

Integrating Modern Theology into Early Childhood Faith Education: A Literature Review

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Abstract

This study is a literature review that aims to analyze the integration of modern Christian theological thought with early childhood faith education (PAKAUD). Modern Christian theology, through its contextual approach to biblical texts and its response to socio-cultural dynamics, provides new perspectives for designing relevant faith-learning strategies in the digital era. The research method used is a literature review, examining recent books, journal articles, and academic sources, both national and international, focusing on early childhood Christian education. The analysis shows that integrating modern theology with holistic pedagogy such as Godly Play, storytelling, and experience-based learning enriches the process of faith formation from an early age. Practical implications include the development of contextual curricula, training for early childhood Christian teachers, creating child-friendly learning environments, and strengthening collaboration among families, churches, and schools. Therefore, this study contributes to building a model of children's faith education that is responsive to modern challenges while maintaining a solid theological foundation.

Keywords: early childhood; faith education for children; Godly Play; literature review; modern theology

Abstrak

Penelitian ini merupakan kajian pustaka yang bertujuan untuk menganalisis integrasi pemikiran teologi Kristen modern dengan praktik pendidikan iman anak usia dini (PAKAUD). Teologi Kristen modern, melalui pendekatan kontekstual terhadap teks Alkitab dan responsnya terhadap dinamika sosial-budaya, memberikan perspektif baru dalam merancang strategi pembelajaran iman yang relevan di era digital. Metode penelitian menggunakan studi literatur dengan menelaah buku, artikel jurnal, dan sumber akademik terkini, baik nasional maupun internasional, yang berfokus pada pendidikan Kristen anak usia dini. Hasil analisis menunjukkan bahwa integrasi teologi modern dengan pedagogi holistik, seperti penggunaan metode Godly Play, storytelling, serta pembelajaran berbasis pengalaman dapat memperkaya proses pembentukan iman anak sejak dini. Implikasi praktisnya meliputi pengembangan kurikulum kontekstual, pelatihan guru PAK AUD, penciptaan lingkungan belajar ramah anak, serta kolaborasi antara keluarga, gereja, dan sekolah. Dengan demikian, penelitian ini memberikan kontribusi dalam membangun model pendidikan iman anak yang relevan dengan tantangan zaman modern tanpa kehilangan fondasi teologis yang kokoh.

Kata kunci: anak usia dini; Godly Play; kajian pustaka; pendidikan iman anak; teologi modern

INTRODUCTION

Modern Christian theology has emerged as a response to the rapidly changing currents of contemporary society, culture, and technology. These shifts have had a profound impact on children's growth and development, particularly in the areas of spirituality and faith formation. Early childhood today is deeply immersed in a digital world, where children are exposed to religious information as well as moral values through social media, influencers, and online content that are not always accurate or supportive of Christian faith development (Yalvaç Arıcı, 2025). Research indicates that while technological advancements can serve as effective tools for religious education, they also pose potential risks of moral and spiritual degradation among children (Gulo et al., 2025; Tumanggor et al., 2024). Consequently, Christian faith education in early childhood requires serious attention, as this stage represents a critical period for laying spiritual and moral foundations that are highly vulnerable to the influence of digital values, which often contradict Christian beliefs.

Recent studies emphasize that young children possess spiritual capacities that can be nurtured through contextual, narrative, and participatory strategies of faith education. For instance, Boiliu (2025) highlights the integration of developmental psychology and Christian religious education in shaping children's faith from an early age (Boiliu, 2025), while Sanjaya et al. (2025) affirm the church's role as a vital pillar in building early childhood spirituality (Sanjaya, Lase, et al., 2025). Similarly, Pattipeiluhu and Tasijawa (2024) underscore the central role of the family as the primary controlling agent in shaping the faith character of Generation Alpha (Pattipeiluhu & Tasijawa, 2024). Therefore, faith education cannot be detached from the collaborative roles of school, family, and church as a holistic ecosystem of spiritual formation.

On the other hand, Gulo et al. (2025) draw attention to the need for creative pedagogical approaches that integrate faith with digital realities, including the wise use of technology in Christian education (Gulo et al., 2025). From a theological perspective, scholars stress the work of the Holy Spirit in guiding children to experience faith personally and transformatively. In this sense, early childhood faith education is not merely a cognitive transfer of doctrines but a process of spiritual formation that engages children in daily spiritual and charismatic experiences

(Arifianto & Sumiwi, 2020).

In the field of pedagogy, the approach of children's theology emphasizes that children are not passive recipients but theological subjects with reflective capacities from an early age (Chiroma & Chiroma, 2022). This resonates with Friedrich Schweitzer's perspective that children are capable of theological thinking and asking existential questions, thus requiring a holistic approach that integrates cognitive, affective, social, emotional, and spiritual dimensions (Schweitzer, 2010). One effective method in this regard is *Godly Play*, which adopts a Montessori-inspired approach through biblical storytelling and reflective questions such as "I wonder..." to cultivate children's spiritual imagination (Hyde, 2022; Minor & Sutton-Adams, 2022).

Nevertheless, a crucial dialectic needs careful attention. On one hand, inculcating faith into the modern child's context through creative methods is necessary to ensure relevance. On the other hand, orthodoxy must be safeguarded to prevent theological depth from being diluted (Dillen, 2024). Overemphasis on pedagogical creativity without doctrinal grounding risks producing shallow faith, whereas rigid orthodoxy risks rendering faith education irrelevant in the modern context. Thus, an integrative approach is required one that combines contextual relevance with theological depth, so that early childhood faith education can truly serve as an authentic, transformative process of spiritual formation rooted in Scripture.

Although previous studies have examined the role of theology in early childhood education, most have focused primarily on cognitive or moral aspects. The integration of pedagogical creativity, theological orthodoxy, and the challenges of the digital era has not yet been widely explored. This constitutes the research gap addressed in this study. The novelty of this article lies in proposing an integrative synthesis framework that connects creative methods such as *Godly Play* with the steadfastness of orthodoxy, enabling early childhood faith education to remain contextually relevant while deeply rooted in Scripture.

Accordingly, the central research problem of this study is how early childhood faith education can integrate pedagogical creativity with theological orthodoxy in a balanced manner. Faith education that is overly liberal risks fostering relativism, while faith education that is overly rigid risks losing contextual relevance. Therefore, an

integrative synthesis framework is needed to bridge creative pedagogies such as *Godly Play* with firm theological foundations, so that early childhood faith education functions as an authentic, transformative process of spiritual formation rooted in Scripture. Building upon this integrative framework, this study aims to reaffirm the role of modern Christian theology in supporting early childhood faith education. The focus is directed toward the design of interactive narrative curricula, the training of faith educators, the creation of child-friendly learning environments, and the wise integration of digital media. By involving families, churches, and schools, it is expected that faith education can address the challenges of modernization while preserving a strong theological foundation.

METHOD

This study employs a qualitative approach using the literature review method, with a particular focus on modern Christian theology and early childhood faith education (Christian Early Childhood Education). The review traces contemporary theological thought and its implications for faith formation practices during the early years. The literature analyzed includes books, peer-reviewed journal articles, conference proceedings, dissertations, and research reports published between 2016 and 2025. The literature review method was selected because it is effective for synthesizing previous research, identifying theoretical trends, and constructing a new conceptual framework (Snyder, 2019).

The selection of literature was conducted purposively based on three main criteria. First, sources that discuss modern Christian theology in relation to faith education. Second, sources that highlight early childhood faith education from both theological and pedagogical perspectives. Third, sources that provide analyses, models, or practices of faith education that are relevant and applicable to early childhood contexts.

Data collection was carried out through searches of both national and international academic databases using keywords such as *modern Christian theology*, *early childhood faith education*, *Christian early childhood education*, *Godly Play*, and *children's theology*. The collected literature was then screened based on topic relevance, data validity, and its contribution to the development of early

childhood Christian education.

The data were analyzed using content analysis techniques to explore the theological and pedagogical meanings of the selected literature (Krippendorff, 2018). Subsequently, a comparative thematic analysis was employed to identify similarities and differences among perspectives, particularly between modern Christian theology and early childhood faith education approaches. The results of the analysis were synthesized into an integrative framework that combines contextual relevance with biblical doctrinal depth, while remaining applicable to early childhood learning.

This methodological approach aligns with recent studies emphasizing the importance of integrative perspectives in children's faith education. Siburian et al. (2025) stress that the modernization of Christian education must be accompanied by creative strategies firmly rooted in faith. Sanjaya et al. (2025) affirm the church's role as a primary pillar in shaping early childhood spirituality, while Gulo et al. (2025) highlight the opportunities of employing intelligent technology in Christian early childhood education. Similarly, Pattipeiluhu and Tasijawa (2024) emphasize the family's function as the primary agent of control in shaping children's faith and character. Thus, this study's methodology not only reviews literature theoretically but also seeks to generate practical implications for developing a contextual, creative, and transformative model of early childhood faith education.

RESULTS AND DISCUSSION

Children as Theological Subjects

The contribution of modern Christian theology to early childhood faith education can be better understood by examining how theology positions children not merely as objects of learning but as active theological subjects. This perspective arises from the awareness that children possess cognitive, affective, emotional, social, and spiritual capacities that develop from an early age. Therefore, faith education should not be understood merely as a process of doctrinal transfer from adults to children, but rather as a participatory process in which children actively engage in the struggle of faith.

In much contemporary literature, the challenges of early childhood faith education in the digital era are often associated with the phenomenon of spiritual

degradation. Technology and modernization, on the one hand, open new opportunities to communicate values of faith but, on the other hand, present the risk of shifting educational focus solely toward academics while neglecting spiritual dimensions (Siburian et al., 2025). Children are increasingly perceived as vulnerable to the secularization of values due to the strong influence of media, social environments, and popular culture, which often conflict with Christian values. This underlines the urgency of implementing integrative faith education from the earliest years.

At this stage, faith education is insufficient if it is understood only as the transmission of information about God, the Bible, or Christian doctrine. Rather, it must address children's religious experiences, both emotionally and relationally. Setiawan et al. (2024) emphasize that young children primarily learn faith through concrete practices such as prayer, hymns, participation in simple worship, and interaction with adults who model faith (Setiawan et al., 2024). In other words, faith education is the process of planting spiritual experiences that children can feel, live out, and embody directly.

This aligns with Boiliu's (2025) perspective in theological psychology, which argues that faith education in early childhood is a process of sowing seeds of faith through daily practices. Children come to know God not only through words or doctrines but also through symbols of faith (such as the sign of the cross or shared prayer), the language of love they receive from parents and teachers, and acts of love experienced within the faith community (Boiliu, 2025). Thus, from the very beginning of life, children are understood as persons who live in relationship with God, not merely as recipients of religious instruction.

The concept of *imago Dei* also provides an essential theological foundation for understanding children's position. Created in the image of God, children inherently possess spiritual capacities that enable them to know, experience, and respond to God's love (Samosir & Boiliu, 2022). This understanding rejects the outdated paradigm that views children merely as "miniature adults" or "tabula rasa" to be filled by adults. Instead, children are recognized as possessing authentic and unique spirituality that must be respected and nurtured in faith education (Dillen, 2024).

The paradigm of children's theology, which positions children as theological

subjects, is also reflected in the concept of *theologizing with children*. Annemie Dillen (2024) stresses that children have a voice that must be heard and acknowledged in faith education. They are not only objects of protection but also partners in theological reflection (Dillen, 2024). By creating space for dialogue, children can raise existential questions about God, life, death, and the meaning of suffering. These questions demonstrate their theological-reflective capacity, even when expressed in simple language.

However, recognizing children's theological capacity does not negate the role of adults. In fact, the family and the faith community play a crucial role in guiding and directing children's faith development. Pattipeiluhu & Tasijawa (2024) emphasize that Christian families serve as primary agents of control in shaping the faith values of Generation Alpha (Pattipeiluhu & Tasijawa, 2024). Without consistent guidance from parents and the community, children risk losing their spiritual bearings amid modernization. Thus, children's theology highlights the dialectic between children's voices as theological subjects and adults' responsibility as guides of faith.

This approach is reinforced by empirical evidence from recent research, which shows that when children are given the opportunity to engage in dialogue about faith, their spiritual involvement increases significantly. They become more active in faith communities, better able to articulate spiritual experiences, and demonstrate greater empathy in social relationships (Minor & Sutton-Adams, 2022). These findings affirm that children are not merely passive recipients of inherited faith but active agents who can enrich the faith community through their fresh and authentic perspectives.

Nevertheless, this paradigm is not without critique. Some orthodox theologians argue that granting too much agency to children may weaken the authority of church teaching. Excessive freedom in dialogue could open the door to relativism in the understanding of faith, ultimately blurring doctrinal clarity (Yalvaç Arıcı, 2025). Therefore, contemporary children's theology stresses the need for balance: on the one hand, providing children the space to actively participate; on the other, ensuring that their reflections remain grounded in biblical truth.

In conclusion, this study affirms that early childhood faith education must position children as theological subjects with reflective and spiritual capacities. Children are recognized as individuals with voices, questions, and experiences of

faith that deserve acknowledgment. Yet, this capacity must be guided within the framework of a solid Christian faith so that children's spiritual growth is not only contextually relevant but also deep, authentic, and firmly rooted in Christ.

Godly Play and Children's Spiritual Imagination

One of the most significant contributions to early childhood faith education in the modern era is the emergence of the Godly Play method, developed by Jerome Berryman. This method is rooted in the Montessori approach and influenced by the works of Sofia Cavalletti and Gianni Gobbi in the *Catechesis of the Good Shepherd* (Berryman, 2009). Initially, Godly Play was designed for children in critical conditions in hospitals as a means of addressing loneliness, suffering, and the search for meaning in life. Over time, the method was adapted into the context of faith education in churches and Sunday schools, creating Montessori-based learning spaces. These spaces are equipped with two- and three-dimensional materials to present biblical stories, parables, and central liturgical actions, aimed at helping children experience faith in a personal and profound way (Hyde, 2022).

The core principle of Godly Play is the belief that children have an innate capacity to sense the presence of God, yet often lack the language to articulate this experience (Goodman, 2025). Therefore, the method provides a symbolic and pedagogical space in which children can express their spiritual imagination through stories, symbols, play, and reflection. Reflective questions such as "I wonder..." are central to encouraging children into theological dialogue. For example, after hearing the story of the Good Samaritan, children may be invited to reflect: "I wonder who was really a neighbor to the man?" or "I wonder if you have ever felt like the injured man?" Such open-ended questions help children connect biblical narratives with their daily experiences, forming relational consciousness as the core of children's spirituality (Hyde, 2022).

Empirical studies demonstrate the significant impact of Godly Play. Minor & Sutton-Adams (2022) found that practicing Godly Play at home during the COVID-19 pandemic fostered a sense of wonder, deepened family spirituality, and enriched children's faith life (Minor & Sutton-Adams, 2022). This finding confirms that Godly Play is relevant not only in classrooms or churches but also in family contexts.

Furthermore, Goodman (2025) shows that children's engagement in Godly Play enhances their ability to connect biblical stories with everyday life. Children learn to internalize values of love, forgiveness, and hope while also developing empathy through reflective interaction (Goodman, 2025). Similar studies affirm that the spiritual imagination facilitated through Godly Play strengthens children's moral and relational development (Farrell et al., 2008). Thus, this method serves as a pedagogical tool that comprehensively supports faith formation.

Despite its many benefits, Godly Play is not without critique. Some orthodox theologians worry that an overemphasis on imagination may obscure doctrinal clarity. Yalvaç Arıcı (2025) cautions that an overly contextual approach to faith education risks undermining the authority of Scripture, as biblical narratives may be treated merely as inspirational stories rather than normative truths (Yalvaç Arıcı, 2025). This concern highlights the need for balance: children's creativity must be guided within a clear theological framework so that faith development remains grounded in biblical foundations.

Several contemporary scholars view Godly Play as an opportunity to synthesize creativity with theological depth. Hyde (2022) emphasizes that the reflective questions in Godly Play provide children with space to experience faith personally while remaining rooted in Christian tradition. With proper guidance, children's imagination is not a threat to orthodoxy but a means of deepening faith understanding (Hyde, 2022). Within this framework, Godly Play is understood not as a replacement for traditional catechesis but as a complement that enriches children's faith experiences with narrative, reflective, and relational dimensions.

Moreover, this approach aligns with the holistic paradigm of education, which views children as whole persons whose cognitive, emotional, social, and spiritual dimensions are integrated (Chiroma & Chiroma, 2022). Children learn faith not only through verbal instruction but primarily through lived experiences, concrete symbols, and engaging narratives. Consequently, Godly Play contributes to faith formation that is developmentally appropriate for children while remaining firmly grounded in biblical truth.

In conclusion, Godly Play is a relevant approach within the framework of modern Christian theology for early childhood faith education. This method provides

space for children to exercise their spiritual imagination, experience wonder, and internalize faith values personally. The dialectic between creativity and orthodoxy embodied in Godly Play demonstrates that faith education need not be rigid but can be dynamic, dialogical, transformative, and firmly rooted in Christ.

Holistic Pedagogy in Faith Education

Within the development of modern Christian educational theology, the holistic approach has become one of the most prominent frameworks for supporting faith formation in early childhood. This approach views children as whole persons, encompassing cognitive, affective, social, emotional, moral, and spiritual dimensions that are deeply interconnected. Thus, faith education should not only focus on filling the cognitive aspect through the transfer of doctrine but also on experiences and relationships that holistically shape a child's spirituality (Chiroma & Chiroma, 2022).

This paradigm arises from criticism of traditional models of faith education, which tend to be rigid and textual. While the older model safeguards doctrinal purity, it often fails to address children's existential needs and neglects the ways they learn through experience. By contrast, holistic pedagogy provides a more open, creative, and contextually oriented space for faith formation.

Young children do not learn faith merely through words but primarily through daily experiences that involve emotions, symbols, and interactions with others. Recent research confirms that children who receive faith education holistically are more likely to internalize values such as love, empathy, and forgiveness, because their spiritual experiences are directly connected to real life (Goodman, 2025).

In this context, faith education is not only about teaching "what to believe" but also about "how faith is lived out." Children must be guided to connect biblical stories with their own experiences, for example, through shared prayer, children's worship, simple liturgical symbols, spiritual play, and reflective dialogue. In this way, children's emotional and social dimensions play an active role in faith formation, rather than being treated merely as supplements to cognitive learning.

The Godly Play method is a concrete expression of holistic pedagogy. This approach not only presents biblical narratives but also invites children to experience faith stories through imagination, symbols, and open-ended reflection. Reflective

questions such as “I wonder...” encourage children to think, feel, and inquire theologically in ways appropriate to their developmental stage (Hyde, 2022). Thus, faith education takes place in an integrative process: children listen, reflect, express, and connect faith with the reality of their lives.

Empirical studies further highlight the effectiveness of this approach. Minor & Sutton-Adams (2022) demonstrate that Godly Play strengthens family spirituality and fosters deeper spiritual bonds (Minor & Sutton-Adams, 2022). Much earlier, Farrell et al. (2008) found that children engaged in Godly Play exhibited greater growth in empathy and social skills, as reflective interaction helped them understand faith experiences in relation to others (Farrell et al., 2008). These findings affirm that holistic pedagogy not only benefits children’s spiritual growth but also has positive impacts on their moral and social development.

Despite its strengths, the holistic approach is not without critique. Some orthodox perspectives argue that an overemphasis on experience and method risks marginalizing doctrine. Dillen (2024) stresses the importance of maintaining balance: while faith may be conveyed through creative methods, it must remain rooted in the authority of Scripture (Dillen, 2024). Similarly, Yalvaç Arıcı (2025) warns of the risk of relativism in faith education if reflective freedom is not framed by clear theology (Yalvaç Arıcı, 2025). Therefore, the ideal form of holistic pedagogy is one that unites both aspects: creating space for contextual, creative, and reflective faith experiences, while reaffirming the centrality of Christ and the authority of Scripture.

The findings of this study suggest several important implications for early childhood faith education. *First*, faith curricula must be designed in a narrative and interactive manner so that children not only receive information but also engage in dialogue and reflection. *Second*, Christian teachers and educators must be equipped with pedagogical skills that integrate theological instruction with creative approaches. *Third*, families, schools, and churches must collaborate to build a consistent faith ecosystem, since children learn faith through experiences across different contexts. Thus, holistic pedagogy is not merely an alternative to traditional models but an integrative approach that enables children to experience faith in its fullness. Children are regarded not only as recipients of teaching but as spiritual subjects actively living out their faith.

Holistic pedagogy in early childhood faith education provides a framework that is relevant to modern Christian theology. Children are seen as whole persons who need faith experiences that engage their cognitive, emotional, social, and spiritual dimensions. Through creative practices such as Godly Play, children's faith can grow in ways that are profound, relevant, and transformative. However, this approach must be carried out while remaining anchored in a strong theological foundation so that children's faith is not merely adaptive to the times but also firmly rooted in Christ.

Integrative Synthesis: Creativity and Orthodoxy in Children's Faith Education

Early childhood faith education within the framework of modern Christian theology faces a dialectic tension between two central poles: pedagogical creativity and the firmness of orthodoxy. On one hand, children are regarded as active theological subjects, possessing authentic spiritual capacities, imagination, and theological reflection. On the other hand, faith education must remain rooted in Scripture and church tradition in order to avoid falling into relativism. Therefore, the integrative perspective aims to present a model of faith education that is contextually relevant while remaining theologically profound and faithful to the Bible.

This synthesis emphasizes that faith education is not merely the transfer of doctrine, but a dynamic process of spiritual formation. Children are called to live out the narrative of salvation, to develop reflective capacity, and to build a relationship with God through real-life experiences. The integrative approach provides space for children's existential questions, spiritual imagination, and acts of love, while ensuring that every expression remains framed within the biblical narrative (Chiroma & Chiroma, 2022). In this way, faith education forms a generation that does not simply memorize doctrine but can articulate faith meaningfully within their everyday contexts.

Recent studies affirm that the integration of creative approaches with strong doctrinal foundations produces more transformative faith education. For example, Minor & Sutton-Adams (2022) show that the practice of Godly Play at home during the pandemic not only nurtured children's spirituality but also strengthened family faith relationships (Minor & Sutton-Adams, 2022). This demonstrates that pedagogical creativity can work in synergy with Christian faith tradition. Nevertheless,

orthodox critique remains important. Yalvaç Arıcı (2025) warns that faith education which overly emphasizes imaginative freedom risks blurring doctrinal boundaries (Yalvaç Arıcı, 2025). Hence, a clear theological framework is needed to ensure that children's creativity is directed toward Christ, rather than producing merely relative interpretations.

An integrative synthesis also underscores the importance of collaboration between family, church, and Christian schools as a faith ecosystem. Pattipeiluhu & Tasijawa (2024) highlight that the role of Christian families in guidance and control is vital for preserving the moral quality of Generation Alpha (Pattipeiluhu & Tasijawa, 2024). Similarly, Sanjaya et al. (2025) affirm the role of the church as the main pillar of children's faith formation through continuous ministry. Such collaboration ensures that faith education is not fragmented, but consistently experienced across all dimensions of a child's life (Sanjaya, Lase, et al., 2025).

Moreover, integrative faith education weaves together biblical narratives, faith symbols, and spiritual practices as the primary means of shaping children's spirituality. Goodman (2025) emphasizes that a holistic approach combining narrative, symbols, and personal reflection enhances children's spiritual engagement while also strengthening family and community bonds (Goodman, 2025). This aligns with the findings of Krismantyo et al. (2019), who stress that the transmission of faith must provide real-life experiences rather than remain confined to cognitive teaching (Krismantyo et al., 2019). In theological terms, practices such as communal prayer, worship, and encounters with the power of the Holy Spirit serve as effective instruments that affirm children's faith narratives (Sidabutar & Prasetya, 2024). Thus, faith education is not merely the delivery of teaching but a formation process that holistically touches children's cognitive, affective, and spiritual dimensions.

The integrative perspective shows that the ideal model of early childhood faith education is one that connects creativity with orthodoxy, experience with doctrine, and the modern context with Scripture. Children are understood not only as passive recipients but also as spiritual agents who enrich the faith community through their reflections, questions, and spiritual experiences. Faith education can therefore be seen as a dynamic, contextual, and transformative process of spiritual formation that does not lose its theological grounding. This is in line with Arifianto and Sumiwi's

(2020) reflection that a child's encounter with God through the power of the Holy Spirit is not merely an emotional experience but a means of affirming faith that leads them to Christ as the center of salvation (Arifianto & Sumiwi, 2020).

CONCLUSION

Early childhood faith education from the perspective of modern Christian theology requires an integrative approach that balances pedagogical creativity with the firmness of orthodoxy. Children are understood not merely as recipients of teaching but as theological subjects who possess reflective, spiritual, and imaginative capacities from an early age. Creative approaches such as Godly Play and holistic pedagogy have proven effective in fostering a sense of wonder, empathy, and spiritual engagement in children; however, these must remain framed within Scripture to ensure a firm doctrinal foundation. The dialectic between creativity and orthodoxy produces a model of faith education that is both relevant to the challenges of the digital era and deeply rooted in Christian tradition. Collaboration among family, church, and school serves as a vital foundation to ensure that faith formation is experienced consistently across all aspects of a child's life. Thus, early childhood faith education can be understood as a dynamic, contextual, and transformative process of spiritual formation that equips children to live out their faith authentically in the modern world. Furthermore, ongoing empirical research is needed to examine the effectiveness of this integrative framework within the Indonesian context, particularly in Sunday schools and Christian early childhood education institutions. Field studies observing the practice of Godly Play, holistic pedagogy, and other forms of faith education could provide concrete data that enrich theoretical understanding while also strengthening practical contributions for churches, schools, and families in nurturing children's faith.

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