tactical, ornamental, and environmental approaches. Tactical is the implementation of IFL reflected in the school's name, the fundamental statement, aims, and goals that bear the name of the Adventist institution and an Adventist educational philosophy. The ornamental approach focuses on the physical decoration of the school with Bible texts, Christian quotes, and so on. The environmental approach focuses more on the ambiance of the school that reflects the character of Christ, which is usually called the hidden curriculum.

The second strategy to implement IFL is the illustrative strategy. This strategy focuses on the teaching approaches to convey the spiritual truth in the lesson. The first approach is analogous, which uses an analogy to describe the spiritual lesson. The teacher can use similes, comparison, metaphor, and personal analogy to describe critical spiritual lessons. Next is a narrative approach in which teachers provides stories, illustration, and personal narratives to share the truth. Lastly is the use of examples or modeling the spiritual life in the school, which is essential for the IFL.

The third strategy is the conceptual strategy. The use of textual methods or using Bible texts to incorporate into the particular theme of the lesson can be done

during the devotional time at the beginning of the class session. Next is the thematic strategy. This strategy is self-explanatory in which using a particular theme for the lesson approach is used. Another approach under this conceptual strategy is the valuative strategy, which deals with radical issues in a specific course discipline. A teacher should be extra careful with this and make sure that they are well equipped with biblical knowledge about it.

The last strategy is the experiential strategy. All the prior strategies should lead the students to the previous stages, experiencing and practicing the faith. It is not enough to know, restate, and discuss it; they should be able to live that faith. Under this strategy, there are three approaches which are personal strategy that urge the students to experience the faith on an individual basis, such as devotionals and building a personal relationship with Jesus. Second are interrelational strategies which result in cooperation and service. Lastly are declarative strategies that focus on students being Christ's witness to others. The faith that they have nurtured should be shared and witnessed by others.

These proposed strategies are believed to help students to know Jesus and to experience faith. When practiced faithfully in Adventist schools, students will learn about Jesus and His love for everyone. However, it is crucial to remember that these strategies will not have any effects without the Holy Spirit's help that illuminates the learning process. The love of Christ should be the driving force of the school to implement these strategies. The conscious mind to save lost souls should be there in every mind of the school administrators, teachers, and staff.

This study used the following research questions to explore the portrayal of the implementation of IFL in an Adventist school:

1. What are the viewpoints of the Adventist English teachers in a high school in Manado about the implementation of IFL?

2. What does the implementation of IFL look like in the selected Adventist high school in Manado?

3. What are the challenges in implementing IFL in a virtual face-to-face setting in an Adventist high school in Manado?

Methodology

This study used a qualitative research approach. The detailed methodological procedures are presented below. This section includes the research design, research setting, sampling, data collection, data analysis, ethical consideration, and researcher reflexivity.

Research Design

This study uses a mono method qualitative approach. The design of the study is a case study. Merriam and Tisdell (2016) define case studies as "an in-depth

description and analysis of a bounded system" (p. 37). They add that the focus of the case study is the case itself and the connection with the real-life phenomenon. In conducting a case study, it is important to describe the case clearly and see the case from many different angles from different evidence to see case in more detail (Creswell, 2013) In this study, the implementation of IFL is the case. At the same time, the English teachers in an Adventist high school in Manado and the virtual face-to-face classroom setting are the bounded systems that contribute to the case.

IFL is a unique personalized case that varies in implementation in different Adventist schools. Thus, a qualitative case study seeks to discover the comprehensive experiences of the English teachers in implementing the IFL, especially in the virtual face-to-face classroom setting.

Research Setting

The setting of this study is an Adventist high school in Manado, Indonesia. This school is a one-roof church school of an elementary and high school operated by the local church and the mission conference. All the teachers are Adventist members. The students in this school come from the local church around the school and children who belong to other denominations residing in the neighborhood.

Due to the COVID-19 pandemic, the medium of instruction was moved to virtual meetings using the Zoom app. It used to be face-to-face with 80 minutes of the meeting per subject twice a week. However, because of the screen limitation suggested by the government, the subject delivery was then moved to the virtual face-to-face classroom with only 30 minutes of meetings per subject and twice a week.

Sampling

This qualitative case study used the purposive sampling method. This sampling is used explicitly for the qualitative study where the participants are purposefully selected according to the need of the researcher and the purpose of the conducted research study (Creswell & Poth, 2018). This sampling facilitates the selection of the study participants and the school where the participants are. Maximum variation was used to ensure the representation of the population (Merriam & Tisdell, 2016). The criteria of the selection of the participants were the English teacher (a) is an Adventist member, (b) is from different genders, (c) has teaching experience, (d) can communicate in English, (e) is willing to be part of the study.

The participants of this study were three English teachers in an Adventist school in Manado. The participants were two females and one male English teacher. They teach English in different classes. They have varied teaching experiences: one teacher is a senior English teacher, and the other two have teaching experience above four years. They were chosen as part of the purpose of the study to seek the portrayal of the implementation of IFL by English teachers in an Adventist school.

Data Collection

The data was collected using two data collection tools: observation and individual interviews. In a qualitative case study, the data collection involves a single source of information and a compound entity such as interviews, observations, documents, audiovisual materials, and reports (Creswell & Poth, 2018). A letter was sent to the school principal for permission to do the observation and interview with their English teachers. After getting the approval from the principal, a consent form was sent to each teacher, asking them to be the participants of the study. After the permission was granted, I conducted observation in three English classes through the Zoom meeting app. During the observation, I did not participate in the lesson by muting the microphone and turning off the camera.

A semi-structured individual interview was conducted with three English teachers of the high school. A semi-structured interview uses several main questions as the guide and probing is done based on the participants' answers to get more insights about the topic (Merriam & Tisdell, 2016). The individual interview was around 20 to 25 minutes for each participant. Due to the distance, the interview was done through Zoom meeting apps at the agreed time with the participants. During the interview, the participants used code-switching of English and Bahasa Indonesia. The meeting was recorded in audio and video for data analysis purposes and to ensure data safety. The recorded data was then transcribed and sent back for member approval. After the data were collected, transcription was done as part of the data analysis procedure.

Data Analysis

The data were analyzed using an inductive strategy. The interview recording was transcribed verbatim. After the transcription process, then the coding process followed. The data from the interview were triangulated with the data from the observation and the field notes. Then the data were analyzed by coding the repeated and similar items together. Six themes emerged as the result of the coding procedure. These themes were the summary of the findings which answer the research questions of this study.

The interview data is in a code-switched pattern between English and Bahasa Indonesia. Direct quotes were used to put the literal translation (for the parts in Bahasa Indonesia) to ensure originality and to show the direct response from the participants. Besides that, triangulation of the interview result among the participants was done for credibility purposes.

Ethical Considerations

Before collecting the data, permission was obtained from the Ethics Review Board (ERB) committee. A consent form was sent to participants beforehand to get their agreement to take part in this study. In the consent form, the participants were

informed that the meeting would be recorded and the result of the interview would be transcribed word for word. Then it would be sent back for member check and approval. The confidentiality of the information of the participants was observed. The names of the participants were not being mentioned in any kind of document. It will remain anonymous. During the interview, the researcher did not ask any personal and offensive questions to the participants. The interviewer made sure that the participants felt safe during the interview. There was no physical or mental harm to the participants. The participants were allowed to leave the interview when they thought that they could not continue the interview anymore. The participants were given names as teacher A (female), teacher B (female), and teacher C (male).

Researcher's Flexibility

The setting where this study was conducted was the neighboring Adventist academy where the researcher used to teach. The purpose of the study was to find the perspective of the Adventist teachers about the implementation of IFL in Adventist schools and how they practice it. This research study was done to contribute to the knowledge and literature and improve the practice of the implementation of IFL. The study in this setting will improve the practice of IFL in Adventist schools. Other teachers in different settings can extend the findings of this study according to their location. This experience as an English teacher and homeroom teacher in an Adventist school might affect how the researcher interpreted the data. The choice of the topic was deliberately made through class discussions and discussions with a teacher friend in Manado. At this time, the researcher has no direct contact with the Adventist high school in Manado.

Results

The results of the study are based on the collected data through interviews and observations are presented below. The data were used to answer the research questions. The three research questions (RQ) are (a) what are the viewpoints of the Adventist English teachers in selected high schools in Manado about the implementation of IFL? (b) what does the implementation of IFL look like in an Adventist high school in Manado? And (c) what are the challenges in implementing IFL in a virtual face-to-face setting in an Adventist high school in Manado?

RQ #1. What are the viewpoints of the Adventist English Teachers in Manado about the IFL?

During the interview, the teachers were eager to share their experiences regarding the implementation of IFL in their classes. The three of the participants expressed the same thought about their perceptions toward implementing IFL in an Adventist school. They agreed in different ways that IFL should be implemented in Adventist schools. It is an important part of the identity as an Adventist school.

Following are the themes to express their viewpoints about the implementation of IFL in an Adventist school.

Theme 1: Character building. The data from the interview showed that teachers see IFL as an essential aspect of the character-building of the students. Building Christ-like character is the main focus of the teachers in this Adventist school. The use of Bible stories, Bible verses related to the lesson, prayers, and worship at the beginning of the class, during the lesson, and at the end of the lesson are the ways for the teacher to build students' character. The teacher's perspective toward IFL is positive. For them, IFL helps the students to know and to learn about who God is in their lives. One teacher mentioned that IFL implementation in an Adventist school is important because it is our mission. Teaching is not only about the lesson itself but also importantly about teaching the knowledge about God. Teacher B mentioned that IFL is the way to "*tidak hanya mendidik mereka in this world, tapi mendidik mereka untuk masuk kedalam kerajaan surga" (not only to teach them in this world, but to teach them to enter the kingdom of heaven).* Teacher C emphasized that IFL is like a happy hour to overcome the feeling of tiredness in teaching. He feels that "*it helps not only my students but also it helps me.*"

Theme 2: Bible-based lesson. Based on the data gathered from the interview, the teacher portrays the implementation of IFL as a Bible-based lesson. Each English lesson per meeting was connected to Bible stories and or verses. The curriculum for high school from the government is based on standard competencies for each lesson. Teachers have the freedom to choose the lesson or materials connected to the competencies and accomplish it. Teacher A shared an example of basic competency for grade eight in an English lesson. The lesson's topic was about friendship with competencies with which, at the end of the lesson, the students can practice true friendship. "*Saya ambil, karena sekarang Bible based ya, jadi saya Cuma ambil dia punya kompetensi dasar dari pemerintah kemudian saya ambil cerita tentang David dan Jonathan*" (*I took this topic, because now we use Bible-Based, so I just took the basic competencies from the government and then I used the story of David and Jonathan*). Having the same opinion with teacher A, teacher C also shared an example of a Bible-based English lesson "*for example, Kita mengajar tentang describing people, kan disitu ada to describing someone's hair, nah disaat seperti itu kita selingi cerita tentang Samson . . . Apa yang kita bisa petik dari Samson*" (*for example, I taught a topic about describing people, and part of the lesson was about describing someone's hair, so at that moment, I alternated with the story of Samson . . . what we could learn from Samson*).

RQ#2. What Does the Implementation of IFL Look Like in an Adventist High School in Manado?

Different things portray the implementation of IFL in the Adventist High School in Manado. Based on the interview and triangulation with the field notes

from the observation, two themes emerged to answer research question number 2. The themes are worship and Bible stories, and home visit and outreach.

Theme 3: Worship and Bible stories. The three participants shared what IFL looks like in the Adventist school. First, IFL is portrayed through worship and Bible stories. Worships in the school are divided into two parts: the whole school worship and the class worship. The school activities are started with the program of 777 prayers for the entire school. Before the COVID-19 pandemic, the 777 prayer program was done at the schoolyard, where students prayed together in a group. During the pandemic, the prayer was only done through Zoom, and teachers took turns leading the prayer. After the prayer, teacher C explained that "*di sambung lagi dengan morning worship secara keseluruhan* (*the program was continued with morning worship for all*) . . . *and then around 7:20 am all the teachers gathered in one Zoom meeting for worship and at 8:00am all the homeroom teacher with the students gathered in Zoom for morning worship and follow the Bible.*" After praying together as a school, the homeroom teacher with the students then had separate worship together as a class. Worship plays a big part in school activities. The first one and a half hours were dedicated to worship together. Teacher B emphasized that "*the first activity we have the 777 prayers, so the students know about our school is . . . different with another school.*"

Furthermore, IFL looks like Bible stories in this Adventist high school. The English lessons are connected to the stories of the Bible. Teachers get the lesson's topic and match it with the Bible stories or characters to emphasize faith development. Some stories like David, Jonathan, and Samson were examples of Bible stories and characters shared in the English classes.

Theme 5: Home visit and outreach. Besides worship and Bible stories, IFL was portrayed in the Adventist high school as a home visit and outreach program. Teachers used to visit the students at their houses when they could not attend school for various reasons. The visitation time was the time for the teachers to know more about the students' conditions and family situations. Teachers did home visits to bring the record books to the students as teacher B mentioned that "*I visit the students to share the record book and then I just went to visit my students' home, and before I shared the record book, I prayed first.*" She also mentioned that IFL happens inside and outside the classroom because "*Kita sharing dengan mereka, apa kendala mereka dan kemudian mendoakan mereka*" (*students shared with us about their challenges and we prayed for them*).

During the COVID-19 pandemic, home visits were not allowed anymore. So, teachers could only do a phone call to check on the students. Like the example given by teacher C, "*if one student had not attended the class for more than two days, and I would make a phone call to him.*" Teachers could go the extra mile when the students did not give any updates; they went and visited them directly in their houses. Especially during the pandemic, not every student had a good internet connection and devices to connect to Zoom meetings for a virtual face-to-face

class; teachers delivered the lesson and assignments to their houses "*tugas yang seharusnya di terima di Zoom, kita deliver sampe di rumah*" (*the assignments that were supposed to be submitted during the Zoom meeting, I delivered to their houses*). The teachers agreed that this kind of activity was the way to portray IFL in school given the fact of helping each other.

The Adventist high school has an outreach service program as well. They joined the program from the General Conference of the Seventh-day Adventist Church: "I Will Go." They shared some goods and food for the unfortunate people. In addition to that, last year, there was a flood in Manado, and some of the students were affected. The school gave some donations like clothes, food, toiletries, and supplies. Teacher B shared that they "*menjangkau salah satu siswa kita yang terkena bencana, kita kuatkan mereka, kita memberikan bantuan sembako seperti beras, pakaian layak pakai, kemudian kita mendoakan mereka*" (*we reached one of the students who was affected by natural disaster, we strengtheedn them, we gave them food supplies such as rice, clothes, and then prayed for them*). Helping others is also part of the IFL in this Adventist school.

RQ#3. What are the challenges in implementing IFL in a virtual face-to-face setting in the Adventist high school in Manado?

When the COVID-19 pandemic entered Indonesia, especially in Manado, schools were forced to move from face-to-face modalities to virtual. The medium of instruction was transferred to the Zoom meeting app. Most of the teachers were not ready for the sudden change in teaching modalities. There were various challenges that they faced. Based on the data found through interviews and field notes from the observation, teachers faced challenges in implementing IFL in a virtual face-to-face setting. Two themes explained the challenges during the pandemic time.

Theme 6: Not enough time. Time allocation for English lessons during face-to-face class was 80 minutes per meeting but became 30 minutes per meeting. Due to limitations for the screen time and the internet connection, the government advised schools to limit the lesson to 30 minutes for each subject. This affected the implementation of IFL in the Adventist school. Teachers did not have enough time to integrate Bible stories and Bible characters in the lesson. Teacher A shared that "*we only have in learning and teaching activity in teaching only 30 minutes, so apa yang kita buat untuk itu waktu cukup (we only had 30 minutes for teaching and learning, so what should we do to make the time enough for the lesson).*" All the teachers reported that time was the biggest challenge in implementing IFL in a virtual face-to-face meeting. In order to tackle this issue, the teacher needed to cut and choose essential material to teach in the class and then connect them to the biblical perspectives either through stories or quoting Bible verses.

Theme 7: Priority. Another challenge in implementing IFL in virtual-face-to-face classes was setting the priority. Teachers had to choose which one to teach and

which one not. The teacher faced a dilemma on which to focus on, like the comment from teacher C: "*entah itu kita harus selesaikan materi . . . tapi semua sudah di pangkas jadi 30 menit . . . karena misalnya saya ingin jelaskan panjang tentang IFL habis waktu dan materi saya tidak selesai*" (*either I should finish the learning material or not . . . because everything has been cut only until 30 minutes . . . because for example I want to explain more about IFL but there was no more time and I could not finish my material*). Selecting the priority between finishing the materials and the integration of faith and learning was difficult. Teacher B mentioned that "*the first time I just shared the integration of faith and learning. Jadi, walaupun nanti di jam terakhir materi untuk pembelajaran dipotong, tidak apa-apa (During the first part I just shared the integration of faith and learning. So, even though at the end the material will be cut, it is fine). Yang penting (the most important is I) share about God's word.*"

In the experience of teacher A, the challenge came from the government. They required teachers to follow the lesson plan provided by the Minister of Education. On the other hand, the church has an additional part: the integration of faith and learning. During the visitation from the government, teacher A got the complaints that she did not fully follow the government lesson plan because she shared Bible stories at the beginning of the class. Teacher A was asked to choose to give priority to the government rules, but in the end, the government representative agreed with the implementation of IFL because they emphasized the importance of the students' character development.

Conclusion and Recommendations

The findings showed that IFL was portrayed differently by Adventist teachers in this Adventist high school. They all agreed that IFL is a significant and essential part of Adventist education. For research question 1, themes 1 and 2 showed the teachers' perspective toward the implementation of IFL through character building and Bible-based lessons. It is important for character development by bringing the

Bible as the primary source of the lesson. It is a deliberate preparation from the teacher to present God as the center of the lesson (Casimiro & Taylor, 2020). Teachers used the Bible as the basis of their teaching.

In research question 2, the implementation of IFL was portrayed through worship services and Bible stories. It was also seen that the implementation of IFL is not only inside the classroom but also outside. Teachers conducted a home visit and outreach program together with the students. This finding is in line with Taylor's (2001) context for the use of the Biblical perspectives and experiential strategies where the students and teachers work together for service for the community.

Based on the results, it is recommended for future research to explore the portrayal of the implementation of IFL in their setting with more participants from different schools. Future research should also find the different perspectives from

the students and the administrators. It is also recommended that the implementation of IFL should be more intentional and deliberate from the school body and the teachers.

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