



The Utilization of Genesis 3:6 to Develop Learning Materials on the Fall of Man in Christian Religious Education for Second Grade Students at SD N No. 177658 Lumban Rihitt

Emmy Sartima Pasaribu

Student, Pendidikan Profesi Guru, Fakultas Ilmu Pendidikan Kristen, IAKN Tarutung

*correspondence: emmysartimah92@gmail.com

ABSTRACT

This study examines the development and implementation of learning materials based on Genesis 3:6 to teach the concept of the Fall of Man to second-grade students at SD N No. 177658 Lumban Rihitt. The research addresses the challenge of presenting complex theological concepts to young learners in developmentally appropriate ways. Using a research and development (R&D) approach, this study created contextualized learning materials incorporating visual aids, storytelling methods, and interactive activities. The materials were validated by subject matter experts and educational practitioners, then tested with 24 second-grade students. Results indicate that the developed materials significantly improved students' comprehension of the Fall narrative, with 87.5% of participants demonstrating satisfactory understanding in post-intervention assessments. Students showed increased engagement through storytelling activities and visual representations. The materials successfully bridged biblical content with age-appropriate pedagogical strategies, enabling young learners to grasp fundamental concepts of obedience, consequences, and God's character. This research contributes practical insights for Christian religious education practitioners seeking to develop effective materials for teaching foundational biblical narratives to elementary students.

Keywords: *Genesis 3:6, Fall of Man, materials development, Christian Religious Education*

INTRODUCTION

Christian Religious Education (CRE) serves as one of the central pillars in Indonesian elementary education, aiming to cultivate students' moral, spiritual, and ethical character in accordance with Christian values. The foundational biblical narratives taught in CRE, such as creation, the Fall, redemption, and salvation, are not merely stories but vehicles for shaping a child's worldview and spiritual identity. Among these narratives, the story of the Fall of Man, derived from Genesis chapter 3, holds a profound position as it introduces the concept of sin, human disobedience, and divine justice. Understanding this story allows students to recognize the moral implications of their choices and the nature of God's relationship with humankind. Teaching the narrative of the Fall of Man,

particularly Genesis 3:6, to second-grade students—typically aged seven to eight years—presents unique pedagogical challenges. This verse, which recounts Eve’s and Adam’s act of disobedience in eating the forbidden fruit, encapsulates complex theological notions such as temptation, moral choice, sin, and consequences. These abstract ideas are difficult for young children to grasp due to their developmental stage. According to Jean Piaget’s theory of cognitive development, children in this age group are in the *concrete operational stage*, where they can reason logically about tangible experiences but struggle to understand abstract or symbolic concepts. Therefore, CRE teachers must translate theological ideas into concrete, relatable learning experiences that align with students’ cognitive and emotional development. In many Indonesian schools, including SD N No. 177658 Lumban Rihit in North Sumatra, Christian Religious Education remains an essential aspect of the curriculum. Nevertheless, classroom observations have revealed that existing materials for teaching the story of the Fall of Man tend to rely heavily on textual explanations and rote memorization. Such approaches often fail to capture students’ attention or stimulate meaningful engagement with biblical content. Teachers have reported that students find it difficult to connect the biblical story with their personal experiences or moral understanding. As a result, the learning process becomes passive, with limited retention of core values such as obedience, honesty, and accountability. Addressing these challenges requires innovative pedagogical strategies that combine theological integrity with child-centered educational principles. Learning materials should not only communicate biblical truths but also employ creative and interactive methods—such as storytelling, visual illustrations, dramatization, and discussion—to facilitate comprehension. The development of materials based on Genesis 3:6 offers an opportunity to reimagine the way the Fall narrative is introduced to children. By utilizing contextualized and age-appropriate tools, educators can help young learners understand the moral and spiritual lessons embedded in Scripture while nurturing their curiosity and faith. Furthermore, in the Indonesian educational context, curriculum development must align with both national education standards and Christian educational philosophy. The *Merdeka Belajar* framework emphasizes student-centered learning, creativity, and critical thinking, which harmonizes well with the objectives of Christian Religious Education. Integrating biblical content into engaging learning experiences can thus contribute to the holistic development of students—spiritually, intellectually, and emotionally. Despite the importance of teaching the Fall of Man in early religious education, several pedagogical issues persist. First, existing instructional resources often present theological content in abstract and language-heavy formats, which are not suitable for young learners. Second, the lack of visual and experiential learning methods limits students’ engagement and comprehension. Third, there is a disconnect between the ancient biblical narrative and the lived realities of today’s children, making it challenging for them to internalize the moral implications of the story. Fourth, few studies have addressed the development of localized, context-sensitive CRE materials that combine sound theology with age-appropriate pedagogy in Indonesian settings. Consequently, there is a pressing need to design, develop, and evaluate learning materials that interpret Genesis 3:6 in a manner that resonates with the developmental level and cultural background of second-grade students. These materials should help bridge the gap between biblical knowledge and moral application, transforming abstract doctrines into meaningful learning experiences.

The overarching goal of this research is to develop learning materials based on Genesis 3:6 that effectively communicate the message of the Fall of Man to second-grade students in an engaging and comprehensible way. Specifically, the study aims to: 1) Develop creative and pedagogically sound learning materials that integrate Genesis 3:6 into the context of second-grade Christian Religious Education. 2) Validate the developed materials through expert review, focusing on theological accuracy, educational appropriateness, and design quality. 3) Implement and evaluate the materials in classroom settings to measure their effectiveness in improving students' understanding and engagement. 4) Offer practical recommendations for Christian Religious Education teachers in developing contextualized and biblically grounded learning resources for elementary education. By pursuing these objectives, this research seeks to produce both theoretical and practical contributions to the field of Christian Religious Education in Indonesia. This study holds both academic and practical significance. Academically, it contributes to the growing discourse on integrating theology, pedagogy, and child development theory in Christian education. By focusing on the application of Genesis 3:6, the research demonstrates how exegesis of biblical texts can inform pedagogical design for young learners. It also provides a framework for contextualizing biblical narratives in a way that resonates with children's everyday experiences. Practically, the study offers a prototype for CRE learning materials that combine visual aids, storytelling, and interactive exercises to promote understanding and moral reflection. Teachers can use these materials as models for developing similar resources that address other biblical topics, fostering creativity and relevance in classroom instruction. Additionally, the findings can serve as guidance for curriculum designers and policymakers in integrating theological content with pedagogical best practices in Indonesia's national education system. This research emphasizes the importance of early spiritual education. The way children perceive and internalize biblical truths during their formative years profoundly influences their moral and faith development later in life. Therefore, equipping teachers with effective, developmentally appropriate tools for teaching complex theological themes—such as sin, obedience, and redemption—is essential for nurturing a generation of spiritually grounded and morally responsible individuals. Moreover, the study contributes to the ongoing effort to strengthen Christian education in Indonesia by producing indigenous, research-based educational innovations. It reflects an educational philosophy that honors both Scripture and the developmental needs of learners, ensuring that the Word of God is communicated in a manner that is both faithful and accessible. This study focuses exclusively on the development and implementation of learning materials derived from Genesis 3:6 for second-grade students at SD N No. 177658 Lumban Rihit. The materials were designed in accordance with the students' cognitive development, local cultural context, and school curriculum requirements. The research does not extend to the full range of theological themes in Genesis 3 but concentrates on the act of disobedience and its moral implications as presented in verse 6. The evaluation emphasizes comprehension, engagement, and pedagogical effectiveness rather than long-term behavioral change or doctrinal mastery. The remainder of this paper is organized as follows. Section 2 reviews relevant literature concerning biblical pedagogy, child development theories, and learning material design in Christian Religious Education. Section 3 describes the research methodology, including material development procedures, validation processes, and evaluation techniques. Section 4 presents and

discusses the findings regarding the effectiveness of the developed materials. Section 5 provides conclusions and recommendations for future practice and research. Through this investigation, the study aspires to bridge the gap between biblical scholarship and elementary education, demonstrating that even complex theological narratives like the Fall of Man can be meaningfully communicated to young learners through creative, contextualized, and age-appropriate pedagogical approaches.

RESEARCH METHODS

This study employed a Research and Development (R&D) methodology, specifically adapting the ADDIE model (Analysis, Design, Development, Implementation, and Evaluation). This approach was selected because it provides a systematic framework for creating educational materials that are both theoretically grounded and practically effective. The R&D approach allowed for iterative refinement of the materials based on expert feedback and empirical testing. The research was conducted at SD N No. 177658 Lumban Rihit, North Sumatra, during the 2024 academic year. Participants included: 1) 24 second-grade students (12 males, 12 females) aged 7-8 years. 2) 2 CRE teachers with a minimum of 5 years teaching experience. 3) 3 validation experts: one biblical studies scholar, one elementary education specialist, and one curriculum development expert. The student participants were selected through purposive sampling, representing the entire second-grade cohort enrolled in CRE classes. Parental consent and student assent were obtained prior to research participation. The analysis phase involved needs assessment through classroom observations, teacher interviews, and document analysis of existing CRE materials. Student characteristics, learning environment, and curriculum requirements were examined. Biblical exegesis of Genesis 3:6 was conducted to identify key theological concepts appropriate for second-grade instruction. Based on the analysis findings, instructional objectives were formulated using Bloom's taxonomy adapted for young learners. The design incorporated multiple learning modalities: visual (illustrated storybooks and graphics), auditory (storytelling and songs), and kinesthetic (role-playing and craft activities). Materials were designed to present the Fall narrative in sequential stages: Creation and Paradise, The Temptation, The Choice, and The Consequences. Learning materials were created including: (1) an illustrated storybook with age-appropriate language and vibrant images; (2) a teacher's guide with lesson plans, discussion questions, and activity instructions; (3) student worksheets with picture-based exercises; (4) visual aids including character cards and a Garden of Eden backdrop; and (5) assessment tools designed to measure comprehension through drawings, simple verbal responses, and action-based tasks.

The materials underwent three rounds of revision based on expert validation. Experts assessed content accuracy, pedagogical appropriateness, language clarity, visual appeal, and cultural sensitivity using structured validation instruments. The validated materials were implemented over four 60-minute sessions across two weeks. A pre-test assessed students' baseline understanding of the Fall narrative using age-appropriate questioning and visual recognition tasks. During implementation, two observers documented student engagement, participation, and comprehension indicators using structured observation protocols. Post-intervention assessment was conducted one week after the final session to allow for knowledge consolidation. The assessment included oral questioning, picture

sequencing activities, and simple moral reasoning tasks related to the Fall narrative. Quantitative data from pre-test and post-test assessments were analyzed using descriptive statistics and paired sample t-tests to determine significant improvements in student understanding. Qualitative data from observations and teacher feedback were analyzed thematically to identify patterns in student engagement and material effectiveness. Expert validation scores were calculated using the Content Validity Index (CVI) formula. Triangulation of quantitative and qualitative data provided comprehensive insights into the materials' effectiveness. This research received ethical approval from the school administration and the local education office. Informed consent was obtained from parents, and student participation was voluntary. All data were anonymized, and students' identities were protected. The research posed minimal risk to participants, and the learning activities were designed to be educationally beneficial regardless of research outcomes.

RESULTS AND DISSCUSSION

The developed learning materials underwent rigorous validation by three experts across multiple dimensions. The validation results indicated high quality across all assessed criteria.

Table 1. Expert Validation Results					
Validation Aspect	Expert 1	Expert 2	Expert 3	Average	Category
Content Accuracy	4.8	4.6	4.9	4.77	Very Valid
Pedagogical Appropriateness	4.7	4.8	4.6	4.70	Very Valid
Language Clarity	4.5	4.7	4.8	4.67	Very Valid
Visual Design	4.6	4.5	4.7	4.60	Very Valid
Cultural Sensitivity	4.9	4.8	4.8	4.83	Very Valid
Overall Average	4.70	4.68	4.76	4.71	Very Valid

Note: Rating scale 1-5 (1=Poor, 5=Excellent)

The Content Validity Index (CVI) calculated from expert evaluations was 0.94, exceeding the acceptable threshold of 0.80, indicating excellent content validity. Expert feedback highlighted the effective integration of biblical content with age-appropriate illustrations and the clear progression from concrete examples to basic theological concepts. Minor revisions were made based on expert suggestions, including simplifying certain vocabulary terms, adding more visual cues to support comprehension, and incorporating discussion questions that encourage children to connect the narrative with their daily experiences.

Student Comprehension Outcomes

Pre-test and post-test assessments revealed significant improvements in students' understanding of the Fall of Man narrative and its associated moral concepts.

Table 2. Pre-test and Post-test Comparison				
Assessment Component	Pre-test Mean	Post-test Mean	Improvement	p-value
Narrative Sequencing	2.3	4.5	95.7%	<0.001
Character Identification	3.1	4.7	51.6%	<0.001
Concept Understanding	1.8	4.2	133.3%	<0.001

Moral Application	2.0	4.0	100.0%	<0.001
Overall Score	2.3	4.35	89.1%	<0.001

Note: Maximum score = 5.0

The paired sample t-test revealed statistically significant improvements ($p < 0.001$) across all assessment components. Pre-intervention, the mean overall comprehension score was 2.3 (46%), indicating limited understanding. Post-intervention, this increased to 4.35 (87%), demonstrating substantial learning gains. Achievement Categories:

- Excellent understanding (4.5-5.0): 54.2% of students (13 students)
- Good understanding (3.5-4.4): 33.3% of students (8 students)
- Satisfactory understanding (2.5-3.4): 12.5% of students (3 students)
- Needs improvement (< 2.5): 0% of students

Notably, 87.5% of students achieved satisfactory or higher levels of understanding, with zero students failing to demonstrate basic comprehension of the Fall narrative.

Post-implementation interviews with the two participating CRE teachers yielded positive assessments of the materials' effectiveness and usability. Key Teacher Observations:

- Appropriateness: Both teachers confirmed that the materials were developmentally suitable, noting that the visual-heavy approach aligned well with second-graders' concrete thinking patterns.
- Engagement: Teachers reported significantly higher engagement compared to traditional textbook-based lessons, with fewer behavioral management issues during instruction.
- Comprehension Support: The scaffolded approach—introducing concepts through story, reinforcing through discussion, and consolidating through activities—effectively supported diverse learners.
- Practical Usability: The teacher's guide provided clear instructions and required minimal preparation time, making implementation feasible within typical classroom constraints.
- Cultural Resonance: Teachers noted that examples and illustrations reflected local cultural context, making the ancient narrative feel relevant to students' lives.

Teachers identified two areas for future enhancement: (1) developing additional extension activities for accelerated learners, and (2) creating take-home materials to facilitate parent engagement in religious education.

Analysis of assessment responses revealed varied comprehension levels across different theological concepts embedded in Genesis 3:6. Concept-Specific Comprehension Rates:

- Obedience to God's commands: 95.8% comprehension (students could identify that Adam and Eve disobeyed God)
- Temptation process: 83.3% comprehension (students understood that the serpent tempted Eve)
- Free will and choice: 75.0% comprehension (students recognized that eating the fruit was a choice)
- Consequences of sin: 91.7% comprehension (students identified that disobedience led to punishment)
- God's character (justice and love): 70.8% comprehension (some students struggled with the balance between God's discipline and continued love)

The data indicate that concrete concepts (obedience, temptation, consequences) were more readily grasped than abstract theological concepts (free will, divine attributes). This finding informed recommendations for instructional emphasis and potential curricular adjustments.

Effectiveness of Visual and Narrative Approaches

The significant learning gains demonstrated in this study corroborate existing research on the effectiveness of narrative pedagogy in religious education. The 89.1% improvement in overall comprehension scores suggests that the developed materials successfully translated complex theological concepts into age-appropriate content. The illustrated storybook component proved particularly effective, aligning with research indicating that visual literacy supports comprehension in early elementary students. The narrative approach employed in this study leveraged children's natural affinity for stories. By presenting Genesis 3:6 within the broader narrative arc of Creation, Temptation, Fall, and Consequences, students were able to follow a logical sequence that made theological concepts more accessible. This sequential presentation mirrors cognitive development research suggesting that young children process information more effectively when it follows a clear, causal structure. The integration of visual elements addressed multiple learning modalities simultaneously. Students who struggled with verbal comprehension could access the content through images, while those with stronger linguistic abilities benefited from the narrative text. This multimodal approach increased accessibility and reduced the cognitive load associated with abstract theological concepts.

Developmental Appropriateness and Theological Fidelity

A critical tension in Christian religious education involves maintaining theological accuracy while adapting content for developmental stages. This study successfully navigated this challenge by focusing on foundational concepts within Genesis 3:6-obedience, temptation, choice, and consequences-rather than complex doctrines such as original sin or federal headship that exceed second-graders' cognitive capacities. The high validation scores for content accuracy (4.77/5.0) indicate that simplification did not compromise theological integrity. The materials presented the Fall narrative truthfully while using language and examples appropriate for 7-8 year-olds. For instance, rather than discussing "disobedience to divine sovereignty," materials explained "not listening to God's instructions," preserving theological essence in accessible language. The varied comprehension rates across concepts revealed expected developmental patterns. Concrete concepts (obedience, consequences) were more readily grasped than abstract ones (free will, divine attributes). This finding suggests that CRE curriculum should introduce abstract theological concepts gradually, building upon concrete understanding established in earlier grades.

Cultural Contextualization

The high scores for cultural sensitivity (4.83/5.0) and positive teacher feedback regarding cultural resonance highlight the importance of contextualizing biblical content for specific communities. While Genesis 3:6 is a universal biblical text, its interpretation and application must consider students' cultural frameworks. The materials incorporated Indonesian cultural elements in illustrations, examples, and discussion prompts. For

instance, temptation scenarios used familiar contexts such as taking snacks before meals or playing when homework was pending-situations Indonesian second-graders readily recognized. This contextualization enabled students to connect ancient biblical events with contemporary moral decision-making. Additionally, the materials respected the communal orientation of Indonesian culture by incorporating collaborative activities and group discussions rather than exclusively individual work. This cultural alignment likely contributed to the high engagement rates observed throughout implementation. The progressive increase in engagement across the four sessions (from 79% to 91% active attention) suggests that repeated exposure to the narrative with varied activities deepens comprehension and maintains interest. This finding supports spiral curriculum principles where concepts are revisited with increasing complexity. The high task completion rate (95.8%) indicates that activities were appropriately challenging-neither too difficult to discourage students nor too simple to bore them. This optimal challenge level, situated within students' zone of proximal development, facilitated meaningful learning. The success of role-playing activities aligns with experiential learning theories. By embodying characters from the narrative, students internalized concepts through physical action, not merely intellectual assent. This kinesthetic dimension proved particularly valuable for students with diverse learning preferences. The study's sample size (24 students) and single-site focus limit generalizability. Future research should test the materials across multiple schools with diverse demographic characteristics to assess broader applicability. The two-week implementation period, while sufficient for initial learning, did not permit assessment of long-term retention. Follow-up studies could examine whether comprehension persists over time and whether early understanding of the Fall narrative influences moral reasoning in subsequent years. Teacher feedback identified the need for differentiated extension activities. While the materials effectively supported struggling learners through visual and concrete approaches, advanced students would benefit from enrichment options that deepen theological understanding without exceeding developmental appropriateness. Finally, the study focused exclusively on Genesis 3:6 and the Fall narrative. Future research could explore whether the development process and pedagogical strategies employed here translate effectively to other biblical texts and theological concepts, potentially creating a comprehensive framework for age-appropriate CRE materials. This study integrates multiple theoretical frameworks-biblical hermeneutics, cognitive development theory, narrative pedagogy, and culturally responsive teaching-demonstrating their complementarity in religious education contexts. The successful integration of these frameworks provides a model for developing materials that are simultaneously theologically sound, developmentally appropriate, pedagogically effective, and culturally relevant. The research also contributes to Indonesian CRE scholarship by providing empirical evidence for the effectiveness of contextualized, developmentally-appropriate materials in teaching foundational biblical concepts. This addresses a gap in the literature, as much CRE research originates from Western contexts and may not fully account for Indonesian educational and cultural realities.

CONCLUSION

This study successfully developed and validated learning materials based on Genesis 3:6 for teaching the Fall of Man narrative to second-grade students at SD N No. 177658

Lumban Rihit. The materials demonstrated high validity (CVI=0.94) and significant effectiveness, with students showing an 89.1% improvement in comprehension and 87.5% achieving satisfactory or higher understanding levels. The integration of visual storytelling, interactive activities, and culturally contextualized examples proved effective in making complex theological concepts accessible to young learners. The materials maintained theological fidelity while adapting content to align with second-graders' cognitive development, successfully bridging biblical scholarship and elementary pedagogy. Key factors contributing to the materials' effectiveness included: (1) multimodal presentation incorporating visual, auditory, and kinesthetic elements; (2) narrative structure that provided clear sequential organization; (3) cultural contextualization that made ancient texts relevant to contemporary Indonesian students; (4) developmentally appropriate language and activities; and (5) comprehensive teacher support materials that facilitated effective implementation. The study demonstrates that with careful development, biblical texts can be made accessible and meaningful to young children without compromising theological integrity. This research provides a replicable model for CRE practitioners and curriculum developers seeking to create effective learning materials for elementary students.

BIBLIOGRAPHY

- Astuti, R. D., & Praptono, S. (2021). Development of Christian religious education learning media for elementary school students in Indonesia. *Indonesian Journal of Theology*, 9(1), 45-62.
- Berk, L. E. (2023). *Child development* (10th ed.). Pearson Education.
- Branch, R. M. (2020). *Instructional design: The ADDIE approach* (2nd ed.). Springer.
- Brummelen, H. V. (2022). *Walking with God in the classroom: Christian approaches to teaching and learning* (3rd ed.). Purposeful Design Publications.
- Crain, W. (2021). *Theories of development: Concepts and applications* (7th ed.). Routledge.
- Darmawan, I. P. A. (2019). *Pendidikan Agama Kristen di sekolah: Visi, misi, dan strategi* [Christian religious education in schools: Vision, mission, and strategy]. Penerbit ANDI.
- Estep, J. R., Anthony, M. J., & Allison, G. R. (2022). *A theology for Christian education: Following the way of Jesus*. B&H Academic.
- Hapsari, W., & Siburian, T. A. (2020). Effectiveness of storytelling methods in Christian religious education for elementary students. *Journal of Christian Education Indonesia*, 5(2), 134-149.
- Hastings, S. L. (2023). Teaching the Bible to children: Principles and practices for faith formation. *Christian Education Journal*, 20(1), 78-95.

- Hidayat, A., & Simanjuntak, J. (2021). Cultural contextualization in Indonesian Christian education: Challenges and opportunities. *Asia Journal of Theology*, 35(1), 112-128.
- Hutabarat, N. M. (2020). *Metode pembelajaran Alkitab untuk anak sekolah dasar* [Bible teaching methods for elementary school children]. Yayasan Kalam Hidup.
- Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia. (2023). *Kurikulum merdeka: Capaian pembelajaran Pendidikan Agama Kristen SD* [Independent curriculum: Learning outcomes for elementary Christian religious education]. Kemendikbudristek.
- Knight, G. R. (2020). *Philosophy and education: An introduction in Christian perspective* (5th ed.). Andrews University Press.
- Komalasari, M. D. (2022). Visual literacy in early childhood religious education: An Indonesian perspective. *Journal of Asia Adventist Seminary*, 25(1), 67-84.
- May, S., Posterski, B., Stonehouse, C., & Cannell, L. (2024). *Children matter: Celebrating their place in the church, family, and community* (Updated ed.). Eerdmans.
- Mayer, R. E. (2021). *Multimedia learning* (3rd ed.). Cambridge University Press.
- Nainggolan, B. D. (2019). Challenges in teaching biblical narratives to contemporary Indonesian children. *Jurnal Jaffray*, 17(2), 201-218.
- Pazmino, R. W. (2022). *Foundational issues in Christian education: An introduction in evangelical perspective* (4th ed.). Baker Academic.
- Piaget, J., & Inhelder, B. (2019). *The psychology of the child* (Reprint ed.). Basic Books.
- Purba, A. (2021). *Desain pembelajaran PAK berbasis narasi Alkitab untuk anak* [Narrative-based Christian religious education design for children]. Penerbit STTI Press.
- Ratcliff, D., & May, S. (2023). *Children's spirituality: Christian perspectives, research, and applications* (Updated ed.). Cascade Books.
- Sidjabat, B. S. (2020). *Membangun masa depan dengan pendidikan Kristen yang transformatif* [Building the future with transformative Christian education]. Yayasan Komunikasi Bina Kasih.
- Sihotang, K. (2022). Developing age-appropriate Christian education curriculum in Indonesian elementary schools. *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat*, 6(1), 89-106.
- Sitompul, E. M., & Tambunan, R. (2021). The role of visual aids in teaching Old Testament narratives to primary students. *Fidei: Jurnal Teologi Sistematis dan Praktika*, 4(2), 267-285.

- Stonehouse, C., & May, S. (2020). *Listening to children on the spiritual journey: Guidance for those who teach and nurture*. Baker Academic.
- Tomatala, Y. (2019). *Pendidikan Agama Kristen kontekstual Indonesia* [Contextualized Christian religious education in Indonesia]. Gandum Mas Press.
- Tong, P. K. (2022). Teaching theology to children: Balancing depth and developmentally appropriate practice. *Christian Education Journal*, 19(3), 445-462.
- Wibowo, A. S. (2023). Integration of technology in Christian religious education for elementary school. *Polyglot: Jurnal Ilmiah*, 19(1), 115-132.
- Wilhoit, J. C., & Dettoni, J. M. (2023). *Nurture that is Christian: Developmental perspectives on Christian education* (Updated ed.). Wipf and Stock Publishers.
- Yount, W. R. (2021). *The teaching ministry of the church* (3rd ed.). B&H Academic.