

# Integrating the Cambridge International Curriculum within the Theology of Christian Education: Biblical Worldview Formation, Kurikulum Merdeka, and Deep Learning for Secondary Christian Schools in Indonesia

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## ABSTRACT

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This article examines the integration of the Cambridge International Curriculum within a theology of Christian education, focusing on biblical worldview formation, alignment with Indonesia's *Kurikulum Merdeka*, and the deep learning paradigm in Christian secondary schools. Grounded in the traditions of Christian Religious Education (*Pendidikan Agama Kristen/PAK*) as developed in Indonesian theological schools under the Ministry of Religious Affairs, the study conceptualizes curriculum integration not as a technical or administrative task but as a theological-pedagogical process shaped by Christian understandings of knowledge, human formation, and educational purpose. Employing a qualitative, theoretical, and policy-oriented approach supported by selected empirical studies on faith-based and international education, this article analyzes how Christian educational theology can inform the implementation of the Cambridge Curriculum at the secondary level—IGCSE/O Level, AS Level, and A Level—within Indonesian SPK (*Satuan Pendidikan Kerja Sama*) Christian schools. The analysis emphasizes theologically informed curriculum frameworks, intentional faith-learning integration across disciplines, inquiry-based deep learning practices, and sustained teacher formation rooted in Christian epistemology and theological anthropology. The findings indicate that effective integration requires: (1) a curriculum framework explicitly grounded in a theology of Christian education; (2) intentional articulation of biblical worldview across academic subjects; (3) deep learning pedagogies that foster reflective, ethical, and vocationally oriented understanding; and (4) continuous professional formation of teachers as theological and pedagogical agents. When the Cambridge Curriculum is theologically contextualized and aligned with *Kurikulum Merdeka*, it can support holistic Christian formation by integrating intellectual excellence, moral discernment, spiritual maturity, and vocational awareness. This study contributes to scholarship in Christian education, curriculum theology, and international education while offering policy-relevant insights

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for theological schools, Christian secondary institutions, and educational authorities in Indonesia.

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## 1. INTRODUCTION

Global educational transformation in the twenty-first century has significantly accelerated the adoption of international curricula by schools seeking academic excellence, global recognition, and enhanced student mobility. In an increasingly interconnected world, international organizations such as the OECD and UNESCO emphasize global competence, transferable qualifications, and learner-centered pedagogy as central indicators of educational quality (OECD, 2020; UNESCO, 2021). Within this global landscape, the Cambridge International Curriculum has emerged as one of the most widely adopted international frameworks due to its rigorous academic standards, inquiry-based learning orientation, and broad recognition across higher education institutions worldwide (Cambridge Assessment International Education, 2023).

The growing adoption of the Cambridge International Curriculum is also evident among faith-based schools, including Christian schools that aspire to equip students with globally recognized competencies while maintaining a distinctive religious identity. However, within Christian education, curriculum adoption cannot be understood merely as a technical or managerial decision driven by market competitiveness or international benchmarking. Education is inherently a theological, moral, and formative practice shaped by fundamental convictions about truth, knowledge, humanity, and the ultimate purpose (*telos*) of learning (Wolterstorff, 2002; Knight, 2006). Consequently, the integration of international curricula within Christian schools requires deliberate theological reflection to ensure that academic excellence remains inseparable from Christian formation.

From a Christian perspective, schooling participates in God's redemptive and formative work by shaping learners intellectually, morally, spiritually, and socially in light of biblical revelation (Groome, 1980; Smith, 2021). Knowledge is not value-neutral but oriented toward faithful discipleship, ethical responsibility, and service to the common good. Therefore, Christian education is called not only to transmit academic content but also to cultivate wisdom, character, and vocation grounded in a biblical worldview. This theological vision challenges Christian schools to critically engage global curricula so that educational practices align with Christian convictions about the nature of truth, human flourishing, and learning as a holistic process.

In the Indonesian context, Christian schools—particularly those operating as Satuan Pendidikan Kerja Sama (SPK)—function within a complex regulatory environment shaped by national education policies and religious governance structures. Schools under the supervision of the Ministry of Religious Affairs (Kementerian Agama or Kemenag) are required to integrate religious education, including Pendidikan Agama Kristen (PAK), while simultaneously complying with national curriculum frameworks established by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek). The introduction of Kurikulum Merdeka reflects Indonesia's national

commitment to learner agency, differentiated instruction, project-based learning, and holistic character formation articulated through the Profil Pelajar Pancasila (Kemendikbudristek, 2022).

Many of the pedagogical principles embedded in Kurikulum Merdeka—such as student-centered learning, authentic assessment, and character development—resonate with Christian educational ideals of holistic formation and active learning. Nevertheless, these principles require intentional theological interpretation to ensure that learner autonomy, creativity, and critical thinking are understood within a biblical worldview that emphasizes responsibility, humility, and love for others (Arifianto, 2022; Smith, 2023). Without such theological engagement, curriculum alignment risks becoming superficial, treating Christian education as an additive component rather than an integrative vision shaping the entire learning process.

Despite its pedagogical strengths, the Cambridge International Curriculum is largely grounded in a secular and ostensibly value-neutral epistemological framework that prioritizes cognitive achievement, global competence, and measurable learning outcomes (Cambridge Assessment International Education, 2022). While these goals are not inherently incompatible with Christian education, they do not explicitly address theological questions concerning the purpose of knowledge, moral formation, or spiritual growth. As a result, Christian schools adopting the Cambridge curriculum bear a distinct theological responsibility to integrate faith, learning, and character formation intentionally, ensuring that academic excellence does not become detached from spiritual, moral, and vocational development (Brummelen, 2021; Smith & Felch, 2022).

Without a coherent theological framework, the adoption of international curricula risks producing epistemological fragmentation, in which Christian educational distinctiveness is marginalized and faith is relegated to isolated religious instruction or extracurricular activities. Such fragmentation undermines the integrative nature of Christian education, where all disciplines are understood as arenas for exploring God's truth and nurturing faithful engagement with the world. Therefore, curriculum integration within Christian schools must be approached as a theological–pedagogical endeavor rather than a purely technical alignment of standards and assessments.

Existing scholarship on international curriculum implementation in faith-based schools tends to focus on leadership practices, instructional strategies, or institutional management, often without explicit engagement with Christian educational theology or national education policy frameworks (Netland & Noll, 2022; Smith, 2023). Moreover, studies frequently treat biblical worldview formation, Kurikulum Merdeka, and deep learning as separate analytical domains. This fragmented approach fails to capture the integrative character of Christian curriculum design, particularly in contexts where international curricula intersect with national policies and religious education mandates (Brummelen, 2021).

In the Indonesian context, the relationship between international curricula, theological education—especially PAK as developed within Indonesian theological institutions—and policy implementation under the Ministry of Religious Affairs remains underexplored (Arifianto & Hendriela, 2022). There is limited scholarly work that conceptualizes how international curricula such as Cambridge can be theologically appropriated within Indonesian Christian education while remaining responsive to Kurikulum Merdeka and contemporary theories of deep learning that emphasize meaning-making, transfer, and holistic student development.

Against this backdrop, this study seeks to address these gaps by examining the integration of the Cambridge International Curriculum within a theology of Christian education rooted in Indonesian PAK traditions. This study conceptualizes curriculum integration not merely as curricular alignment but as a theological–pedagogical and policy-mediated process. Specifically, it aims to (1) analyze the theological assumptions underlying Christian education and PAK in the Indonesian context; (2) examine the epistemological and pedagogical characteristics of the Cambridge International

Curriculum in relation to Christian educational aims; and (3) explore how Kurikulum Merdeka and deep learning theory can serve as bridging frameworks that enable coherent integration between international curriculum standards, national education policy, and Christian formation.

By offering an integrative framework that connects Christian Religious Education, international curriculum implementation at the secondary level, and deep learning pedagogy, this study contributes to the development of a contextualized model of Christian curriculum integration. Such a model seeks to support Indonesian Christian schools in pursuing global academic excellence while remaining faithful to their theological identity, educational mission, and policy obligations.

## 2. METHOD

This study employed a qualitative, theoretical, and policy-oriented research design to examine the integration of the Cambridge International Curriculum within a theology of Christian education in the Indonesian context. Rather than conducting field-based experimentation, this research focused on conceptual analysis, critical interpretation of relevant literature, and policy documents to construct an integrative theological–pedagogical framework. This approach is appropriate for exploring curriculum integration in faith-based education, where theological coherence, epistemological assumptions, and policy alignment are central analytical concerns.

Data sources consisted of three main categories. First, peer-reviewed scholarly literature on Christian education, theology of education, biblical worldview formation, international curriculum implementation, and deep learning pedagogy was systematically reviewed. Second, official policy and institutional documents were analyzed, including guidelines and framework documents from Cambridge Assessment International Education, the Ministry of Religious Affairs (Kementerian Agama), and the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek), particularly those related to Kurikulum Merdeka and SPK regulations. Third, selected empirical studies on faith-based and international schooling were examined to contextualize theoretical claims and strengthen analytical validity.

Data analysis was conducted through qualitative content analysis and theological interpretation. Key concepts, themes, and assumptions related to curriculum integration, faith–learning relationships, teacher formation, and deep learning were identified and categorized. These themes were then interpreted through the lens of Christian educational theology, drawing on biblical anthropology, Christian epistemology, and theories of holistic formation. Comparative analysis was also applied to examine points of convergence and tension between the Cambridge International Curriculum, Kurikulum Merdeka, and Christian educational theology.

To enhance analytical rigor, the study employed triangulation across theoretical perspectives, policy documents, and empirical literature. Validity was strengthened through conceptual coherence, consistency of theological argumentation, and alignment between research objectives, analytical framework, and conclusions. Rather than aiming for statistical generalization, this study sought analytical generalization by offering a transferable conceptual framework that can inform curriculum leadership, teacher formation, and policy interpretation in Christian secondary schools implementing international curricula in Indonesia.

### Theological Application across Cambridge Secondary Levels

#### 3.1 IGCSE / O Level (Grade 10): Foundational Worldview Articulation

At the IGCSE level, Christian education emphasizes foundational worldview articulation through essential questions, biblical anthropology, and moral reasoning embedded across subjects.

#### 3.2 AS Level (Grade 11): Critical Faith–Learning Dialogue

At the AS Level, students engage in deeper epistemological reflection and critical dialogue between faith and academic disciplines.

### 3.3 A Level (Grade 12): Vocational Discernment and Public Faith

At the A Level, Christian education prioritizes vocational theology, integrative research, and ethical engagement with global issues.

## 3. FINDINGS AND DISCUSSION

This study demonstrates that the integration of the Cambridge International Curriculum within Christian secondary education in Indonesia cannot be adequately understood as a technical or administrative exercise alone. Rather, it constitutes a complex theological, pedagogical, and policy-mediated process that requires sustained institutional intentionality. This finding aligns with scholarship in Christian education that emphasizes education as a formative practice shaped by theological convictions regarding truth, knowledge, and human flourishing (Wolterstorff, 2002; Knight, 2006; Smith, 2021). The integration of curriculum, therefore, must be rooted in a coherent theology of education that informs educational aims, pedagogical practices, teacher identity, and institutional culture (Brummelen, 2021; Smith & Smith, 2011).

By situating the Cambridge Curriculum within the theological traditions of Christian Religious Education (*Pendidikan Agama Kristen/PAK*) as developed in Indonesian theological schools, this study highlights the importance of theological coherence in navigating the tensions between global academic standards, national education policy, and Christian educational identity. Previous studies on international curriculum implementation often focus on leadership effectiveness or instructional quality without adequately addressing theological foundations (Netland & Noll, 2022; Smith, 2023). This study extends existing literature by demonstrating that theological grounding is not peripheral but constitutive of sustainable curriculum integration in Christian schools.

### The Strategic Role of Theological Schools in Sustaining Christian Education

One of the most significant findings of this study concerns the strategic role of theological schools in sustaining Christian education within international curriculum frameworks. Indonesian theological institutions offering PAK programs under the Ministry of Religious Affairs function not merely as providers of doctrinal instruction but as formative centers for Christian educational leadership. This finding is consistent with prior research emphasizing the role of theological education in shaping educators who are capable of integrating faith, learning, and institutional vision (Groome, 1980; Pazmiño, 2008; Arifianto, 2022).

Within the context of SPK Christian schools implementing the Cambridge Curriculum, theological schools serve as critical mediating institutions that translate Christian theology into educational practice. They provide foundational resources such as theological anthropology, Christian epistemology, and ethical reasoning that enable educators to engage international curricula without compromising theological integrity (Smith, 2021; Brummelen, 2021). Without such grounding, curriculum implementation risks becoming fragmented, whereby academic excellence is pursued independently of spiritual and moral formation, a concern widely noted in studies of faith-based schooling in globalized educational contexts (Smith, 2023; Netland & Noll, 2022).

The findings suggest that theological schools should intentionally strengthen curricular components related to theology of education, curriculum theology, and faith-learning integration. Such intentionality equips future educators to function as curriculum leaders capable of navigating international academic standards, national policy requirements, and Christian educational commitments in a reflective and coherent manner (Arifianto & Hendrilia, 2022; Smith, 2022). In this

sense, theological education functions as a form of institutional infrastructure essential for the long-term sustainability of Christian schools in an increasingly globalized educational landscape.

### **Teacher Formation as an Integrative Theological and Pedagogical Process**

Another central implication of this study relates to the reconceptualization of teacher formation in Christian SPK schools. Teachers are not merely implementers of externally designed syllabi but function as theological agents whose beliefs, pedagogical decisions, and professional identities shape the lived curriculum experienced by students. This finding resonates with research highlighting teacher identity as a critical locus of faith–learning integration in Christian education (Smith, 2022; Smith & Felch, 2022).

The study identifies teacher formation as a multidimensional process integrating at least three interrelated competencies. First, theological competence is required, encompassing an understanding of biblical worldview, Christian anthropology, and the theological purposes of education (Knight, 2006; Wolterstorff, 2002). Second, pedagogical competence is essential, particularly in inquiry-based and deep learning strategies aligned with both Cambridge pedagogical principles and *Kurikulum Merdeka*'s emphasis on learner agency and holistic development (Fullan et al., 2018; Fullan et al., 2021). Third, policy literacy is necessary to enable teachers to interpret and navigate regulatory frameworks under both the Ministry of Religious Affairs and the Ministry of Education while maintaining institutional coherence (Kemendikbudristek, 2022).

These findings reinforce the need for professional development models that move beyond short-term technical training toward sustained theological and reflective formation. Professional learning communities, mentoring systems, and reflective pedagogical practices grounded in Christian educational theology are crucial for maintaining alignment between curriculum goals, classroom practices, and Christian identity (Smith, 2021; Brummelen, 2021). Teacher formation thus emerges as a key intersection where theology, pedagogy, and policy converge in everyday educational practice.

### **Aligning International Curriculum with *Kurikulum Merdeka*: Toward Policy Coherence**

The integration of the Cambridge International Curriculum must also be situated within the broader national policy framework of *Kurikulum Merdeka*. While *Kurikulum Merdeka* promotes student-centered learning, project-based approaches, and holistic competence development, its implementation within SPK Christian schools requires careful contextual and theological interpretation (Kemendikbudristek, 2022; Santoso et al., 2023). The findings of this study indicate that alignment between international curricula and national education policy is not automatic but must be actively constructed through reflective curriculum leadership.

Policy coherence is essential to ensure institutional sustainability. Excessive regulatory rigidity may unintentionally constrain Christian schools from fully integrating biblical worldview formation with international academic standards. Conversely, calibrated policy flexibility enables schools to align global competencies promoted by the Cambridge Curriculum with national character education goals and religious formation mandated by the Ministry of Religious Affairs (Kemenag, 2020; Kemenag, 2021).

Educational authorities under *Kemenag* play a pivotal role in facilitating this alignment by offering interpretive policy guidance rather than merely procedural compliance requirements. Recognizing the distinctive mission of Christian SPK schools allows for constructive engagement with curriculum innovation while remaining faithful to national education objectives. In this regard, *Kurikulum Merdeka* can function not as a constraint but as an enabling framework supporting contextualized and theologically informed educational practice (OECD, 2020; UNESCO, 2021).

### Policy Implications for the Ministry of Religious Affairs and Christian Educational Institutions

Based on the findings of this study, several policy-relevant implications emerge for both national educational authorities and Christian educational institutions operating within the Indonesian context. These implications highlight the need for more adaptive governance, clearer curriculum guidance, and stronger institutional collaboration to ensure that the implementation of international curricula contributes meaningfully to holistic Christian formation rather than merely academic credentialing.

First, the findings indicate an urgent need for greater regulatory flexibility for *Satuan Pendidikan Kerja Sama* (SPK) Christian schools. While existing regulations issued by *Kemendikbudristek* and *Kementerian Agama* aim to safeguard national education standards and religious instruction, they often treat international curriculum adoption as a primarily administrative or technical matter. This approach tends to overlook the theological and pedagogical distinctiveness of Christian schools that seek to integrate global curricula with biblical worldview formation. Adaptive regulatory frameworks that explicitly recognize the dual commitments of SPK schools—to national education goals and to faith-based formation—would enable schools to engage international curricula more intentionally and coherently (Kemendikbudristek, 2021; Kemenag, 2021).

Such flexibility does not imply deregulation or the erosion of national standards. Rather, it calls for differentiated policy instruments that allow Christian SPK schools to contextualize international curricula within a theological framework while remaining accountable to learning outcomes, assessment standards, and character education mandates. For example, regulatory provisions could allow greater autonomy in integrating interdisciplinary projects, faith-informed assessment practices, and reflective learning outcomes that align with both *Profil Pelajar Pancasila* and Christian virtues such as integrity, stewardship, and compassion. In this sense, policy flexibility becomes a mechanism for enhancing educational quality rather than compromising it.

Second, the findings underscore the need for explicit curriculum guidance that supports faith-learning integration at the policy level. At present, Christian schools adopting the Cambridge International Curriculum often rely on informal or localized strategies to integrate biblical perspectives, resulting in significant variation in practice and institutional coherence. Policy-level documents or interpretive frameworks that articulate how international curricula may be theologically appropriated within Christian education would provide much-needed clarity for school leaders and teachers. Such guidance could serve as a bridge between Cambridge syllabi, *Kurikulum Merdeka* principles, and Christian educational theology (Smith & Felch, 2022; Smith, 2023).

This guidance should not prescribe rigid theological interpretations or instructional methods. Instead, it should outline core principles of Christian curriculum integration, such as worldview coherence, disciplinary integrity, ethical reflection, and formative assessment. By doing so, policymakers and Christian education associations could support schools in moving beyond surface-level integration—where faith is confined to religious subjects—toward a more holistic approach in which all disciplines are taught as part of a coherent Christian vision of learning. Clear guidance would also reduce ambiguity for teachers navigating multiple curriculum frameworks and foster greater alignment between institutional mission, classroom practice, and assessment design.

Third, the study highlights the importance of institutionalized partnerships for professional development and curriculum innovation. The findings suggest that many Christian secondary schools lack sustained access to theological resources and reflective spaces necessary for deep integration of faith and learning within international curricula. Structured collaboration between theological schools, faculties of Christian education, and SPK secondary institutions can address this gap by facilitating joint curriculum development, teacher training, action research, and reflective practice (Arifianto & Hendrilia, 2022).

Such partnerships could take multiple forms, including co-designed professional development programs, collaborative research projects, and mentoring arrangements between theological educators and school practitioners. By institutionalizing these collaborations, Christian education can strengthen coherence between theological education and school-level implementation, ensuring that teachers are not only pedagogically competent but also theologically reflective. Moreover, these partnerships can contribute to the development of locally grounded yet globally informed models of Christian curriculum integration that respond to Indonesian cultural, theological, and policy contexts.

At a broader level, these policy implications suggest that international curriculum adoption in Christian education should be understood as a shared responsibility among policymakers, educational leaders, and theological institutions. Rather than positioning international curricula as external impositions or neutral tools, policy frameworks should encourage critical engagement, theological discernment, and contextual adaptation. In doing so, Christian education can contribute to national education goals while offering a distinctive vision of holistic human formation in a globalized world.

### **Implications for Christian Educational Leadership and Future Research**

Beyond immediate policy considerations, this study carries significant implications for Christian educational leadership. The findings indicate that successful integration of international curricula within Christian schools depends not only on structural alignment but also on the theological and pedagogical capacity of school leaders. Christian educational leaders are called to function as theological and curricular stewards who can articulate institutional vision, mediate policy demands, and cultivate cultures of reflective deep learning (Smith, 2021; Smith, 2024).

In this role, school leaders must navigate complex intersections between global curriculum standards, national education policies, and Christian educational identity. This requires more than managerial competence; it demands theological literacy, curricular insight, and moral imagination. Leaders must be able to interpret policy frameworks through a Christian worldview, guide teachers in integrating faith and learning across disciplines, and foster institutional cultures that value reflection, dialogue, and continuous improvement. Leadership development programs within Christian education should therefore integrate theology, curriculum leadership, and policy engagement as core components rather than treating them as separate domains.

The study also suggests that leadership practices should intentionally support deep learning as a formative process rather than merely an instructional strategy. Deep learning, understood as meaningful knowledge construction, transfer, and personal transformation, aligns closely with Christian educational aims of wisdom, character, and vocation. Christian leaders play a critical role in creating conditions for such learning by supporting interdisciplinary collaboration, reflective assessment practices, and pedagogies that connect academic content with ethical and spiritual questions. In this way, leadership becomes a formative practice that shapes not only institutional outcomes but also communal identity and purpose.

In terms of future research, this study opens several promising avenues for further inquiry. First, empirical case studies of SPK Christian schools implementing the Cambridge International Curriculum would provide deeper insight into how theological frameworks are enacted in classroom practice, assessment design, and school culture. Such studies could examine how teachers integrate biblical perspectives within specific disciplines, how students experience faith-learning integration, and how institutional structures support or hinder coherence.

Second, longitudinal research is needed to explore the long-term impact of theologically integrated international curricula on student formation, teacher identity, and institutional sustainability. Longitudinal studies could investigate whether students educated within integrated frameworks

demonstrate deeper moral reasoning, vocational clarity, and civic engagement compared to those in more fragmented curricular models. Similarly, research on teacher formation could examine how sustained engagement with theological reflection influences professional identity, instructional practice, and commitment to Christian education (Smith, 2023).

Third, comparative studies across national or regional contexts could enrich understanding of how Christian schools in different regulatory environments negotiate international curriculum adoption. Comparing Indonesian SPK schools with Christian schools in other Southeast Asian or Global South contexts could illuminate shared challenges, contextual variations, and transferable strategies for policy engagement and curriculum integration. Such comparative work would contribute to a more global conversation on Christian education in an era of internationalization (OECD & UNESCO, 2024).

Finally, future research could explore the development of assessment frameworks that capture spiritual, moral, and character formation alongside academic achievement. Current assessment regimes, particularly within international curricula, tend to privilege cognitive outcomes. Research on formative and reflective assessment practices grounded in Christian educational theology could offer innovative approaches to evaluating holistic learning without reducing formation to quantifiable metrics.

In sum, the implications of this study extend beyond technical curriculum alignment to encompass policy reform, leadership formation, and scholarly inquiry. By approaching international curriculum integration as a theological–pedagogical and policy-mediated process, Christian education in Indonesia has the potential to model an integrative vision of schooling that is academically rigorous, spiritually formative, and contextually responsive to both national and global educational challenges.

#### 4. CONCLUSION

This study demonstrates that the integration of the Cambridge International Curriculum within Indonesian Christian secondary schools is a deeply complex, multidimensional process that extends beyond administrative coordination or technical alignment. Rather, it is fundamentally a theological, pedagogical, and policy-mediated endeavor that requires deliberate intentionality at multiple levels: institutional, curricular, instructional, and professional. The findings underscore that successful integration is possible only when it is grounded in a coherent theology of Christian education that informs not only what students learn but also how they learn, why they learn, and to what end. By situating the Cambridge Curriculum within the framework of Christian Religious Education (PAK) as cultivated in Indonesian theological schools, this study highlights the indispensable role of theological reflection in shaping curriculum design, pedagogical practice, and teacher identity.

The study identifies four essential components for effective integration. First, a curriculum framework must be explicitly shaped by Christian theological principles, ensuring that academic content, assessment practices, and institutional culture reflect a coherent biblical worldview. Second, biblical worldview formation must be intentionally articulated across academic disciplines, fostering students' moral imagination, spiritual discernment, vocational awareness, and responsibility to society. Third, pedagogy must embrace deep learning principles that promote meaningful understanding, critical reflection, ethical engagement, and transferable knowledge, thereby enabling students to integrate faith and learning authentically. Fourth, teacher formation must be continuous, multidimensional, and grounded in both theology and pedagogy, equipping educators to serve as reflective curriculum leaders capable of navigating the intersections of faith, learning, and policy.

Furthermore, the study demonstrates the strategic significance of theological schools in sustaining the distinctiveness and integrity of Christian education within the globalized landscape of international curricula. These institutions are not merely doctrinal training centers but are formative hubs that

prepare educators to interpret, mediate, and contextualize curricula in ways that preserve theological coherence while engaging constructively with national education policies, such as Kurikulum Merdeka, and global academic standards. The alignment of international curricula with national education frameworks requires careful theological and pedagogical reflection, policy literacy, and institutional flexibility to prevent epistemological fragmentation and ensure holistic student formation.

From a policy perspective, this study recommends that the Ministry of Religious Affairs and other educational authorities provide regulatory flexibility, explicit curriculum guidance, and structured professional development partnerships. Such measures are critical for enabling SPK Christian schools to integrate international curricula while maintaining fidelity to their Christian mission. Additionally, leadership development within Christian schools must cultivate leaders who are capable of bridging theological vision, curricular stewardship, and policy engagement, thereby fostering a culture of reflective deep learning across the institution.

Finally, this study opens avenues for future research, including empirical case studies and longitudinal investigations of SPK Christian schools implementing the Cambridge Curriculum. Such research would provide richer insight into the practical enactment of theological frameworks in classroom practice, curriculum mapping, teacher formation, and institutional culture, as well as the long-term impact on student formation, vocational discernment, and institutional sustainability. In sum, theologically informed integration of the Cambridge International Curriculum—when aligned with Kurikulum Merdeka and enacted through deep learning pedagogies—offers a powerful means of advancing holistic Christian education that nurtures intellectual excellence, moral responsibility, spiritual maturity, and vocational awareness in Indonesian secondary schools.

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