

Forming Pancasila Character in Early Childhood through Reflection on the Lord's Prayer: A Petition-Based Framework for Christian Early Childhood Education

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Abstract

Early childhood is a foundational stage for internalizing spiritual, moral, and social values, yet prayer instruction in Christian early childhood education often emphasizes memorization, leaving prayer disconnected from children's everyday conduct. This article examines how reflection on the Lord's Prayer (Matt. 6:9–13) can contribute to Pancasila-based character formation through the eight Graduate Profile dimensions of the Regulation of the Minister of Primary and Secondary Education No. 10 of 2025. The study employs a qualitative, literature-based design combining a historical-grammatical reading of the prayer within the Sermon on the Mount with descriptive-interpretive content analysis of national education policy and relevant research. The findings show that the petitions form a coherent sequence of values, including trust, reverence, obedience, gratitude, contentment, honesty, forgiveness, self-control, vigilance, and solidarity, converging with all eight dimensions while providing theological grounding and formative direction. The study proposes a petition-based reflective framework guiding children through knowing, experiencing, and practicing these values through storytelling, guided dialogue, play, role-play, adult modeling, and habituation involving school, family, and church. The framework complements, rather than replaces, the inclusive language of the national standard and requires empirical testing in early childhood classrooms.

Keywords: Christian early childhood education; Lord's Prayer; Pancasila-based character formation; spiritual formation; petition-based reflection

Abstrak

Pendidikan anak usia dini merupakan tahap fundamental dalam proses internalisasi nilai-nilai spiritual, moral, dan sosial. Namun, pembelajaran doa dalam pendidikan anak usia dini Kristen masih sering menekankan aspek hafalan, sehingga doa berisiko terlepas dari perilaku dan kehidupan sehari-hari anak. Artikel ini mengkaji bagaimana refleksi terhadap Doa Bapa Kami (Mat. 6:9–13) dapat berkontribusi terhadap pembentukan karakter berbasis Pancasila melalui delapan dimensi Profil Lulusan sebagaimana ditetapkan dalam Peraturan Menteri Pendidikan Dasar dan Menengah Nomor 10 Tahun 2025. Penelitian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan dengan memadukan pembacaan historis-gramatikal terhadap Doa Bapa Kami dalam konteks Khotbah di Bukit dan analisis isi deskriptif-interpretatif terhadap kebijakan pendidikan nasional serta penelitian yang relevan. Hasil penelitian menunjukkan bahwa setiap permohonan dalam Doa Bapa Kami membentuk rangkaian nilai yang koheren, meliputi kepercayaan, penghormatan, ketaatan, rasa syukur, kecukupan, kejujuran, pengampunan, pengendalian diri, kewaspadaan, dan solidaritas. Nilai-nilai tersebut memiliki titik temu dengan kedelapan dimensi Profil Lulusan sekaligus memberikan landasan teologis dan arah formatif bagi pembentukan karakter. Berdasarkan temuan tersebut, penelitian ini menawarkan kerangka reflektif berbasis permohonan doa yang membimbing anak melalui proses mengetahui, mengalami, dan mempraktikkan nilai-nilai tersebut melalui kegiatan bercerita, dialog terbimbing, bermain, bermain peran, keteladanan orang dewasa, serta pembiasaan yang melibatkan sekolah, keluarga, dan gereja. Kerangka ini dimaksudkan untuk melengkapi, bukan menggantikan, bahasa inklusif yang digunakan dalam standar nasional, serta masih memerlukan pengujian empiris dalam konteks pembelajaran anak usia dini.

Kata kunci: Doa Bapa Kami; pembentukan karakter berbasis Pancasila; pembentukan spiritual; pendidikan anak usia dini Kristen; refleksi berbasis permohonan doa

INTRODUCTION

Character education in early childhood faces a persistent challenge because religious and moral formation is often reduced to memorization, recognition of religious symbols, routine worship, and recitation of prayers without meaningful understanding or behavioral application. Istiyani et al. (2024) found that routine religious activities may obscure children's understanding and reduce enthusiasm when approaches are not adapted to their psychological development. Dewi (2022) similarly argues that religious and moral values should be cultivated through children's everyday activities, not routine worship alone. Mechanistic practices may produce superficial understanding when children memorize or imitate without opportunities to ask questions, connect values with experience, and apply them. Research in Christian early childhood education likewise shows that spiritual understanding develops through stories, relationships, and guided interaction rather than verbal repetition alone (F. M. Boiliu & Silaban, 2024; Munthe et al., 2023). Prayer instruction therefore needs to connect faith with concrete actions such as giving thanks, sharing, apologizing, forgiving, following rules, taking turns, and treating others with love.

Character formation from early childhood is also grounded in Indonesia's national education policy. Law No. 20 of 2003 identifies faith, devotion, noble character, competence, creativity, independence, democratic citizenship, and social responsibility as fundamental aims of national education (Republik Indonesia, 2003). Presidential Regulation No. 87 of 2017 requires educational institutions to integrate Pancasila values through collaboration among schools, families, and communities (Presiden Republik Indonesia, 2017). These commitments were reflected in the Pancasila Student Profile, which emphasizes faith and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity (Masitah et al., 2023). In early childhood education, these values have been implemented through thematic projects, habituation, and parental involvement (Nuriya et al., 2023; Wahyuningsih et al., 2024).

The current policy framework requires terminological clarification. Permendikdasmen No. 10 of 2025 uses "Graduate Profile" (*profil lulusan*) rather than "Pancasila Student Profile" and replaces Permendikbudristek No. 5 of 2022 as the

current Graduate Competency Standard (Kemendikbudristek, 2022; Kemendikbudristek, 2024; Kemendikdasmen, 2025, Art. 12). Pancasila values nevertheless remain explicit, including religious values and noble character (Kemendikdasmen, 2025, Art. 5(3)). Accordingly, this study uses “Pancasila Student Profile” for earlier studies and policies and “Graduate Profile” for the 2025 standard. Whereas the earlier framework contained six dimensions, the 2025 regulation establishes eight: faith and devotion to God Almighty, citizenship, critical reasoning, creativity, collaboration, independence, health, and communication (Kemendikdasmen, 2025, Art. 4(1)), with specific early childhood descriptors in Article 5(4).

Christian Religious Education (CRE) can contribute to this policy direction by providing theological grounding for Pancasila-based character formation. Existing studies address character education in Christian early childhood education (E. R. Boiliu, 2023), parental roles (Harefa et al., 2023), empathy and love through *hesed* and *agape* (Pasaribu et al., 2025), children's spirituality (Sanjaya et al., 2026), and teachers' roles and storytelling in faith development (Munthe et al., 2023). CRE teachers have also been identified as agents in strengthening the Pancasila Student Profile (Darmawan et al., 2023), while contextualized CRE has been proposed for Pancasila character formation (Sanjaya et al., 2025).

Nevertheless, a gap remains. Existing studies emphasize teachers, families, pedagogy, or faith formation generally, but do not explain how a specific prayer can be examined petition by petition as a framework for cultivating Graduate Profile character in early childhood. Studies of the Lord's Prayer have addressed adult Christian conduct (Suratman, 2020) or anti-corruption values in elementary CRE (S. Y. Hasibuan, 2023). Yet its petitions offer rich formative themes: God as Father, communal “our,” daily provision, confession and forgiveness, obedience, and resistance to evil. Reflection on the prayer can therefore bridge Christian spiritual formation and Pancasila-based character development.

This study accordingly examines the Lord's Prayer not primarily as a text for memorization but as a reflective framework connecting Christian spirituality with Graduate Profile character. Through stories, conversations, symbols, questions, and concrete practices, children can move from hearing the prayer to understanding and

embodying its meaning. Storytelling is particularly appropriate for making abstract spiritual meanings accessible through concrete images (Sidabutar & Prasetya, 2024). The study asks how the values embedded in the Lord's Prayer can cultivate Graduate Profile character in early childhood. It aims to analyze their relationship with the eight dimensions and formulate a contextual, concrete, and developmentally appropriate reflective model. Its contribution is a petition-level theological reading, mapping onto the eight dimensions, and a practical learning cycle for teachers and parents.

RESEARCH METHODS

This study employed a qualitative, literature-based design that combines biblical-theological analysis with descriptive-interpretive content analysis. Three bodies of data were examined. The first was the primary biblical text, Matthew 6:5–15, read within the broader context of the Sermon on the Mount (Matt. 5–7) through a historical-grammatical approach and supported by standard exegetical resources (France, 2007; Sulistiyo et al., 2024). The second comprised national education regulations relevant to character formation, namely Law No. 20 of 2003, Presidential Regulation No. 87 of 2017, Permendikbudristek No. 5 of 2022 and No. 12 of 2024, and Permendikdasmen No. 10 of 2025. The third consisted of scholarly publications on Christian Religious Education, early childhood moral and spiritual development, character education, and the Pancasila Student Profile, including studies published in journals devoted to Christian early childhood education.

The literature was selected purposively according to four criteria: direct relevance to the research focus, verifiable publication through a DOI or stable journal page, credibility of the publishing venue, and currency. Priority was given to works published between 2019 and 2026, supplemented by foundational texts in character education and biblical studies. Data collection involved identifying, searching, selecting, critically reviewing, documenting, and categorizing relevant sources. The analysis proceeded in four steps: (1) identifying the theological meaning of each petition of the Lord's Prayer; (2) categorizing the spiritual, moral, and social values embedded in each petition; (3) mapping these values onto the eight Graduate Profile dimensions using the general descriptors in Article 4 and the early childhood

descriptors in Article 5(4) of Permendikdasmen No. 10 of 2025; and (4) formulating developmentally appropriate reflective practices for young children.

Trustworthiness was strengthened through source triangulation across the biblical, regulatory, and scholarly research corpora and through theoretical triangulation involving biblical theology, developmental perspectives, and character education theory. Particular attention was given to the integration of moral knowing, moral feeling, and moral action (Lickona, 1991). The findings were then synthesized into a conceptual framework that positions reflection on the Lord's Prayer as an integrative approach to Christian faith formation and Pancasila character development in early childhood.

RESULTS AND DISCUSSION

Exegesis of the Lord's Prayer

The Lord's Prayer is situated within Jesus' teaching on authentic devotion, which contrasts genuine worship with religious practices motivated by human recognition (Matt. 6:1–18). In Matthew 6:5–8, Jesus critiques public prayer intended to gain recognition and prayer characterized by empty repetition. He then presents the Lord's Prayer as a pattern for authentic prayer (Matt. 6:9–13). Thus, the prayer is not merely a formula to be recited mechanically but a formative pattern that shapes the inner orientation, relationships, and conduct of those who pray (France, 2007; Suratman, 2020).

The opening, "Our Father in heaven," combines intimacy and reverence. "Father" presents God as personal, loving, and approachable, while "in heaven" emphasizes his holiness and authority. The pronoun "our" moves prayer beyond individual concerns toward communal consciousness. "Hallowed be your name" expresses the desire that God's holiness be recognized and honored, calling believers to embody reverence in their lives. These petitions therefore cultivate trust, humility, communal awareness, and integrity between confession and conduct.

"Your kingdom come, your will be done on earth as it is in heaven" places God's reign and purposes at the center of life. The kingdom refers to God's sovereign rule expressed through restoration, justice, and conformity to his purposes (France, 2007). Praying for God's will requires reorientation from self-centered desires toward

what is true, good, and pleasing to God. This surrender is not passive resignation but responsible freedom expressed through obedience, self-discipline, self-control, and concern for the common good.

“Give us today our daily bread” places human needs within divine provision. The rare Greek term *epiousios* has been interpreted as “for today,” “for the coming day,” or “necessary for existence” (France, 2007). Across these interpretations, the petition emphasizes sufficiency rather than accumulation. It encourages gratitude, contentment, wise stewardship, and distinction between needs and wants, values also relevant to character and anti-corruption education (S. Y. Hasibuan, 2023). The plural “our” extends this concern to others whose basic needs remain unmet, nurturing compassion, generosity, and responsibility.

“Forgive us our debts, as we also have forgiven our debtors” addresses moral failure and relational restoration. Matthew uses *opheilēmata* (“debts”), while Luke uses *hamartiai* (“sins”); although the difference is editorial rather than substantive, Matthew’s wording gives the petition a concrete relational dimension (Sulistiyo et al., 2024). Seeking forgiveness requires recognizing wrongdoing and the need for restoration, cultivating honesty, humility, and accountability. Forgiving others connects received mercy with mercy extended to others, as reinforced in Matthew 6:14–15. Forgiveness does not deny wrongdoing but rejects retaliation and may involve apology, changed behavior, rebuilding trust, and reconciliation.

Finally, “lead us not into temptation, but deliver us from the evil one” acknowledges human vulnerability to temptation, testing, and circumstances that challenge faithfulness. The Greek *peirasmos* can refer to temptation, testing, or circumstances that reveal steadfastness (France, 2007). The petition is not a claim that God causes evil but a plea for sustaining grace, vigilance, wisdom, moral boundaries, and divine help. “Deliver us” also recognizes evil as expressed through destructive desires, habits, relationships, or broader structures.

Taken together, the prayer moves from God-centered orientation to provision, relational restoration, and moral protection. It forms reverence, obedience, gratitude, contentment, compassion, forgiveness, self-control, vigilance, and resistance to evil, providing a comprehensive pattern for Christian character and faith formation (Suratman, 2020).

Spiritual, Moral, and Social Values in the Lord's Prayer

The Lord's Prayer forms spiritual, moral, and social values that move from relationship with God toward responsible communal life. The address "Our Father in heaven" affirms a personal, loving, holy, and sovereign God, cultivating trust, reverence, humility, and dependence on divine providence. For young children, the image of God as a caring Father who knows their needs (Matt. 6:8) resonates with Isaiah's image of God as a shepherd who tenderly gathers and protects his people (Isa. 40:11; Marisi et al., 2020). Teachers should, however, present God's fatherhood through care, provision, forgiveness, and protection, particularly for children with painful experiences of earthly fatherhood. "Hallowed be your name," "your kingdom come," and "your will be done" orient spirituality toward God's purposes, cultivating obedience and faithfulness, while "daily bread" forms gratitude and contentment.

Morally, "forgive us our debts" encourages honest confession, humility, and accountability, while "as we also have forgiven our debtors" connects divine forgiveness with mercy, reconciliation, and the renunciation of retaliation. The petition concerning temptation and evil cultivates self-control and vigilance. Such formation reflects the movement from experiencing love and forgiveness toward practicing empathy and *hesed* and *agape* in relationships (Pasaribu et al., 2025).

Socially, the repeated plural language of "our" and "us" shows that private prayer remains communal in orientation. Daily bread encourages simplicity, gratitude, and generosity rather than accumulation (S. Y. Hasibuan, 2023), while forgiveness strengthens solidarity and reconciliation (Matt. 6:14–15). These dispositions support compassion, respect, and the common good without prescribing a particular economic or political program, contributing to shared civic life in Indonesia's plural society (Prasetya & Marisi, 2022).

Dimensions of the Graduate Profile Read through the Lord's Prayer

Building on the preceding exegesis, this section examines the eight Graduate Profile dimensions established in Permendikdasmen No. 10 of 2025 on Graduate Competency Standards (Kemendikdasmen, 2025, Art.4). In early childhood education, these dimensions describe integrated developmental achievements formed through play and daily interaction, often with adult guidance (Art. 5(4)).

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Rather than restating the regulation, this analysis reads the dimensions through the Lord's Prayer as a faith-based reflective framework. The regulation presents the dimensions as parallel competencies appropriate to a plural society, whereas the prayer provides a theological rhythm that begins with relationship to the Father and moves toward daily provision, restored relationships, and moral protection. Thus, faith and devotion are not treated as merely one competency among eight but as a theological orientation through which the others may be understood. While the regulation identifies developmental competencies, the prayer frames corresponding virtues as responses to a relationship with God, formed through repeated practice and dependence on him. This study therefore does not propose an alternative to the regulation but offers a specifically Christian interpretive lens that provides theological grounding, motivation, and formative direction.

Faith and Devotion to God Almighty

The regulation defines this dimension through religious belief and practice, noble character, and relationships with God, others, and the environment (Kemendikdasmen, 2025, Art. 4(2)). For young children, it includes knowing their religion, practicing worship, and demonstrating affection, honesty, fairness, and responsibility with adult guidance (Art. 5(4)(a)). The Lord's Prayer locates these practices within relationship rather than performance. Jesus' warning against praying to gain recognition or merely repeating words (Matt. 6:5–8) cautions against reducing devotion to observable religious habits. Gratitude can be expressed through receiving daily bread, while apologizing and forgiving embody the petition for forgiveness. Because young children learn prayer largely through imitation, adult modeling and sincerity are crucial (Munthe et al., 2023; Sanjaya et al., 2026). The prayer therefore supplies the relational source and formative direction, while the regulation identifies observable expressions.

Citizenship

Citizenship encompasses identity and cultural pride, appreciation of diversity, national unity, obedience to social rules, and care for the environment and harmonious relationships (Kemendikdasmen, 2025, Art. 4(3)). For young children, it

involves recognizing personal and cultural identity, following simple rules, caring for the environment, and understanding belonging to the Indonesian nation (Art. 5(4)(b)). The repeated “our” in the Lord’s Prayer offers a theological interpretation of everyday practices such as taking turns, sharing resources, and caring for common spaces (S. Hasibuan et al., 2025). Living with peers of different cultures, religions, or abilities can be understood as practicing communal belonging before the same Father. Local cultural practices may further strengthen this belonging (Suratmi et al., 2024). At the same time, “your kingdom come” places national identity within a wider theological horizon. Citizenship can therefore be affirmed without becoming the highest form of belonging, while love of country and respect for diversity may be grounded in shared responsibility before God (Prasetya & Marisi, 2022).

Critical Reasoning

Critical reasoning involves curiosity, logical and analytical thinking, problem solving, argumentation, and literacy and numeracy (Kemendikdasmen, 2025, Art. 4(4)); in early childhood, it appears through curiosity, recognizing differences and similarities, solving simple problems, and developing pre-literacy and pre-numeracy (Art. 5(4)(c)). The Lord’s Prayer adds a moral dimension to these capacities. Jesus rejects empty repetition (Matt. 6:7–8), indicating that faith involves meaningful engagement rather than mechanical recitation. The petition for deliverance from temptation also requires discernment between beneficial and harmful choices. Children can develop such discernment by discussing consequences, such as how refusing to share affects a friend. Although “your will be done” places human judgment under divine authority, this does not oppose questioning; rather, Jesus challenges unthinking repetition. Story-based dialogue that encourages children to ask and explore questions provides a developmentally appropriate approach (F. M. Boiliu & Silaban, 2024). Critical reasoning can thus be understood as cognitive inquiry informed by moral discernment.

Creativity

Creativity is defined as productive behavior, innovation, and developing solutions to problems, while early childhood creativity involves imagination and

flexible thinking expressed through developmentally appropriate actions and works (Kemendikdasmen, 2025, Art. 4(5), 5(4)(d)). The petitions “your kingdom come” and “your will be done” orient creativity toward constructive transformation rather than self-expression alone. The request for daily bread also connects creativity with gratitude and stewardship of what has been received. Jesus presents the prayer as a pattern that can be appropriated meaningfully rather than mechanically (Matt. 6:9). Activities such as illustrating petitions, dramatizing forgiveness, and using traditional games or loose materials can support this process (Prasetya et al., 2023). Teachers should avoid imposing a single correct representation of God or prayer. Creativity is therefore interpreted as a purposeful and faithful response to what has been received.

Collaboration

Collaboration includes caring, sharing, and cooperating with diverse people (Kemendikdasmen, 2025, Art. 4(6)); for young children, these capacities develop through guided play and interaction at school and home (Art. 5(4)(e)). The Lord’s Prayer makes interdependence central through its plural language: people pray for “our” needs, forgiveness, and protection. Collaboration therefore involves mutual participation rather than identical contributions. The forgiveness petition also extends collaboration into conflict resolution. Disputes over materials, turns, or roles can become opportunities to practice apology, forgiveness, and restoration rather than simply interruptions to cooperation (Pasaribu et al., 2025). However, “our” should not be reduced to any group pursuing a common goal, and cooperation should not become forced conformity. Consistency between home and school is important for children to experience interdependence in practice (Sinaga & Boiliu, 2025).

Independence

Independence involves responsibility, initiative, and adaptation in learning and self-development; for young children, it involves responsibility and developmental progress with appropriate guidance (Kemendikdasmen, 2025, Art. 4(7), 5(4)(f)). Although the Lord’s Prayer emphasizes dependence on God, this dependence need not oppose independence. Asking for daily bread, forgiveness, and protection

recognizes human limits while preserving responsibility. Dependence can therefore become the foundation for self-regulation: children learn to acknowledge mistakes, seek help appropriately, and continue developing what they can do themselves. Teachers should avoid allowing dependence on God or adults to replace children's opportunities for responsible action. Rather, children can be encouraged to act independently while asking for help without shame, a balance relevant to Christian Religious Education (May, 2025). Independence is thus understood as responsible dependence rather than self-sufficiency.

Health

Health encompasses clean and healthy living, physical and mental well-being, fitness, and environmental health (Kemendikdasmen, 2025, Art. 4(8)); early childhood indicators include practicing healthy habits and recognizing physical, mental, and environmental well-being (Art. 5(4)(g)). Although the Lord's Prayer does not directly address health, "daily bread" affirms bodily needs as legitimate concerns, while "deliver us from the evil one" can support a sense of safety and trust. Forgiveness and reconciliation may also contribute to emotional well-being and resilience (F. M. Boiliu, 2025, 2026). Prayer, however, cannot substitute for practical health care, and illness should never be interpreted as evidence of inadequate faith. Children must also be allowed to express fear, sadness, and anger rather than being taught to suppress emotions in the name of faith (Syahputra & Susanto, 2022). Health is therefore understood as responsible stewardship of body, emotions, and environment.

Communication

Communication involves listening, reading, speaking, and writing appropriately and ethically across contexts and modes (Kemendikdasmen, 2025, Art. 4(9)); early childhood development includes listening, speaking, pre-reading, and pre-writing within personal and social experience (Art. 5(4)(h)). The Lord's Prayer presents communication as relational rather than performative. God already knows human needs (Matt. 6:8), so prayer is not primarily information transfer but relational expression. Its petitions provide concrete language for asking, acknowledging

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wrongdoing, and forgiving. Children may learn “please,” “I am sorry,” and “I forgive you,” but these expressions should not become empty formulas, since Jesus warns against speech without genuine engagement (Matt. 6:5–7). Communication therefore includes attentive listening as well as speaking and is formed by authentic relationships.

Taken together, the eight dimensions can be understood as interconnected aspects of character rather than isolated competencies. The Lord’s Prayer provides a theological orientation in which faith and devotion ground citizenship and collaboration through “our,” critical reasoning through discernment, creativity through purposeful response, independence through responsible dependence, and health and communication through stewardship of embodied and relational life. Across all dimensions, the central caution is that correct behavior must not replace sincerity. Because young children learn through imitation, the authenticity of teachers and parents is therefore as important as the activities they provide. This Christian reading complements, rather than replaces, the inclusive framework of Permendikdasmen No. 10 of 2025.

Mapping the Values of the Lord’s Prayer onto the Graduate Profile

The mapping relates the spiritual, moral, and social meanings of the Lord’s Prayer to the character qualities cultivated through the Graduate Profile. It does not equate Christian theology with Pancasila. The Lord’s Prayer is a distinctly Christian text centered on humanity’s relationship with God, whereas Pancasila provides the foundational value system for social, civic, and national life. Accordingly, the values of each petition are first interpreted according to their theological significance and then related to Graduate Profile dimensions where meaningful convergence occurs. In early childhood education, these connections must be expressed through concrete, developmentally appropriate behaviors that children can understand, imitate, and gradually internalize (E. R. Boiliu, 2023). Table 1 summarizes the mapping.

The mapping indicates that the Lord’s Prayer provides a coherent pattern of character formation, moving from relationship with God toward responsible self-governance and communal life. Faith and devotion function as an orienting

Table 1. Mapping the values of the Lord's Prayer onto the Graduate Profile dimensions

Petition	Primary meaning	Character values	Related Graduate Profile dimensions	Early childhood expressions
<i>"Our Father in heaven"</i>	God as loving and sovereign Father; communal identity	Faith, trust, reverence, humility, community	Faith and devotion; collaboration; citizenship	Praying reverently; recognizing God's love; befriending classmates
<i>"Hallowed be your name"</i>	Reverence for God's holiness	Reverence, integrity, respectful speech, responsibility	Faith and devotion; communication; independence	Using kind words; avoiding hurtful speech; acting consistently
<i>"Your kingdom come"</i>	God's reign of righteousness, peace, love, and justice	Compassion, peace, justice, constructive initiative	Citizenship; collaboration; creativity; faith and devotion	Sharing fairly; helping friends; creating peaceful-play scenarios
<i>"Your will be done"</i>	Submission to God's will	Obedience, discipline, self-control, responsibility	Independence; faith and devotion; citizenship	Following rules; waiting turns; accepting shared decisions
<i>"Give us today our daily bread"</i>	Dependence on God and awareness of shared needs	Gratitude, contentment, generosity, stewardship	Faith and devotion; collaboration; creativity; health; citizenship	Giving thanks; avoiding waste; sharing; reusing materials
<i>"Forgive us our debts"</i>	Recognition of wrongdoing and need for restoration	Honesty, humility, accountability	Independence; communication; faith and devotion	Admitting mistakes; saying "I am sorry"; correcting behavior
<i>"As we also have forgiven"</i>	Extending received forgiveness	Empathy, mercy, peace, reconciliation	Collaboration; communication; citizenship; faith and devotion	Forgiving friends; making peace; resuming cooperative play
<i>"Lead us not into temptation"</i>	Dependence on God in moral choices	Vigilance, self-control, perseverance, discernment	Independence; critical reasoning; faith and devotion	Choosing right actions; refusing misbehavior; seeking help
<i>"Deliver us from the evil one"</i>	Protection from destructive evil	Courage, safety, integrity	Faith and devotion; health; critical reasoning; citizenship	Avoiding danger; refusing to hurt others; reporting bullying
<i>Repeated "our/us"</i>	Communal rather than individualistic prayer	Solidarity, equality, compassion, social responsibility	Collaboration; citizenship; communication	Praying for others; cooperating; listening; caring for friends

Source: Authors' analysis based on Matt. 6:9–13 (NIV) and Kemendikdasmen (2025, Arts. 4-5).

foundation, while obedience, self-control, contentment, accountability, and moral discernment support children's developing moral agency. The repeated "our," together with petitions for shared provision and mutual forgiveness, reinforces compassion, collaboration, communication, and social responsibility. The petitions concerning temptation and evil encourage age-appropriate discernment between actions that promote or harm well-being. Health emerges through sufficient provision and protection, while creativity can be expressed through storytelling, play, art, and everyday acts of care. Thus, the Lord's Prayer and the Graduate Profile show meaningful convergence without being identical: the former grounds these values in relationship with God, whereas the national framework intentionally leaves their religious grounding to each tradition.

Forming Graduate Profile Character in Early Childhood through Reflection on the Lord's Prayer

Character internalization in early childhood is gradual, concrete, and repetitive. Because young children cannot yet grasp abstract theological and moral concepts as adults do, reflection on the Lord's Prayer should use simple questions, stories, illustrations, gestures, play, and guided conversation rather than memorization alone. For example, "Give us today our daily bread" can be connected with thanking God for food, taking only what is needed, avoiding waste, and sharing with friends. Thus, prayer moves from words heard to meanings understood and actions practiced.

Imitation and adult modeling are essential because children learn significantly through observation. Teachers and parents should demonstrate consistency between the values they teach and their own conduct (Wahyuningsih et al., 2024). Such modeling includes acknowledging mistakes, apologizing, forgiving, treating children fairly, and caring for others (May, 2024; Mulyani et al., 2022). Stories and role-play can further help children practice sharing, waiting, reconciliation, empathy, and moral decision-making (F. M. Boiliu & Silaban, 2024; Prasetya et al., 2023), while digital storytelling can extend these experiences in contemporary contexts (Sidabutar & Prasetya, 2024).

The process can be understood through three interconnected stages: *knowing*, *experiencing*, and *practicing*, corresponding to moral knowing, moral

feeling, and moral action (Lickona, 1991). Children first encounter the meaning of each petition, experience its values through interaction and modeling, and then practice them through concrete actions and reflection (Darmawan et al., 2023; Fitriani et al., 2025; Masitah et al., 2023). Consistent collaboration among families, schools, and faith communities is therefore essential for sustained character formation.

Formulating Reflection and Its Practical Implementation in Early Childhood Education

Reflection on the Lord's Prayer in early childhood education should be simple, concrete, enjoyable, and connected to children's experiences. Teachers may introduce one petition through a short story, dialogue, gestures, role-play, drawing, and guided prayer. For example, the petition for forgiveness can be explored through a story about two children who quarrel, followed by questions about what happened, how they feel, and how they can apologize and forgive. Children can then practice reconciliation through role-play, create a "peace card," and express a personal intention in closing prayer. Such activities connect knowing, experiencing, and practicing while cultivating faith and devotion, communication, critical reasoning, collaboration, citizenship, creativity, health, and independence. Repeated opportunities for sharing, apologizing, forgiving, and helping others gradually transform prayer values into daily habits.

The effectiveness of this process depends on collaboration among teachers, parents, and the church as children's primary role models and spiritual mentors (Munthe et al., 2023). Teachers should model fairness, respectful communication, apology, and care, while parents reinforce reflection through family prayer, conversation, sharing, and constructive conflict resolution (Harefa et al., 2023; Istiyani et al., 2024). The family's guiding and protective role is decisive for children's character formation (Pattipeiluhu & Tasijawa, 2024), supported by creative screen-free activities (S. Y. Hasibuan et al., 2025). Renewed Sunday school ministry and contextual Christian education can extend these practices into congregational and cultural contexts (Prasetya et al., 2025; S et al., 2023), supported by teacher-parent communication (Sinaga & Boiliu, 2025).

CONCLUSION

This study concludes that reflection on the Lord's Prayer can support Pancasila-based character formation across the eight Graduate Profile dimensions of Permendikdasmen No. 10 of 2025 through concrete, simple, and developmentally appropriate practices. The prayer cultivates trust, reverence, obedience, gratitude, contentment, honesty, forgiveness, self-control, vigilance, and solidarity through a cycle of knowing, experiencing, and practicing involving storytelling, dialogue, play, role-modeling, and habituation across school, family, and church contexts. However, the literature-based design provides no empirical evidence, the interpretation reflects a particular evangelical historical-grammatical perspective, and the proposed mapping has not been classroom-tested. Future research should therefore examine its implementation and effectiveness through classroom action research, design-based research, or mixed-methods studies in diverse early childhood settings.

AI Use Declaration

In the preparation of this article, the authors used ChatGPT as an assisting tool for paraphrasing and refining language formulation. Grammarly and QuillBot were used as language-support tools for grammar checking, language editing, and improving the readability of the text. All ideas, analyses, interpretations, arguments, source selection, and conclusions presented in this article remain the responsibility of the authors. The authors independently reviewed and edited all outputs generated by these tools to ensure their alignment with the intended meaning, academic context, and research integrity.

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