



An Analysis of Merdeka Curriculum Implementation in Indonesia: A Case Study of Facilitating Students' Transformation

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Abstract

Merdeka Curriculum for the academic year 2022-2024 has been issued by the Indonesian government to overcome the learning loss at schools due to Pandemic-Covid 19. There are some challenges in the implementation, one of which is teachers' lack of understanding of the meaning and purpose of the Merdeka curriculum. It causes students' boredom with learning in the classroom. Therefore, the research, which applies the qualitative approach with case study procedures, aims to offer interactive teaching as a solution to apply the Merdeka curriculum after analyzing its implementation. The result is Merdeka Curriculum gives freedom to the students in learning. In running the curriculum, Christian teachers base their philosophy on the Bible. Christian teaching will bring the students to experience life transformation. Therefore, interactive teaching is chosen to be implemented, because it gives freedom to teachers to design the learning based on the Biblical Christian Worldview and to students to learn in the Shalom class community. In conclusion, teaching learning that is done biblically will facilitate students' transformation. For future researchers, they can research on how Christian teachers respond to the Merdeka Curriculum based on their school contexts and ground their teaching on the Bible to facilitate students' life transformation.

Keywords: *Christian Education; Interactive Teaching; Merdeka Curriculum; Transformation*



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INTRODUCTION

Indonesia has been classified recently as a newly industrialized country. This development also includes the development of education towards industrialization with the goal of human development in terms of reason, knowledge, and ethics supported by modern technological developments and innovations.¹ To balance the development in education, the Indonesian Ministry of Research, Technology and Higher Education (*Kemenristekdikti*) issued an independent learning curriculum, *Merdeka Belajar*. The concept of the *Merdeka Belajar* curriculum stems from freedom of thought and innovation through creative and independent learning to encourage the creation of an independent soul character.² Teaching and learning activities are expected not to be confined to the traditional school curriculum which is more on teacher-centred teaching. Therefore, *Merdeka Belajar* needs to be implemented starting from school, as a formal institution for children's education.

In the implementation of the *Merdeka Belajar* curriculum, schools in Indonesia face many challenges. It starts from the teacher's lack of understanding of the meaning and purpose of *Merdeka Belajar* and results in learning that is not expected as the designed procedure. Teachers are still trapped in a rigid traditional curriculum so that learning routines occur. This causes students to learn as a routine activity, not a meaningful process. Routines lead students to boredom, resulting in passivity in learning through the monotonous learning burden.³ Therefore, a lack of understanding from the teacher can lead to a lack of student participation in the classroom.

The next problem also comes from the teacher. According to Charismiadji, many teachers in Indonesia do not have a calling or passion for teaching.⁴ Many of them are

¹ Dewi Anggreini dan Priyojadmiko E, "Peran Guru dalam Menghadapi Tantangan Implementasi Merdeka Belajar Untuk Meningkatkan Pembelajaran Matematika Pada Era Omicron dan Era Society 5.0." *Prosiding Seminar Nasional Pendidikan Guru Sekolah Dasar 1* (2022): 77.

² Rendika Vhalery, Albertus Maria Setyastanto, dan Ari Wahyu Leksono, "Kurikulum Merdeka Belajar Kampus Merdeka: Sebuah Kajian Literatur." *Research and Development Journal of Education* 8, no 1 (2022): 185.

³ Dewi Anggreini dan Priyojadmiko E, "Peran Guru dalam Menghadapi Tantangan Implementasi Merdeka Belajar Untuk Meningkatkan Pembelajaran Matematika Pada Era Omicron dan Era Society 5.0." *Prosiding Seminar Nasional Pendidikan Guru Sekolah Dasar 1* (2022): 76.

⁴ Indra Charismanji, *3 Catatan Penting Dunia Pendidikan Tahun 2020 (1)*. (Kompas.Com, 2020, accessed 10 September 2023); available from

not certified and have not fulfilled the standard of Education Revolution 4.0. Educators are expected to master various skills, including adapting to technology and global challenges. However, due to the inability of teachers to adapt to these, learning is still done traditionally⁵ and limits children's creativity and development towards the development of this modern era.

Another problem relates to students' character education. After experiencing distance learning due to the pandemic in recent years, students experience learning loss, especially in character education. Distance Learning as the digitalization of education expands the use of digital technology in daily learning, but it has the opportunity to narrow the interaction between teachers and students.⁶ The consequence of this is a loss of learning, leading to a decline in intellectual abilities and skills,⁷ delayed learning achievement, disrupted child development, children's psychological and psychosocial stress, and gaps in access to learning.

Further, in one of elementary schools in Cirebon, the implementation of the *Merdeka* Curriculum faced challenges. The first is resource constraints. The lack of resources and technology appliances decreased the learning quality and students' engagement in learning. The second is lack of teachers' training. Teachers did not get enough training to understand the concept and purpose of this *Merdeka* curriculum, so they found difficulties in developing the curriculum based on the school needs. The third is limited learning time. The *Merdeka* curriculum required teachers' creativity in exploring the topics or concepts. Consequently, it demanded more time that was not accommodated by the learning time at school. The last is lack of parents' involvement in educating the students. Parents were not involved in any meetings with the school about

<https://edukasi.kompas.com/read/2020/01/01/14203891/indra-charismiadi-3-catatan-penting-dunia-pendidikan-tahun-2020-1?page=all>; Internet.

⁵Dewi Anggreini dan Priyojadmiko E, "Peran Guru dalam Menghadapi Tantangan Implementasi Merdeka Belajar Untuk Meningkatkan Pembelajaran Matematika Pada Era Omicron dan Era Society 5.0." *Prosiding Seminar Nasional Pendidikan Guru Sekolah Dasar 1* (2022): 76.

⁶Jessica Jesslyn Cerelia, and others, eds., "Learning Loss Akibat Pembelajaran Jarak Jauh Selama Pandemi Covid-19 di Indonesia." *Seminar Nasional Statistika X* (2021): 1

⁷Anti Muthmainnah dan Siti Rohmah, "Learning Loss: Analisis Pembelajaran Jarak Jauh." *Jurnal Kewarganegaraan* 6, no. 1 (2022): 970.

the students' progress.⁸ The four previous research gives a picture of the educational problems in Indonesia in the last three years.

Based on the biblical perspective, since the beginning of creation, human beings always have problems in their lives. The problems deal with the cultural mandate, how the man should cultivate the earth responsibly. In the beginning, God created the universe and man were good. In Genesis 1:26, God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and the livestock and over all the earth and over every creeping thing that creeps on the earth." God stated it clearly in the Bible to make human beings understand the purpose of the creation. It is because human beings are God's stewards in taking care of the earth. Genesis 1:28 shows that man is called to cultivate the earth for the glory of God. Therefore, to be God's steward on earth, God has called human beings intentionally, given them understanding through the special revelation (Bible) and general revelation (the universe), and equipped them with Godly character.

Hoekema emphasizes the point above with his statement that God blessed human beings and gave them a mandate (Genesis 1:28). It is also inferred that humans also resemble God in that they are persons, responsible beings, who can be addressed by God and who are ultimately responsible to God as their Creator and Ruler. As God is as a person who is able to make decisions and to rule, so man is a person who is likewise able to make decisions and to rule.⁹

After human beings fell into sin, none is righteous, no, not one (Romans 3:10). Human beings lived separately from God. Problems emerged in every life aspect of humans, such as hatred, fear, depression, isolation, etc. Sins continue to this day. In the educational field, some wrong actions occurred, e.g. bullying, cheating, laziness, and some others. Those problems do not only befall human beings, but also people around them. In other words, personal action impacts on the community. Adam's action as the

⁸ Ni Nyoman Padmadewi and others, eds., "Memberdayakan Keterlibatan Orang Tua dalam Pembelajaran Literasi di Sekolah Dasar." *Jurnal Ilmu Sosial dan Humaniora* 7, no. 1 (2018): 66-67.

⁹ Anthony A. Hoekema, *Created in God Image* (Michigan: Eerdmans Publishing Company, 1986): 16-17.

first human being had an impact on his relationship with Eve, as the first woman, and on the environment. It created problems.

Nevertheless, there is a difference between the nature of the problem before and after the man fell into sin. Before the man fell into sin, he was holy before God. The problem arisen is related to how man develops all God's given capacities and potential to cultivate the earth. Yet, the problems appeared after the man fell into sin created bitterness in human's life. Human suffers from their sin, because they do not follow God's instructions. According to Hoekema, because of sin, man has lost the image of God. Instead of serving and obeying God, man is now turned away from God. Man's fall into sin did not result merely in the loss of something additional to his existence, but involved the total corruption of his entire being. Now, the image of God in us is flawed, damaged, and destroyed. There is no part is free from the infection of sin.¹⁰

Unfortunately, the human being could not help himself. Only God, through His Only Son, Jesus Christ, can save human beings from his total depravity (John 3:16) so that human beings have new life in Christ (Colossians 3:10) to do all God's mandates. Human beings have a life renewed in Him or experience life transformation. Hoekema stated that the core message of the New Testament is how this lost image of God in man is being restored in and through Jesus Christ. This restoration of the image is identical with the gift of God in Jesus Christ received by faith.¹¹

The knowledge and understanding of God's purpose in creation, the sinful nature of human beings, and His redemption are basic to answer the educational problems in Indonesia. The knowledge and understanding of God's Story will lead human to respond the redemption gratefully, because Holy Spirit will work within them. Even though, human has a new life in Christ, they still can fall into sin. They have their weaknesses that have to overcome. This is the sinful nature of a man. Therefore, there is a tendency in man to break God's law, including in implementing *Merdeka* curriculum. Man's life does not stop when they have new life, instead of growing in Christ all the time. *Merdeka*

¹⁰ Anthony A. Hoekema, *Created in God Image* (Michigan: Eerdmans Publishing Company, 1986): 44, 54.

¹¹ Anthony A. Hoekema, *Created in God Image* (Michigan: Eerdmans Publishing Company, 1986): 65.

curriculum gives a lot of opportunities for Christ believers, in this context is Christian educators, to sharpen God's gift inside them to be blessings for others.

Thus, it is the uniqueness of the research compared to other studies. This research focuses on interactive teaching-learning as a response to the various challenges of implementing the *Merdeka Belajar* curriculum from a transformative Biblical Christian worldview. Based on the analysis of the *Merdeka* curriculum implementation, the purpose of this research is to provide solutions for Christian educators regarding the development of industrialization in the field of education so that classroom learning occurs in a transformative, meaningful, and interactive way for students.

METHOD

The writing of this article uses a qualitative approach with a case study procedure. According to Cresswell, a case study is a design of inquiry found in many fields, especially evaluation. In finding the data, the researcher develops an in-depth analysis of a case, often a program, event, activity, process, or one or more individuals. Cases are bounded by time and activity. The researchers collect detailed information using a variety of data collection procedures over a sustained period of time.¹² Case studies include about four to five cases normally. The case study procedure started with determining 1) what to research, 2) what data to be gathered, 3) how to gather the data, and 4) how to analyze the data.

The stages carried out in writing this article are that the author examines: 1) *Merdeka Belajar* curriculum, 2) Christian educational philosophy, 3) transformational learning, and 4) interactive teaching. In obtaining results, this research uses various national and international works of literature as references to previous research. The processing of literature data undergoes several stages, i.e. reducing data, classifying, verifying, and validating data to get scientific and factual conclusions.

¹² John W. Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research* (MA: Pearson, 2012): 433.

RESULTS AND DISCUSSIONS

Merdeka Curriculum

After the pandemic Covid-19, the Ministry of Education, Culture, Research, and Technology (*Kemdikbudristek*) issued the *Merdeka Curriculum* to cope with the learning loss. The curriculum is applied for the academic year 2022-2024 and will be reviewed by the Indonesian government in 2024. The curriculum evaluation will be a reference for *Kemdikbudristek* in making a policy for learning loss recovery.

Merdeka Curriculum focuses more on the use of technology and the learning community to practice sharing between teachers, students, and academicians (information and communication). The focus can be seen from any platforms created for digital learning. Therefore, some terminologies related to digital learning appear such as blended learning, hybrid learning, and some others. As a consequence, *Kemdikbudristek* has a policy to give freedom to all schools to implement the curriculum whenever they are ready. In other words, the *Merdeka Curriculum* is not applied at the same time and massively.¹³ It depends on the readiness of each school considering so many curriculum elements to prepare.

The idea of the *Merdeka Curriculum* is “*Merdeka Belajar*” or learning freedom for all students who suffered from the pandemic COVID-19. To provide students with better learning, this curriculum centers itself on technology use and 21st-century competence.¹⁴ This curriculum philosophy is progressivism which emphasizes some principles, i.e. 1) student-centered learning, 2) students as active human beings, 3) teachers as facilitators, 4) cooperative and democratic school atmosphere, and 5) problem-solving.¹⁵ Those things will give them chances to student to grow their sensitivity toward social phenomena and prepare them to work in the real world.¹⁶

¹³ Tono Supriatna Nugraha, “Kurikulum Merdeka untuk Pemulihan Krisis Pembelajaran,” *Inovasi Kurikulum* 19, No. 2 (1 August 2022): 252

¹⁴ Bunga Wannesia Fanni Rahmawati and others, eds., “Inovasi Pembelajaran Kurikulum Merdeka di Era Society 5.0.” *Media Penelitian Pendidikan: Jurnal Penelitian dalam Bidang Pendidikan dan Pengajaran* 16, no. 2 (2022): 232-34.

¹⁵ Fitra Ramadani dan Desyandri. “Konsep Kurikulum Merdeka Belajar Terhadap Pandangan Filsafat Progressivisme.” *Pendas: Jurnal Ilmiah Pendidikan Dasar* 7, no. 2 (2022): 1240.

¹⁶ Maria Bourke, William Kinsella, and Paula Prendeville, “The Implementation of an Ethical Education Curriculum in Secondary Schools in Ireland.” *Education Sciences* 10 (2019): 13.

Apart from the right purpose of the *Merdeka* Curriculum, there are some challenges in implementing it. One of them is the teacher's mindset. Lots of teachers are not capable yet of making good lesson plans. It is worsened when both teachers and students do not understand the concept of *Merdeka Belajar* yet. It shows that 21st-century skills are not yet applied maximally in the *Merdeka* Curriculum distinctively. This situation is contradictory to its philosophical foundation, written in the Strategic Plan of the Ministry of Education and Culture of *Merdeka Belajar*, which aims to support the learning paradigm shift including the curriculum and learning.¹⁷

In conclusion, the Indonesian government has been working hard to present a new curriculum that helps Indonesian students catch up on their education after pandemic-Covid 19. The concept of the curriculum is learning freedom or *Merdeka Belajar*. It provides great opportunities for the students to practice their critical thinking, communication, collaboration, and creativity (4Cs) as the 21st- century skills needed by this era. However, education in Indonesia still faces challenges in implementing it. One of them is the teacher's mindset in preparing the students to master 4Cs for facing the future.

Christian Philosophy of Education

A general philosophy of life responds to the questions about the reality or existence, knowledge, and values or conduct. These issues are parts of philosophy, i.e. metaphysics, epistemology, and axiology. A philosophy of life is a set of assumptions that respond to life's biggest questions related to reality (existence), knowing, and value. It usually has been examined and intentionally accepted by a group, a person, or a faith tradition. From a Christian perspective, the beginning of wisdom is the fear of the Lord (Proverbs 1:7). The starting point for discussing wisdom is the God of the universe.

¹⁷ Yogi Anggraena and others eds. *Kajian Akademik Kurikulum Untuk Pemulihan Pembelajaran* (Jakarta: Pusat Kurikulum dan Pembelajaran, 2022): 28.

Therefore, the foundational belief in a Christian philosophy is a statement about God. Christians begin with God in their life philosophies.¹⁸

Related to education, studying the philosophy of education will help educators to 1) be aware of the basic educational problems, 2) evaluate all the alternative solutions, 3) think clearly about life and educational purposes, and 4) develop a consistent internal view and a real program for wider world context. There are three entities of philosophy, i.e. activity, attitude, and content. Philosophy gives direction for education because the purpose of education is in line with metaphysics, epistemology, and the axiology of one's philosophy. Christian educators need to set their practices and teaching atmosphere aligned with their beliefs.¹⁹

Biblical philosophy emphasizes unity (formulation from a general worldview). It also gives various lives in unity. It will connect to knowledge systematically. It also examines assumptions, methods, and concepts from all disciplines. Philosophy of education which has been informed biblically will bring stability amid continuous changes in our society. A commitment to Biblical Christian Worldview about reality will give direction to the future. The only thing constant in our world is God and the Bible. God over the church is the same as God who is over theology and philosophy as well as God who is in the center of our intellectual world, not us.²⁰

In summary, in running education, Christian educators should know the life foundations. As the image of God, Christian educators have mandates to share the Gospel through education. Discipleship is the goal of Christian education. Therefore, their Christian educators' philosophy is based on the Bible. Their biblical life philosophy will impact on how they view and run the education. In other words, the Bible becomes the root of their educational philosophy.

Transformational Learning

¹⁸ Martha MacCullough, *By Design: Developing a Philosophy of Education Informed by a Christian Worldview* (Purposeful Design Publications, 2017): 8.

¹⁹ George R. Knight, *Filsafat & Pendidikan: Sebuah Pendahuluan dari Perspektif Kristen* (Tangerang: Universitas Pelita Harapan Press, 2009): 9.

²⁰ Michael J. Anthony, ed., *Introducing Christian Education: Foundations for the Twenty-First Century* (Baker Academic, 2018): 51.

The heart of a ‘transformational vision’ for education is being transformed by the renewing of the mind, a mind that is captive to Christ. A scripturally-based approach applied in education is used to introduce students to the goodness of God’s creation, man’s fall into sin, and the renewal of all of life in the birth, life, death, resurrection, as well as coming again of Jesus. In His resurrection and victory over death, Christ offers the opportunity for transformation. He builds His Kingdom - His rules on earth and in heaven. Jesus invites people to become His followers and to join in being Kingdom-transforming agents. These Scripture themes define why Christian education is transformational. The story of the cross shapes teaching and learning as well as curriculum. Finally, it has the impact on the lives of students.²¹

Transformative learning is as a process by which people examine their problematic frames of reference. Its purpose is to make them more inclusive, discriminating, open, reflective, and emotionally able to change. Transformative learning stimulates students to share experiences in a non-judgmental way. It connects knowing and involves working hard to understand the students, rather than looking for the flaws in students’ reasoning. In Mezirow’s view, critical reflection and critical self-reflection are central to transformative learning.²² This learning is oriented toward the students’ holistic development (cognitive, affective, and skill).

Teaching for transformation is much different and much more volatile than teaching for knowledge acquisition. Discipling teachers must work in partnership with Christ. They have to be aware of the possible consequences that may result from breaking the student’s world. One of the Bible’s stories about transformation is Saul. The transformation of Saul of Tarsus to Paul the great Christian apologist and missionary is the most dramatic biblical case of transformation (Acts 9:1-19). Transformational learning is the work of the Holy Spirit. It is God’s power that is at work within us (Ephesians 3:20) that transforms us and gives us a new life to grow. The teacher’s role is

²¹ Ken Dickens eand others, eds., *Transformation by Design: A Curriculum Development Resource for Christian Schools: The Big Picture* (National Institute for Christian Education, 2017): 6.

²² Patricia Cranton, *Understanding and Promoting Transformative Learning* (Sterling, Virginia: Routledge, 2016): 26.

to proclaim Christ and teach as well as pray. So, with full understanding, the teacher, as God's fellow workers, works to participate with God (1 Corinthians 3:5-9).²³

Finally, transformational learning is learning which brings transformation to a student's life. It transforms students to be more faithful as Jesus' disciples through learning. Transformation happens when both teacher and student let the Holy Spirit work within them. Transformational learning is aligned with the Christian education purpose which is discipleship.

Interactive teaching

One of the student-oriented teaching methods is interactive teaching. As in creation, human beings are created by God in all their full capacities of thought, creativity, and skill. The strategy of interactive teaching aims to promote critical and reflective thinking, skills, and evaluation of students as *Imago Dei* in acting positively²⁴ for themselves and others. In this case, students are expected to work actively, responsively, and collaboratively, as they are capable of doing so.

The educational process should become interactive and attractive for students according to their age characteristics,²⁵ abilities, and potential. In addition, students need to develop various interpersonal skills such as communication, negotiation, teamwork, leadership, and appreciation from various perspectives.²⁶ As they live in the community, interpersonal skills are needed to bring the Shalom into our community, which is classroom or school.

Improving speaking skills is an interactive teaching strategy. Students' speaking skills will improve when they have active engagement in the in-class communication process. It is an effective practice for self-learning during the process. The students will

²³ Jane Thayer, *Strategies for Transformational Learning: How to Teach for Discipleship* (South Carolina: CreateSpace Independent Publishing Platform, 2018): 117.

²⁴ Zulva Sudarti, "Efektivitas Strategi Pembelajaran Interaktif." *Diglosia: Jurnal Pendidikan, Kebahasaan, dan Kesusastraan Indonesia* 5 (2021): 352.

²⁵ Mohamad Subaidi bin Abdul Samat and Azlina Abdul Aziz. "The Effectiveness of Multimedia Learning in Enhancing Reading Comprehension Among Indigenous Pupils." *Arab World English Journal* 11, no. 2 (2020): 299.

²⁶ Zulva Sudarti, "Efektivitas Strategi Pembelajaran Interaktif." *Diglosia: Jurnal Pendidikan, Kebahasaan, Dan Kesusastraan Indonesia* 5 (2021): 350.

also develop when they engage with their peers.²⁷ Their active engagement provides several benefits such as creativity in using the knowledge gained, speech and writing skills, reading comprehension, individual or group working, and thinking critically. Interactive teaching methods, including small group work, case studies, role-playing games, project methods, and collaborative learning, can contribute to the effective achievement of the development goals.²⁸

To support the implementation, teaching materials in digital and interactive forms are required. Developing technology-based ones with an attractive appearance accompanied by various menus²⁹ is most likely to engage students actively and enthusiastically in learning. Through this development, the interactive teaching method supports student learning performance and quality to enable students to better engage³⁰ in the learning process. Students started to depend more on themselves, leading to student-oriented learning.

To conclude the above points, interactive teaching is recommended to assist the students in growing maximally in the talents and potentials God has given. It needs humility on both sides – teacher and student – as they have to interact with each other. Interactive teaching will allow students to live in the Shalom class community. To make interactive teaching more meaningful, teachers can utilize technology and some materials.

Therefore, Christian educators as Jesus' followers should support the *Merdeka* Curriculum established by the Indonesian government, because it gives freedom for students to learn in a non-judgmental way. The curriculum provides students with great opportunities to practice their critical thinking, communication, collaboration, and creativity (4Cs) as the 21st-century skills needed by this era. To make the learning

²⁷ Türkben, Tuncay. "The Effects of Interactive Teaching Strategies on Speaking Skills of Students Learning Turkish as a Second Language." *Journal of Language and Linguistic Studies* 15 (2019): 1011.

²⁸ Hanna Byhar, Iryna Pits, Inna Prokop, Krystyna Shevchuk, Olha Shestobuz, and Olesia Makoviichuk. "Interactive Learning in the Preparation of Students 1-4 Grades." *Journal of Curriculum and Teaching* 11, no. 1 (2022): 88.

²⁹ Pursitasari, Indarini Dwi, Bibin Rubini, and Fikri Zauharul Firdaus. "Feasibility of Eco-Literacy-Based Interactive Teaching Material to Promote Critical Thinking Skills." *Cypriot Journal of Educational Sciences* 17, no. 6 (2022): 2106.

³⁰ Bukhatwa, Bothaina, Eman Nasser Ali Al Ruqeishi, and Fahad Mohamed Humaid Al Khamisi. "The Usefulness of Technology-Based Interactive Methods in Teaching Mathematics and Statistics at the College Level." *Shanlax International Journal of Education* 10, no. 3 (2022): 30.

meaningful and transformational, Christian educators should base their teaching on the Biblical Christian Worldview. It means the meaning and transformation of learning happens only when the Holy Spirit works within the teacher and student's heart. Further, the teaching-learning must be interactive. It will allow the students to maximize their capacities as God has given through interacting with the class community. The key to success in running interactive teaching, the teacher should have high motivation as a lifelong learner (faithful Jesus' disciple).

Regarding the implementation of interactive teaching necessitates teacher involvement and active participation, further research can study two things specifically. The next researchers can dig deeper into how active Christian teachers in Indonesia respond to the *Merdeka* Curriculum based on their school contexts. Further, how Christian teachers as Jesus' disciple ground their teaching on the Bible as they follow the modern era so that their teaching brings to students' life transformation.

CONCLUSION

The research concludes, after analyzing the *Merdeka* curriculum implementation, that one of the solutions for Christian educators regarding the development of industrialization in the field of education is by applying interactive teaching. It is expected that classroom learning occurs in a transformative, meaningful, and interactive way for students. The interactive teaching-learning is a response to the various challenges of implementing the *Merdeka Belajar* curriculum from a transformative Biblical Christian worldview. The curriculum gives freedom to students to learn and teachers to design meaningful learning. The learning will be meaningful when it is grounded in the Bible. Learning from the Biblical Christian Worldview will facilitate students' transformation as they are prepared to be faithful as Jesus' disciples.

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