

Sabbath as Resistance in Early Childhood Parenting: A Theological-Prophetic Critique of *Hustle Culture* in Urban Christian Families

Autor:

Mitra Binariang Lase¹
Jabes Pasaribu^{2*}
Ervi Johan Lo³

Afiliation

Institut Agama Kristen
REAL Batam,
Indonesia^{1,2,3}

Email:

jabespasaribu@institutkristenrealbatam.ac.id

Dates:

Submitted: 09/02/2026
Revised: 21/02/2026
Accepted: 03/07/2026

DOI :

<https://doi.org/10.5354/7/q2b7n360>

Licensee: Real Kiddos.
This work is licensed
under a Creative
Commons Attribution-
Share Alike 4.0
International License



Abstract

Early childhood parenting among urban Christian families in Indonesia is vulnerable to a logic of productivity that measures childhood by quantifiable achievement. Sociological studies have mapped this pattern as intensive parenting and concerted cultivation, and Indonesia's 2023 policy on the transition from preschool to primary school has addressed it pedagogically, yet its theological and spiritual dimensions remain underexplored. Through conceptual library research, this article develops a theological-prophetic critique of this logic. Its diagnostic framework is Mata-McMahon et al.'s essence-origin-action framework of children's spirituality, adapted heuristically. Its corrective framework is Walter Brueggemann's four forms of Sabbath resistance (to anxiety, coercion, exclusivism, and multitasking), read alongside an exegesis of Deuteronomy 5:12-15 and Psalm 127:2-3 and in dialogue with Hartmut Rosa's social acceleration theory and Byung-Chul Han's burnout society. The study advances the conceptual proposition that the non-instrumental elements of the essence dimension, such as wonder, calm, joy, and play, are the most vulnerable, since their erosion leaves no visible marker of achievement. Parts of the action dimension are similarly vulnerable, whereas the origin dimension tends to be redirected as parents, the external source of children's spirituality, transmit the logic of productivity itself. The novelty lies in combining both frameworks within Indonesia's early childhood policy context, yielding a framework of Sabbath-shaped parenting across three domains: time, relationships, and community. Here, children are recipients of life, not objects of continuous development. The framework has implications for families, churches, and Christian early childhood institutions, especially among the urban middle class, and requires empirical testing.

Keywords: hustle culture; Sabbath-shaped parenting; prophetic resistance; Sabbath; early childhood spirituality

Abstrak

Pengasuhan anak usia dini di kalangan keluarga Kristen urban di Indonesia rentan dibentuk oleh logika produktivitas yang menilai masa kanak-kanak dari capaian terukur. Kajian sosiologi pengasuhan telah memetakan gejala ini sebagai pengasuhan intensif dan concerted cultivation, dan kebijakan transisi PAUD-SD tahun 2023 telah meresponsnya secara pedagogis, tetapi dimensi teologis dan spiritualnya belum banyak dikaji. Melalui studi pustaka dengan analisis konseptual, artikel ini merumuskan kritik teologis-profetik terhadap logika tersebut. Kerangka diagnosisnya adalah kerangka spiritualitas anak essence-origin-action dari Mata-McMahon dkk. yang diadaptasi secara heuristik. Kerangka koreksinya adalah empat bentuk resistensi Sabat menurut Walter Brueggemann, yaitu resistensi terhadap kecemasan, koersi, eksklusivisme, dan multitasking, yang dibaca bersama eksegesis Ulangan 5:12-15 dan Mazmur 127:2-3 serta didialogkan dengan teori percepatan sosial Hartmut Rosa dan konsep masyarakat kelelahan Byung-Chul Han. Kajian ini mengajukan proposisi konseptual bahwa unsur-unsur non-instrumental dalam dimensi essence, seperti kekaguman, ketenangan, sukacita, dan bermain, dapat dipahami sebagai yang paling rentan tergerus karena penggerusannya tidak meninggalkan penanda capaian yang terlihat. Kerentanan serupa tampak pada sebagian dimensi action, sedangkan dimensi origin cenderung terarah ulang ketika orang tua, sebagai sumber eksternal spiritualitas anak, mewariskan logika produktivitas itu sendiri. Kebaruan artikel terletak pada perpaduan kedua kerangka pengasuhan Sabatis dalam tiga ranah: waktu, relasi, dan komunitas. Dalam kerangka ini, anak dipandang sebagai penerima kehidupan, bukan objek yang terus-menerus dikembangkan. Kerangka ini berimplikasi bagi keluarga, gereja, dan lembaga PAUD Kristen, terutama di kalangan kelas menengah urban, dan perlu diuji secara empiris.

Kata kunci: hustle culture; pengasuhan Sabatis; resistensi profetik; Sabat; spiritualitas anak usia dini

INTRODUCTION

Childhood is undergoing acceleration. In major Indonesian cities, children aged four to six may experience daily schedules that resemble work routines, including school in the morning, reading and numeracy lessons in the afternoon, foreign-language or music classes, followed by worksheets to complete before bedtime. Parents who organize such schedules generally do not intend to neglect their children's needs. Rather, they are often driven by anxiety that their children may fall behind in a competition perceived to have begun at an early age. This description should be understood as an illustration. To the author's knowledge, no data are currently available that specifically map the participation of urban young children in Indonesia in tutoring or extracurricular activities, particularly among Christian families. Therefore, this pattern is treated in this article as a contextual assumption supported by indications from studies on academic pressure in early childhood education, rather than as an empirical finding. Its empirical examination remains an agenda for further research.

This pattern of parenting has long been examined in family sociology. Lareau (2002) refers to it as *concerted cultivation*, a middle-class parenting logic that organizes children's time through structured activities intended to develop talents and skills, in contrast to the pattern of *accomplishment of natural growth* among working-class families. Hays (1996, p.8) describes the ideology of intensive parenting (*intensive mothering*), originally formulated around mothers as the primary caregivers and characterized by child-centered, expert-guided, emotionally demanding, labor-intensive, and costly parenting. Elkind (2007), meanwhile, describes children as being pushed to grow and achieve too quickly because adults demand too much too early. This article uses the term *hustle culture* not to replace these concepts, but to identify a different layer of the problem. The term emerged from popular discourse on work culture and does not yet have an established academic definition. Accordingly, this article defines it operationally as an ethos that measures a person's value by productivity, regards nonproductive time as wasted, and treats measurable achievement as evidence of self-worth. This ethos overlaps with Han's (2015) analysis of the achievement-oriented subject who exploits the self and Rosa's (2019) analysis of social acceleration, although neither uses the term *hustle culture*.

Whereas *concerted cultivation*, intensive parenting, and the *hurried child* primarily describe parenting practices and their class-based logic, *hustle culture* points to a more upstream source, namely parents' own relationship with work and time and the anthropology underlying it. Hays herself understands intensive parenting as an ideology that conflicts with market rationality. This article argues that under a productivity ethos, this contradiction may shift when children's time begins to be managed according to an investment logic. It is at this anthropological level that theological critique can operate, because what is at stake is the belief about what makes human beings valuable (Brueggemann, 2014, p. 249). The focus on urban middle-class families also follows the boundary identified by Lareau: this logic primarily applies to families with sufficient resources to fill children's time with structured activities.

Empirical evidence indicates that the intensification of activities carries costs. Using time-use diaries from 4,300 children in the United States, ranging from kindergarten through high school, Caetano et al. (2024) found that beyond a certain point, additional enrichment time contributed little to cognitive ability and instead had negative effects on noncognitive abilities. These negative effects were most evident among adolescents, meaning that the findings indicate the direction of the problem rather than its magnitude among young children. The American Academy of Pediatrics emphasizes that free and unstructured play is an important part of children's development, rather than an additional activity that can be sacrificed for academic achievement (Yogman et al., 2018). In Indonesia, a similar pattern can be seen in demands for early literacy and numeracy mastery. Wulansuci (2021) shows that forced literacy and numeracy instruction may trigger academic stress among young children, while more recent studies associate academic pressure in early childhood education institutions with high expectations from parents and institutions (Ridho et al., 2025; Yanni, 2025). At the policy level, through Merdeka Belajar Episode 24 (2023), the Ministry of Education, Culture, Research, and Technology launched the Movement for a Joyful Transition from Early Childhood Education to Primary School, with three main targets: eliminating literacy and numeracy tests as a requirement for primary school admission, implementing a two-week orientation period, and developing six foundational competencies in children (Kementerian

Pendidikan Riset, dan Teknologi, 2023). This policy represents an important step. However, public policy primarily addresses visible practices, whereas the forces that generate them are rooted in how parents understand children's success, time, and future. A policy circular may eliminate literacy and numeracy tests, but it does not by itself eliminate the anxiety that produces such demands.

Theology has an important contribution to make here because the anxiety driving *hustle culture* is fundamentally a matter of faith, namely the belief that security must be continually produced through one's own efforts. Brueggemann (2014) understands the Sabbath as a concrete act that bears witness to an alternative order while also resisting anxiety, coercion, exclusivism, and *multitasking*. This understanding is rooted in the Exodus narrative: Israel was liberated from Pharaoh's production system, which allowed no rest, and received the Sabbath from God, who Himself ceased from work (Brueggemann, 2014, pp. 248–253). This perspective resonates with the Jewish understanding of the Sabbath as the sanctification of time (Heschel, 2005) and has been used to critique churches caught in the acceleration of modern life (Root, 2021). Empirical research indicates that declining Sabbath practice among clergy is associated with increased symptoms of anxiety and lower spiritual well-being (Proeschold-Bell et al., 2022), while the Sabbath has increasingly been considered as a corrective to *hurry sickness* (Howell, 2025). Dawn (1989) likewise conceptualizes the Sabbath as a cessation from productivity, achievement, and anxiety and situates it within family life. However, in this literature, children appear primarily as participants in or beneficiaries of adults' practices of rest, rather than as subjects whose spiritual lives are examined in their own right.

Conversely, scholarship on children's spirituality has rarely connected children's spiritual lives with critiques of productivity culture. Hay and Nye (2006) highlight how secular culture can constrain children's relational consciousness, but their critique is not directed specifically toward the logic of work and achievement. The *essence–origin–action* framework developed by Mata-McMahon et al. (2025), based on the perceptions of 318 early childhood educators, distinguishes the nature of children's spirituality, its sources, and its expression in action. The framework does not examine the social forces that may erode these three dimensions, although its authors warn against the narrowing of academic assessment and the loss of playtime

(p. 974). A systematic review by Robinson et al. (2025) confirms that children's spiritual experiences are relational and require space and time for children to be present without pressure to achieve. Similarly, a study of church toddler groups in England shows that attention to children's spirituality can be cultivated within congregational life (Casson et al., 2023). However, neither line of research has been directed toward critiquing the cultural structures that produce acceleration. Thus, two academic conversations have a potential point of convergence but have rarely been brought together: Sabbath theology as a practice of resistance and children's spirituality as an experience that requires space to be present, receive, and connect.

In Indonesia, scholarship on Christian early childhood education has begun to move toward this point of convergence. Through an exegesis of Mark 10:13–16, Sanjaya et al. (2026) show that Jesus viewed children not merely as objects of formation but as models of receiving the kingdom of God. Utomo (2026) reconstructs Old Testament ethics as an ethical imagination for the philosophy of early childhood education through the theme of hospitality, which resonates with Brueggemann's attention to alternative orders of life. Pasaribu et al. (2026) note that early childhood education is often approached in technical-pedagogical terms without an adequate philosophical foundation and propose a *inheriting–forming–transforming* paradigm that positions children as growing subjects of the *imago Dei*. Nevertheless, these studies have not yet framed the intensification of children's schedules as a theological problem.

This article addresses two questions. First, how does the logic of productivity in parenting among urban Christian families affect the nature, sources, and expressions of children's spirituality, and which elements are most vulnerable to erosion? Second, how can Brueggemann's four forms of Sabbath resistance be formulated as a theological-prophetic corrective framework for early childhood parenting? The novelty of this article does not lie in the idea of the Sabbath as resistance to productivity culture, which has already been developed by Dawn and Brueggemann, but in their specific combination: the *essence–origin–action* framework as a diagnostic tool, Brueggemann's four forms of resistance as a corrective framework, and Indonesia's early childhood-to-primary school transition policy as the context for its application. This combination yields a conceptual

framework termed Sabbath-shaped parenting, understood as a parenting practice organized across three domains: time, relationships, and community. The article argues that the Sabbath should not be understood only as an ethic of rest for adults, but also as a theological space in which children can experience themselves as recipients of life rather than as products to be continuously developed.

METHOD

This study is a library research project employing a conceptual analysis approach. This approach is used to formulate and examine a framework of understanding through critical engagement with texts and literature selected for their relevance to the research problem, rather than to measure phenomena empirically (Jaakkola, 2020). Within theological scholarship, this approach can be situated within the tradition of constructive theological research, as the analysis seeks to formulate a normative framework assessed for its coherence with Scripture, theological tradition, and contextual realities (Bevans, 2002). Based on Bevans's models of contextual theology, this study adopts a counter-cultural orientation, which critically examines the context through the perspective of the gospel before formulating a theological response.

The research corpus was organized according to the function of each source within the overall argument. The first layer consists of primary theological texts, particularly Brueggemann, together with supporting sources that provide a foundation for understanding the Sabbath, including Heschel, Dawn, and Root. This layer also includes commentaries on Psalm 127:1–3 (Andrian & Sualang, 2024; P, 2026) and Deuteronomy 5:12–15 (Tapingku, 2023), which serve as dialogue partners in the exegesis so that the interpretation does not depend solely on Brueggemann. The second layer comprises literature on children's spirituality, particularly the *essence–origin–action* framework (Mata-McMahon, 2025), the work of Hay and Nye (2006), and Robinson et al.'s (2025) systematic review. These sources are used as an analytical framework for examining the effects of productivity logic on children's spiritual lives. The third layer consists of critical social theories of acceleration and exhaustion, particularly Han (2015) and Rosa (2019), as well as sociological literature on parenting, including *concerted cultivation*, intensive parenting, and the

hurried child. This layer serves as a dialogue partner for explaining the social structures that shape productivity culture. The corpus also includes empirical evidence and policy documents from both international contexts (Caetano et al., 2024; Proeschold-Bell et al., 2022; Yogman et al., 2018) and Indonesia (Kementerian Pendidikan Riset, dan Teknologi, 2023; Wulansuci, 2021), including recent studies on Christian early childhood education in Indonesia (Pasaribu et al., 2026; Sanjaya et al., 2026; Utomo, 2026).

The analysis proceeded through three interrelated stages. The first was descriptive, mapping manifestations of *hustle culture* in early childhood parenting based on empirical evidence and examining them through social acceleration theory and the sociology of parenting to identify the logic underlying the intensification of children's activities. The second was analytical, tracing the consequences of this logic for the three dimensions of children's spirituality within the heuristically adapted *essence–origin–action* framework. The vulnerability of each element was assessed according to three criteria: its dependence on non-instrumentalized time, its receptive rather than acquisitive character, and the extent to which its erosion can be recognized. The findings from this stage were formulated as a conceptual proposition open to empirical testing. The third stage was constructive. Brueggemann's four forms of Sabbath resistance were brought into dialogue with the findings of the second stage. For the resistance most central to the argument, Brueggemann's interpretation was examined through a brief exegesis of Psalm 127:1–3 and Deuteronomy 5:12–15. The exegesis considered literary structure, the lexical meanings of key Hebrew terms, and their socio-historical contexts in dialogue with relevant interpreters. The results of this analysis are presented in the analytical matrix in Table 1. Each mapping of a form of resistance onto an aspect of children's spirituality is accompanied by its justification, form of erosion, and corrective response, and these are then synthesized into the framework of Sabbath-shaped parenting across three domains: time, relationships, and community. Thus, the analysis moves beyond identifying the problem toward formulating a theological response to it.

The coherence of the argument was assessed using three criteria. First, fidelity to the biblical texts, pursued through brief exegesis at points central to the

argument and critical engagement with Brueggemann's interpretation. Second, internal coherence among the four layers of the research corpus, ensuring that the relationships among social theory, children's spirituality, Sabbath theology, and parenting realities are argumentatively defensible. Third, explanatory power in relation to the Indonesian contextual realities identified at the initial stage of analysis. These three criteria were used to ensure that the resulting theological framework is not only conceptually coherent but also relevant to the challenges of early childhood parenting among urban Christian families in Indonesia.

RESULTS AND DISCUSSION

***Hustle Culture* and the Accelerated Child as the Anatomy of the Problem**

The ethos termed *hustle culture* in this article is rooted in something deeper than the number of working hours. Han (2015) describes contemporary society as an achievement society (*Leistungsgesellschaft*). Unlike the disciplinary society, which controls individuals through external prohibitions, the achievement society encourages people to continually optimize themselves because they believe they can always do more. Exploitation thus operates through the individual's relationship with the self. Rosa (2019) adds a temporal dimension: social acceleration keeps people constantly moving while simultaneously making them feel left behind, weakening their resonance with the world. Root (2021) brings Rosa's diagnosis into the life of the church through the notion of *time-famine*, a condition of insufficient time amid increasingly activity-filled lives. Within Christian families, this condition can foster the assumption that a good life is a life filled with activities, making it difficult to distinguish fullness of life from busyness.

When this logic enters parenting, what may be called the inheritance of acceleration occurs. Children who are not yet capable of imposing demands on themselves experience demands through schedules organized by adults. Parents' anxiety about their children falling behind transforms unoccupied time into time perceived as wasted and activities into investments. Caetano et al. (2024) show that enrichment time entails opportunity costs. Using time-use diary data from approximately 4,300 children in the United States, they found that beyond a certain point, additional enrichment time contributed little to cognitive ability and instead had

negative effects on noncognitive abilities. These negative effects were most evident among adolescents, so the findings indicate the direction of the problem rather than its magnitude among young children. What becomes displaced is sleep, socialization, and especially free play, which Yogman et al. (2018) identify as important for the development of executive function, emotional regulation, creativity, and children's social abilities. Free play requires space not determined by productive goals. When every moment is assigned a target, the very nature of play loses its place.

In Indonesia, the inheritance of acceleration takes a distinctive form in demands for early literacy and numeracy. Wulansuci (2021) shows that forced literacy and numeracy instruction can trigger academic stress among young children, while also highlighting the difficult position of early childhood teachers who must reconcile principles of child development with parental demands and expectations for the next level of education. Such pressure is associated with parental and institutional expectations for early academic achievement (Ridho et al., 2025) and reinforced by perceptions of competition for entry into primary school, including in Raudhatul Athfal in Medan (Yanni, 2025). The elimination of literacy and numeracy tests as a requirement for primary school admission through Merdeka Belajar Episode 24 indicates that the state has recognized this problem (Kementerian Pendidikan Riset, dan Teknologi, 2023). However, policy operates at the procedural level, whereas the anxiety generating these demands operates at the level of family beliefs about children's success.

Urban Christian families are not outside this dynamic, and at least three factors may interact with the logic of productivity. First, the Protestant work ethic. Weber (2015) shows how Protestant asceticism transformed diligent and methodical work in one's calling (*Beruf*) into a sign of assurance of grace, and how this ethos persisted as an "iron cage" (*stahlhartes Gehäuse*) after its religious roots had faded. When productivity becomes the primary measure of success, children's achievements can easily be interpreted as evidence of parental success. Second, prosperity discourse. Studies of urban Christianity in Indonesia have documented connections among the prosperity gospel, middle-class aspirations, and an ethos of self-development in some Pentecostal-charismatic churches (Hoon, 2016). Characterizing these churches simply as preachers of the prosperity gospel has also

been regarded as an oversimplification (Chong & Goh, 2022). The concern here, therefore, is not a particular tradition but a worldview that interprets children's excellence as a sign of blessing for the family. Third, middle-class status. Lareau (2002) shows that organizing children's time through structured activities is characteristic of middle-class families, although the children in her study were nine and ten years old. Economic access to tutoring and stimulation programs makes the intensification of activities both an available option and a socially legitimate one.

Here a paradox emerges. Christian parents who restrict screen use to protect their children's childhood may fill the freed time with tutoring, worksheets, or other stimulation programs. The screen is replaced, but the underlying logic remains the same. The anatomy of the problem, therefore, does not lie in any particular type of activity but in the belief that children's time must produce something and that childhood is primarily preparation for future achievement. The issue is not simply whether children are engaged in too many activities, but how productivity reshapes adults' understanding of time, growth, and children's existence. To understand what is at risk of being lost, the discussion must now turn to children's spirituality.

What Is Eroded: The *Essence* Dimension of Children's Spirituality

To understand what is lost when childhood is accelerated, a more detailed understanding of children's spirituality is needed. Research over the past two decades has shifted from viewing children's spirituality as a simplified form of adult religiosity toward recognizing that children possess distinctive spiritual lives that do not depend entirely on their ability to understand or articulate doctrine. Hay and Nye (2006) identify its core as *relational consciousness*, namely children's sensitivity to their connectedness with themselves, others, nature, and the Divine. They map children's spiritual sensitivities into three domains: *awareness-sensing*, marked by full presence in the present moment; *mystery-sensing*, encompassing wonder and awe; and *value-sensing*, related to experiences of joy, goodness, and meaning. These sensitivities develop not primarily through formal religious instruction but through sustained attention and engagement with the world around children. A systematic review of empirical literature by Robinson et al. (2025) likewise shows that children's spiritual experiences are consistently understood as relational, embodied

through the body and play, and dependent on spaces and time that allow children to be present without pressure to produce immediate achievement.

The framework used in this analysis is drawn from Mata-McMahon et al. (2025), who analyzed responses from 318 early childhood educators across 36 U.S. states to an open-ended question about their understanding of children's spirituality. Using a *grounded theory* approach, the educators' responses were organized into three perspectives. The *essence* perspective encompasses responses focused on the core nature of children's spirituality (p. 976) and consists of four categories: mystical, referring to relationships with God or a higher power and experiences of mystery, wonder, and awe; self, encompassing self-awareness, understanding of feelings, calmness, self-exploration, and creativity; values, such as goodness, joy, empathy, and play; and purpose, meaning, and role (pp. 978, 980). The *origin* perspective encompasses responses concerning the sources of children's spirituality, whether external, that is, taught by others, particularly parents and family, or internal, understood as innate and developing from within (pp. 978, 980). The *action* perspective encompasses behaviors regarded as expressions of spirituality, including actions toward others, connectedness with nature and the environment, religious practices, meditation and mindful presence, as well as play and discussion (Mata-McMahon et al., 2020 pp. 979–980).

Two qualifications need to be stated explicitly. First, this framework was originally developed as a typology of educators' perceptions, not as a model of children's spiritual development. This article uses it heuristically to distinguish three aspects of children's spirituality, namely its nature, sources, and expressions, and then traces how the logic of productivity affects each aspect. Second, the framework emerged from a context of educators in the United States, most of whom worked in secular institutions (p. 981). Its application to urban Christian families in Indonesia is therefore a conceptual transposition that still requires empirical testing. The element of presence, which is important to the argument of this article, is not derived from the *essence* category but from the *awareness-sensing* sensitivity in Hay and Nye's (2006) study and from the working definition of the study, which understands spirituality as the capacity to be fully present in order to connect with oneself, others, and the Divine (Mata-McMahon, 2025). The framework itself is essentially

descriptive. It helps explain how children's spirituality is understood, but it does not examine the social forces that may inhibit or erode its three aspects. Nevertheless, its authors themselves warn that neglecting children's spiritual development may reinforce trends that undermine holistic development, such as narrowing skill-based academic assessment and reducing time for art, music, and play (p. 974). This warning opens the possibility of using the framework critically to examine parenting increasingly shaped by the logic of productivity.

When these three aspects are read in relation to the anatomy of *hustle culture* outlined above, the influence of the productivity logic does not operate uniformly. To assess the vulnerability of each aspect, this article employs three criteria: the extent to which an element depends on non-instrumentalized time, the extent to which it is receptive rather than acquisitive, and the extent to which its erosion can be recognized. In the *action* aspect, most elements can relatively easily be incorporated into patterns of education and habituation. Children can still be taught to pray, share, help others, and show respect, even within highly demanding schedules. Yet this resilience carries its own risk, because actions that are continually evaluated may shift toward performative compliance, namely behavior displayed to meet adult expectations rather than expressions of the child's inner life. In addition, two *action* categories, namely meditation and mindful presence, as well as play and discussion, depend precisely on time that is not directed toward outcomes and are therefore vulnerable as well. The *origin* aspect experiences pressure differently. In the framework of Mata-McMahon et al. (2025 p. 980), external *origin* places parents and family in the position of teaching spirituality to children while also being responsible for nurturing it. The productivity logic does not sever this channel but changes its content. When parents themselves live with anxiety about falling behind, what is transmitted through this channel may also be the belief that self-worth is measured by achievement. Children's involvement in church and Sunday school does not automatically provide a counterbalance, because religious activities can likewise be organized according to the same logic of schedules and targets. Thus, *origin* is better understood as an aspect that is redirected rather than eroded.

In the *essence* aspect, the pressure of the productivity logic operates at the most fundamental level, but not uniformly. Children's relationship with God, which is

the *essence* category most frequently identified by educators (Mata-McMahon, 2025, p. 978), can still be formally maintained through religious activities, although it is likewise vulnerable to becoming performative. By contrast, the non-instrumental elements of this aspect, namely mystery, wonder and awe, calmness, self-exploration, joy, and play, meet all three criteria of vulnerability. On this basis, this article proposes conceptually that the non-instrumental elements of the *essence* aspect may be understood as the most vulnerable to erosion by the productivity logic. This proposition is developed through conceptual reasoning rather than field data and therefore requires empirical testing. Three reasons explain its basis.

First, non-instrumental elements require time that is not fully instrumentalized. Wonder does not always emerge through activities designed pedagogically. A child may spend time watching ants carry a breadcrumb, observing the rain, or asking questions that have no direct connection to a learning target. Experiences of this kind are difficult to sustain when every part of the day has been assigned a productive purpose. Calmness and play likewise require space that is not immediately filled with instruction, stimulation, or evaluation. As schedules become increasingly crowded, precisely this kind of time is easily regarded as unproductive and subsequently removed. Caetano et al. (2024) on the reduction of sleep, play, and socialization resulting from intensified activity can be read within this framework, although their sample included children from kindergarten through high school in the United States, making its relevance to children aged four to six indicative rather than direct. As opportunities for play, rest, and presence without demands for outcomes diminish, children's opportunities to experience these elements also become increasingly limited.

Second, these elements are receptive in character, whereas the productivity logic tends to be acquisitive. Hay and Nye's (2006) account of relational consciousness positions children as persons capable of receiving the world through connection and attention, rather than merely as subjects who must acquire various competencies. In Rosa's (2019) perspective, this relational quality is associated with resonance, a relationship in which human beings experience the world as something that can address them and respond to them in return. Resonance is difficult to cultivate when relationships with the world are continually transformed into matters of

mastery, measurement, and optimization. Children who are accustomed from an early age to understanding every activity as a means of reaching a target may learn to perceive the world primarily as a series of tasks to be mastered. Under such conditions, the capacity to receive the world as something valuable in itself may become increasingly marginalized.

Third, the erosion of non-instrumental elements does not always produce symptoms that are readily recognizable, making it more difficult to identify and correct. Academic stress may manifest through crying, refusal to attend school, or visible emotional responses (Wulansuci, 2021). By contrast, diminished wonder, calmness, joy, and opportunities for play may occur without immediately visible symptoms. Children may even appear successful according to conventional measures: diligent, compliant, actively involved in various activities, and achieving multiple accomplishments. Spiritual concerns can therefore remain hidden behind indicators of success that are socially valued. Boiliu (2026) emphasizes the relationship between spiritual formation and children's emotional development, while earlier research indicates that spirituality can serve as a source of resilience when children face pressure (Boiliu, 2025). This reveals a paradox in achievement-oriented parenting. Efforts to equip children with various abilities for the future may, when pursued without limits and without sufficient space for rest, simultaneously diminish the inner resources that help children cope with such pressures.

Scripture provides an important basis for interpreting this problem. Through an exegesis of Mark 10:13–16, Sanjaya et al. (2026) show that when Jesus welcomed children and presented them as examples of receiving the kingdom of God, the primary concern of the text was not their achievement or performance but their position as recipients. Children appear as persons who receive, depend, and remain open to a gift that is not obtained through merit. Parenting that directs children from an early age to measure their worth primarily through achievement therefore risks shifting this understanding. Children may no longer experience themselves primarily as recipients of life and grace, but as persons who must continually prove their worth through accomplishment. This issue concerns not only child development but also the way Christian communities understand children's existence before God. Such a diagnosis calls for a theological response that does not stop at recommending fewer

activities but addresses the logic that makes productivity a measure of worth. Brueggemann formulates the same problem from the perspective of the Sabbath: the Sabbath rejects the belief that human well-being and worth are determined by ceaseless productivity and, following Fishbane, affirms that life is a gift rather than an achievement (Brueggemann, 2014, pp. 249–250). This is where the Sabbath becomes relevant.

Sabbath as Resistance: Brueggemann's Four Correctives for Parenting

Brueggemann reads the Sabbath in light of the Exodus narrative. Israel came out of Pharaoh's production system, which demanded brick quotas without respite, and received the Sabbath from God, who Himself ceased from work (Brueggemann, 2014, pp. 252–253). The Sabbath, therefore, is not primarily a set of prohibitions but a visible testimony to an alternative order of life (Brueggemann, 2014, p. 247). This reading needs to be used with an awareness of its limitations. Brueggemann makes Pharaoh a metaphor for every predatory economy and applies this metaphor directly to the political economy of the United States (Brueggemann, 2014, p. 255), making his reading typological. Applying it to parenting also requires a shift in scale from the macroeconomy to the household. In this shift, parents cannot simply be equated with Pharaoh because they themselves live under pressure from the same system. Brueggemann's framework is used here to name the logic operating through parents, namely the belief that human worth is determined by productivity (Brueggemann, 2014). This article also does not treat the Sabbath as a seventh-day obligation for Christians but as a theological pattern of ceasing and receiving, which in the church tradition is primarily celebrated on Sunday. The debate over which day should be observed lies beyond the scope of this article (Tapingku, 2023). Brueggemann identifies four forms of Sabbath resistance (Brueggemann, 2014), which are here translated into practices of early childhood parenting.

Resistance to anxiety (Exod. 20:8–11). The Sabbath commandment in Exodus is rooted in the creation pattern (Exod. 20:11). Brueggemann reads it in connection with the commandments that follow (vv. 12–17) as a rejection of anxiety (Brueggemann, 2014). The God who gives the Sabbath is not a God who anxiously continues producing but a God who rests, even being "refreshed" (Exod. 31:17),

Copyright © 2026: Real Kiddos (Online)

whereas Pharaoh's system is driven by fear of scarcity (Brueggemann, 2014, pp. 247–249). Psalm 127:1–3 offers a corresponding testimony from the wisdom tradition. The word “vain” (*šāw*) is repeated three times to characterize efforts undertaken without the LORD, while the verb *bānā* connects the building of a house with the building of a family (Andrian & Sualang, 2024). Verse 2 critiques those who rise early and stay up late for “the bread of anxious toil” (*leḥem hā'āšābîm*), a term related to *'iṣṣābôn* in Genesis 3:17. The final part of the verse may be read as “He gives sleep to his beloved” or “He gives it to his beloved in sleep” (Berlin et al., 2023). In either reading, the LORD's gift is not determined by anxious labor. The psalm does not denigrate work but places it under the sovereignty of the LORD (Andrian & Sualang, 2024). Verse 3 then describes children as the LORD's “heritage” (*naḥălā*), a term associated with the inheritance of land distributed by the LORD (Andrian & Sualang, 2024). Thus, children are received as a gift rather than as the result of parental effort. Because the psalm speaks of adult labor, its application to parenting is analogical: parents who anxiously “build” their children's future are doing what verse 2 characterizes as vain. In parenting, this anxiety appears in the fear that children will fall behind if any time is left unfilled. Thus, when parents intentionally provide time free from tutoring, targets, and evaluation, such an act becomes a practice of faith that acknowledges the child's worth before any achievement.

Resistance to coercion (Deut. 5:12–15). In Deuteronomy, the Sabbath is grounded in liberation from slavery in Egypt (v. 15). For Brueggemann, the Exodus brought an end to the coercive pressure imposed on workers' bodies, and the Sabbath preserves the memory of that liberation as an ongoing force (Brueggemann, 2014). The commandment is addressed to the head of the household and names one by one those whose time is under his control: children, servants, livestock, and foreigners (v. 14). Children are already mentioned in Exodus 20:10. What is distinctive in Deuteronomy is the purpose clause, “so that your male and female servant may rest as you do” (*lema'an yānūah 'abdekā wa'āmātekā kāmōkā*), which makes the rest of dependents equal to that of the head of the household and not something left to his generosity (Tapingku, 2023). Verse 15 connects rest with the memory of slavery, which should generate compassion toward those under one's power (Tapingku, 2023). Brueggemann himself does not mention children when

discussing verse 14 (Brueggemann, 2014), so the emphasis on children here represents the author's own reading. The text also does not specifically address early childhood, so the hermeneutical bridge is structural: responsibility for rest is placed upon those who control the time of others. If rest must be guaranteed for adult servants, then all the more for young children, whose time is entirely regulated by their parents and who are not yet able to negotiate their own schedules. Within *hustle culture*, coercion operates subtly through expectations that children cannot negotiate. The Sabbath reverses the logic of treating playtime as a reward after tasks are completed. Rest is not a reward for productivity but a right of the child as a member of a liberated people.

Resistance to exclusivism (Isa. 56:3–8). Isaiah portrays foreigners and eunuchs who keep the Sabbath as being welcomed into the house of God. Brueggemann notes that Sabbath observance is the only specific requirement mentioned in this text and reads the Sabbath as an equalizing practice: all are welcomed because their worth is not determined by productivity (Brueggemann, 2014). In achievement-driven parenting, a similar form of exclusivism emerges as a hierarchy based on developmental speed. A child who becomes fluent in reading earlier may be perceived as more ready or more successful than a child who develops at a different pace. The early childhood-to-primary school transition policy is built precisely on the recognition that children develop differently and should not be reduced to a single academic measure (Kementerian Pendidikan Riset, dan Teknologi, 2023). Yet policy does not by itself transform how families and congregations evaluate children who are perceived as falling behind. The Sabbath provides a theological basis for a space not determined by achievement hierarchies, where children are present not as individuals being assessed but as members of a community. The toddler groups in England studied by Casson et al. (2023) demonstrate that attention to children's spirituality can be cultivated within congregational life.

Resistance to *multitasking* (Amos 8:4–8). Amos condemns merchants who impatiently await the end of the Sabbath so that they can resume transactions that exploit the poor (Brueggemann, 2014, pp. 251–252). Their bodies have stopped, but their minds are already in the marketplace. Brueggemann reads this text as a critique

Table 1. Matrix of Sabbath Resistance and Aspects of Children's Spirituality

Resistance (text)	Aspect addressed	Justification for mapping	Form of erosion	Corrective response	Domain of Sabbath-shaped parenting
Anxiety (Exod. 20:8–11; Ps. 127:1–3)	<i>Origin</i> (external)	Anxiety operates primarily through parents as an external source of children's spirituality	Parents transmit fear of falling behind and the belief that self-worth is measured by achievement	Children are received as the LORD's heritage; target-free time as a practice of faith	Relationships
Coercion (Deut. 5:12–15)	<i>Essence</i> (non-instrumental elements)	Coercion controls children's time, whereas non-instrumentalized time is necessary for wonder, calmness, and play	Children's entire time is scheduled by adults; play becomes a reward after tasks	Rest as a child's right, not a reward for productivity	Time
Exclusivism (Isa. 56:3–8)	<i>Action</i> (actions toward others)	Exclusivism operates in how children and adults treat others	Hierarchy based on developmental speed; goodness and relationships become shaped by comparison	Community space not determined by achievement hierarchies	Community
<i>Multitasking</i> (Amos 8:4–8)	<i>Essence and action</i> (full presence)	Full presence is a shared condition of the non-instrumental elements of <i>essence</i> and the "meditation and full presence" category within <i>action</i>	Divided attention; children are always on their way to the next activity	Ceasing as a practice of full presence	Time and relationships

of *multitasking*, a condition in which a person is not fully present to what they are doing (Brueggemann, 2014). This form of resistance is most directly related to the non-instrumental elements of children's spirituality. Wonder, calmness, and play, as well as full presence within the *action* aspect, require undivided attention. Such attention is difficult to cultivate when children are always on their way to the next activity. Howell (2025) describes this tendency as *hurry sickness*, often disguised as efficiency. In parenting, it appears in the language of developmental stimulation and optimization. The Sabbath provides time in which children and parents do not have to move immediately from one activity to another, so that ceasing becomes an exercise in being fully present to the time being lived. The finding that declining Sabbath practice among clergy correlates with increased anxiety (Proeschold-Bell et al., 2022) suggests that such presence is not a luxury, although the finding concerns adults.

The mapping in Table 1 is intentionally asymmetrical. Two forms of resistance converge on the *essence* aspect, consistent with the proposition that its non-instrumental elements are the most vulnerable to erosion. The *origin* and *action* aspects are each addressed by a form of resistance operating through their respective pathways: anxiety through parents as an external source, and exclusivism through relationships with others. The table also shows that the Sabbath need not be introduced as an additional ritual to existing parenting practices. Rather, it functions as a corrective framework that addresses how families understand time, relationships, and community, the three domains developed in the following section.

Children as Recipients, Not Products to Be Developed: Toward Sabbath-Shaped Parenting

The diagnosis and corrective framework outlined above ultimately lead to a shift in how children are understood, from products to be developed to persons who receive. This shift is not a romanticization of childhood but a theological consequence of the Sabbath. If rest is a fundamental part of life rather than a reward after work, childhood needs to be understood as a life in its own right, not merely as preparation for a supposedly more real life in the future. As Psalm 127:2–3 indicates, some of what is most fundamental to children is given and cannot be produced by adding more activities. Contemporary theology of childhood supports this shift. Bunge (2021)

Copyright © 2026: Real Kiddos (Online)

argues that children need to be understood both as gifts and as agents, so reducing them to objects to be formed or resources to be continually developed disregards their dignity and agency. Miller-McLemore (2019) shows that parenting itself is a spiritual practice, meaning that the way parents organize children's time and attention is never neutral. On this basis, Sabbath-shaped parenting is formulated as a parenting practice that intentionally provides time, relationships, and community in which the non-instrumental elements of children's spirituality can be nurtured amid a culture oriented toward productivity. Sabbath-shaped parenting does not reject learning or developmental stimulation. What it rejects is the belief that children's worth and the value of their time are determined by achievement. These three domains are the settings in which the four forms of resistance identified in Table 1 are embodied.

First, time. Resistance to coercion and *multitasking* requires a concrete and recurring rhythm rather than merely a change in inner disposition. Families can designate one day, or at least one consistent part of a day, during which tutoring, worksheets, and evaluations are suspended without immediately replacing them with another form of productivity. Han (2024) describes such time as contemplative time, namely intentional inactivity that is not emptiness but a condition for deeper experience. For young children, this time may take the form of free play, looking at the sky, observing a beetle, or following curiosity without directing it toward a predetermined outcome.

Second, relationships. Resistance to anxiety operates primarily through the *origin* pathway, namely the relationship between parents as an external source of children's spirituality and the children themselves. Parenting relationships need to shift from relationships of demand toward relationships of hospitality. Utomo's (2026) reconstruction of Old Testament ethics understands hospitality as receiving the other without making achievement a condition. Parents who practice the Sabbath with their children do not merely reduce activities but affirm that children are received before they produce anything. Thus, what is transmitted through the *origin* pathway is no longer anxiety about falling behind but the experience of being received. Sanjaya et al.'s (2026) reading of Mark 10:13–16, in which Jesus presents children's way of receiving as a model for receiving the kingdom of God, provides a Christological

basis for this relationship.

Third, community. Families may find it difficult to sustain a Sabbath rhythm on their own within an urban environment that is constantly moving. Root (2021) reminds us that churches themselves can become trapped in the logic of acceleration when programs and growth become measures of success, making it necessary for churches first to recover their identity as communities capable of ceasing. Within such communities, resistance to exclusivism takes concrete form. Children who develop more quickly and those who require more time can be present together without differences in achievement becoming a measure of worth. The toddler groups studied by Casson et al (2023) demonstrate that attention to children's spiritual lives can be cultivated within congregational life.

This framework also has implications for Christian early childhood education institutions, which occupy the intersection of family, church, and educational policy. At the teacher level, institutions need to protect teachers from the difficult position between principles of child development and parental demands for achievement (Wulansuci, 2021), including through written policies on early literacy and numeracy instruction and open communication with parents. Teachers should also be given opportunities to reflect on their own understanding of children's spirituality, for example by using the ECE-SPC instrument as a self-assessment tool (Mata-McMahon, 2025, pp. 981). At the curriculum level, daily schedules can provide blocks of time without predetermined targets, such as free play, quiet pauses, and outdoor time, while ensuring that religious education is not reduced to memorization or competition. At the assessment level, evaluation can emphasize narrative observation of development rather than ranking or comparing children, in line with the direction of the early childhood-to-primary school transition policy, which rejects early literacy and numeracy as measures of school readiness (Kementerian Pendidikan Riset, dan Teknologi, 2023). Early childhood institutions can also engage parents through parenting classes because the anxiety that this framework seeks to correct operates primarily through parents as an external source of children's spirituality.

CONCLUSION

This article demonstrates that the acceleration of childhood in urban Christian families is not merely a pedagogical issue but also involves the transmission of a productivity ethos. Through a heuristic reading of the *essence–origin–action* framework, the article proposes conceptually that the non-instrumental elements of the *essence* aspect, such as wonder, calmness, joy, and play, are the most vulnerable to erosion. Similar vulnerability appears in some elements of the *action* aspect, while the *origin* aspect is redirected when parents transmit the productivity logic itself. Brueggemann's four forms of Sabbath resistance, examined through exegesis of Psalm 127:1-3 and Deuteronomy 5:12-15, yield a framework of Sabbath-shaped parenting across three domains: time, relationships, and community, with implications for families, churches, and Christian early childhood education institutions. Within this framework, children are understood as recipients of life rather than products to be continually developed. As a conceptual study, this proposition has not yet been empirically tested. The *essence–origin–action* framework is also transposed from the U.S. context, while Sabbath-shaped parenting is primarily applicable to middle-class families, whereas children from informal-worker families may instead face limited access to stimulation. Future research should map the use of time among young children in urban Christian families, listen to children's own voices, and compare family experiences across socioeconomic groups.

Declaration of Generative AI

During the preparation of this work, the author used Claude (Anthropic) to paraphrase and refine the wording of the manuscript, ChatGPT (OpenAI) to assist with translating the text from Indonesian into English, and Grammarly and QuillBot to check grammar and improve the clarity of the language. These tools were used solely for language and presentation. They were not used to generate research data, conduct analysis, formulate interpretations, or draw conclusions. After using these tools, the author reviewed and edited the resulting text as needed and takes full responsibility for the content of the publication.

REFERENCES

- Andrian, D., & Sualang, F. Y. (2024). Sinergi Kedaulatan Ilahi Dan Usaha Manusia: Analisis Struktur Paralelisme Dan Kiasmus Dalam Mazmur 127. *Mitra Sriwijaya: Jurnal Teologi Dan Pendidikan Kristen*, 5(2), 200–217. <https://doi.org/10.46974/ms.v5i2.126>
- Berlin, A., Shinan, A., & Sommer, B. D. (2023). *The JPS Bible Commentary: Psalms 120–150*. University of Nebraska Press. <https://doi.org/10.2307/jj.5699269>
- Bevans, S. B. (2002). *Models of contextual theology* (Rev.). Orbis Books.
- Boiliu, F. M. (2025). *Hubungan Spiritualitas dan Resiliensi Anak Usia Dini: Perspektif Pendidikan Agama Kristen dan Psikologi Positif*. 4(1), 22–46.
- Boiliu, F. M. (2026). Formasi Spiritual Dan Perkembangan Emosi Anak Usia Dini Dalam Perspektif Psikologi Kristen. *Real Kiddos: Jurnal Pendidikan Anak Usia Dini*, 4(2), 188–209. <https://doi.org/10.53547/tvefr543>
- Brueggemann, W. (2014). *Sabbath as resistance: Saying no to the culture of now*. Westminster John Knox Press.
- Bunge, M. J. (2021). *Child theology: Diverse methods and global perspectives*. Orbis Books.
- Caetano, C., Caetano, G., & Nielsen, E. (2024). Are children spending too much time on enrichment activities? *Economics of Education Review*, 98, 102503. <https://doi.org/10.1016/j.econedurev.2023.102503>
- Casson, A., Woolley, M., Pittaway, A., Watts, T., Kemp, N., Bowie, R. A., Clemmey, K., & Aantjes, R. (2023). Paying Attention to the Spiritual Flourishing of Young Children in Church Toddler Groups: A Scoping Study Evaluating the Feasibility of a Research Study in This Context. *Religions*, 14(2), 236.
- Chong, T., & Goh, D. P. S. (2022). Beyond Mall Christianity: Megachurches Navigating Southeast Asian Urbanism. *Pacific Affairs*, 95(1), 5–26. <https://doi.org/10.5509/20229515>
- Dawn, M. J. (1989). *Keeping the Sabbath Wholly: Ceasing, Resting, Embracing, Feasting*. Eerdmans Publishing Company. 9780802804570
- Elkind, D. (2007). *The hurried child: Growing up too fast too soon (25th anniversary ed.)*. Da Capo Press. <https://books.google.co.id/books?id=rhJKDgAAQBAJ&printsec=frontcover&hl=>
- <https://books.google.co.id/books?id=rhJKDgAAQBAJ&printsec=frontcover&hl=>

- id&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false
- Han, B.-C. (2015). *The burnout society*. Stanford University Press.
- Han, B.-C. (2024). *Vita contemplativa: In praise of inactivity*. Polity Press.
- Hay, D., & Nye, R. (2006). *The spirit of the child* (Rev.). Jessica Kingsley Publishers.
- Hays, S. (1996). *Cultural Contradictions of Motherhood*. Yale University Press.
<https://www.scribd.com/document/465007113/Sharon-Hays-The-Cultural-Contradiction-of-Motherhood>
- Heschel, A. J. (2005). *The Sabbath: Its meaning for modern man*. Farrar, Straus and Giroux.
- Hoon, C.-Y. (2016). Religious aspirations among urban Christians in contemporary Indonesia. *International Sociology*, 31(4), 413–431.
<https://doi.org/10.1177/0268580916643853>
- Howell, T. C. (2025). Cultivating attention as a surgical resident: Sabbath as resistance. *The Linacre Quarterly*, 92(1), 27–31.
<https://doi.org/10.1177/00243639231189333>
- Jaakkola, E. (2020). Designing conceptual articles: Four approaches. *AMS Review*, 10(1–2), 18–26. <https://doi.org/10.1007/s13162-020-00161-0>
- Kementerian Pendidikan Riset, dan Teknologi, K. (2023). *Merdeka Belajar Episode 24: Gerakan Transisi PAUD ke SD yang Menyenangkan*. Kemdikbudristek.
- Lareau, A. (2002). Invisible Inequality: Social Class and Childrearing in Black Families and White Families. *American Sociological Review*, 67(5), 747.
<https://doi.org/10.2307/3088916>
- Mata-McMahon, J. (2025). Expanding the framework: U.S. in-service early childhood educators on children's spirituality. *Journal for the Study of Spirituality*.
<https://doi.org/10.1080/20440243.2025.2472193>
- Mata-McMahon, J., & Haslip, M. J. (2025). How U.S. early childhood educators understand children's spirituality: A framework of essence, origin, and action. *Early Childhood Education Journal*, 53, 973–984.
<https://doi.org/10.1007/s10643-024-01642-8>
- Mata-McMahon, J., Haslip, M. J., & Schein, D. L. (2020). Connections, virtues, and meaning-making: How early childhood educators describe children's spirituality. *Early Childhood Education Journal*, 48(5), 657–669.

- Mata, J., Michael, M., & Shahin, J. H. (2025). How U . S . Early Childhood Educators Understand Children ' s Spirituality : A Framework of Essence , Origin , and Action. *Early Childhood Education Journal*, 53(4), 973–984. <https://doi.org/10.1007/s10643-024-01642-8>
- Max Weber. (2015). *Etika Protestan Dan Semangat Kapitalisme*. Pustaka Prometheus.
- Miller-McLemore, B. J. (2019). *Let the children come: Reimagining childhood from a Christian perspective* (2nd ed.). Jossey-Bass.
- P, Y. (2026). A Historical-Critical Study of the Role of Parents as Educators of Children in Psalm 127: 1–5. *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial*, 4(2). <https://doi.org/https://doi.org/10.5281/zenodo.22159329>
- Pasaribu, J., Lo, E. J., & Simanjuntak, T. B. M. (2026). Mendidik Si Kecil dan Teologi: Analisis Filsafat Pendidikan Klasik Perennialisme, Esensialisme dan Rekonstruksionisme. *Real Kiddos: Jurnal Pendidikan Anak Usia Dini*, 4(2), 117–146. <https://doi.org/10.53547/ce0gnd24>
- Proeschold-Bell, R. J., Stringfield, B., Yao, J., Choi, J., Eagle, D., Hybels, C. F., Parnell, H., Keefe, K., & Shilling, S. (2022). Changes in Sabbath-keeping and mental health over time: Evaluation findings from the Sabbath Living Study. *Journal of Psychology and Theology*, 50(2), 123–138.
- Ridho, M., Darajat, I. Z., & Imamah. (2025). Peran guru dalam mengurangi dampak tekanan akademik dini (early academic pressure) melalui pendekatan bermain di PAUD. *Jurnal Ilmiah Pendidikan Dasar (JIPDAS)*, 5(4), 4545–4560. <https://doi.org/10.37081/jipdas.v5i4.4292>
- Robinson, C., Hyde, B., Forlin, C., & Best, M. (2025). The experience and expression of spirituality in childhood: A systematic review and qualitative synthesis of the literature. *Journal for the Study of Spirituality*, 1–16.
- Root, A. (2021). *The congregation in a secular age: Keeping sacred time against the speed of modern life*. Baker Academic.
- Rosa, H. (2019). *Resonance: A sociology of our relationship to the world*. Polity Press.
- Sanjaya, Y., Ditakristi, A. H. V., & Silaen, U. (2026). Spiritualitas Anak Usia Dini dalam Perspektif Yesus: Analisis Eksegetis Markus 10:13–16. *Real Kiddos: Jurnal Pendidikan Anak Usia Dini*.
<https://doi.org/10.53547/ce0gnd24>

Jurnal Pendidikan Anak Usia Dini, 4(2), 210–227.
<https://doi.org/10.53547/prg7sr63>

- Tapingku, J. (2023). Perayaan Sabat pada Gereja Masa Kini: Kajian Living Theology Ulangan 5: 12-15. *Religi: Jurnal Studi Agama-Agama*, 19(1), 43–66. <https://doi.org/https://doi.org/10.14421/rejusta.v19i1.4410>
- Utomo, B. S. (2026). Hospitalitas sebagai imajinasi etis: Rekonstruksi etika Perjanjian Lama bagi filsafat pendidikan anak usia dini. *Real Kiddos: Jurnal Pendidikan Anak Usia Dini*, 4(2), 165–187. <https://doi.org/10.53547/9w05qv41>
- Wulansuci, G. (2021). Stres akademik anak usia dini: Pembelajaran CALISTUNG vs. tuntutan kinerja guru. *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini*, 6(2), 79–86. <https://doi.org/10.14421/jga.2021.62-03>
- Yanni, H. A. (2025). Dampak negatif tekanan belajar terhadap perkembangan anak usia dini di Raudhatul Athfal Mawadah Warahmah Medan. *Ikhlas: Jurnal Ilmiah Pendidikan Islam*, 2(4), 13–25. <https://doi.org/10.61132/ikhlas.v2i4.1305>
- Yogman, M., Garner, A., Hutchinson, J., Hirsh-Pasek, K., & Golinkoff, R. M. (2018). The power of play: A pediatric role in enhancing development in young children. *Pediatrics*, 142(3), e20182058. <https://doi.org/10.1542/peds.2018-2058>