

## THE ROLE OF PARENTS AND BUDDHIST RELIGIOUS EDUCATION TEACHERS IN STRENGTHENING STUDENT CHARACTER AT METTA MAITREYA VOCATIONAL SCHOOL, PEKANBARU

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### Abstract

*This research is motivated by the importance of synergy between the roles of parents and Buddhist Religious Education teachers in strengthening student character in schools, particularly in shaping students who are not only academically superior but also possess noble character. The main problem raised in this study is the suboptimal contribution of parents and teachers in assisting student character formation, as well as the challenges in implementing noble Buddhist values in the real lives of students at SMK Metta Maitreya Pekanbaru. The purpose of this study is to analyze the roles of parents and Buddhist Religious Education teachers in shaping student character, identify inhibiting factors, and formulate character strengthening strategies based on the values of love. This study uses a descriptive qualitative approach with in-depth interviews, observation, and documentation techniques. The results show that parents play an important role in shaping basic character values through role models, communication, and supervision. Meanwhile, Buddhist Religious Education teachers act as spiritual guides and role models of noble Buddhist values instilled through the learning process and role models. Challenges were also found such as the lack of interaction time between students and parents, and the focus of teaching that still emphasizes the cognitive aspect.*

*Keywords: Role of Parents, Buddhist Teachers, Student Character, Culture of Love, Character Education*

### Abstrak

*Penelitian ini dilatarbelakangi oleh pentingnya sinergi antara peran orang tua dan guru Pendidikan Agama Buddha dalam penguatan karakter siswa di sekolah, khususnya dalam membentuk siswa yang tidak hanya unggul secara akademik, tetapi juga berkarakter luhur. Masalah utama yang diangkat dalam penelitian ini adalah belum optimalnya kontribusi orang tua dan guru dalam mendampingi pembentukan karakter siswa, serta tantangan dalam implementasi nilai-nilai luhur Buddhis dalam kehidupan nyata siswa di SMK Metta Maitreya Pekanbaru. Tujuan penelitian ini adalah untuk menganalisis peran orang tua dan guru Pendidikan Agama Buddha dalam membentuk karakter siswa, mengidentifikasi faktor-faktor penghambat, serta merumuskan strategi penguatan karakter berbasis nilai-nilai kasih. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik wawancara mendalam, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa orang tua berperan penting dalam membentuk nilai-nilai dasar karakter melalui keteladanan, komunikasi, dan pengawasan. Sementara itu, guru Pendidikan Agama Buddha berperan sebagai pembimbing spiritual dan teladan nilai-nilai luhur Buddhis yang ditanamkan melalui proses pembelajaran dan keteladanan. Ditemukan pula tantangan seperti kurangnya waktu interaksi antara siswa dan orang tua, serta fokus pengajaran yang masih menekankan aspek kognitif. Kata kunci: Peran Orang Tua, Guru Agama Buddha, Karakter Siswa, Budaya Kasih, Pendidikan Karakter*



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## INTRODUCTION

Character education is a key pillar of Indonesia's national education system. This is reflected in Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, which affirms that education aims to shape individuals who are faithful, devout, and possess noble morals, as well as possess the knowledge, skills, health, and responsibility of citizens.<sup>1</sup>In addition, Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education strengthens the mandate for schools to become centers for developing moral, ethical, and spiritual values for students.<sup>2</sup> Thus, character education in Indonesia is planned, comprehensive, and requires the involvement of various parties.

Character education is a planned effort to shape individuals who are moral, responsible, and have integrity according to virtuous values, which requires synergy between family and school in the process.<sup>3</sup>In the context of Buddhist education, character building becomes an integral part of the teaching and learning process, where teachers play a role not only as instructors, but also as spiritual guides who instill noble values such as Metta (loving-kindness) and Karuna (compassion) through role models.<sup>4</sup>

However, in the era of globalization and digitalization, the challenges of character formation are increasingly complex. The family environment, ideally the primary foundation for moral education, often experiences limitations due to busy parents, a lack of quality communication, and children's high exposure to digital media. This lack of quality interaction at home results in delayed and suboptimal internalization of moral values.<sup>5</sup>Schools also face limitations because teachers cannot work alone to guide students. Therefore, effective collaboration and synergy between parents and teachers are key to creating a comprehensive and sustainable educational environment.<sup>6</sup>

From a Buddhist perspective, character education is an integral part of the learning process. The core teachings of Buddhism emphasize the Brahmaviharas—Metta (loving-kindness), Karuna (compassion), Mudita (sympathizing with happiness), and Upekkha (equanimity), as the

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<sup>1</sup> Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional (2003).

<sup>2</sup> Peraturan Presiden Republik Indonesia Nomor 87 Tahun 2017 tentang Penguatan Pendidikan Karakter (2017).

<sup>3</sup> Akhtim Wahyuni, *Pendidikan Karakter : Membentuk Pribadi Positif Dan Unggul Di Sekolah*, in *Umsida Press*, ed. Eni Fariyatul Fahyuni (UMSIDA Press, 2021); Ida Ayu Gde Yadnyawati et al., "Character Education, New Focus of Education," *7th International Conference of Interreligious and Intercultural Studies*, 2021, 242–46.

<sup>4</sup> Dharmaji Chowmas, "Implementasi Nilai-Nilai Karakter Buddhis Pada Sekolah Minggu Buddha Mandala Maitreya Pekanbaru," *Jurnal Maitreyawira* 1, no. 2 (2020): 15–28.

<sup>5</sup> Uray Herlina et al., "Edu Parenting Untuk Penguatan Karakter Profil Pelajar Pancasila Di SMK Negeri Kabupaten Kapuas Hulu," *Journal Of Human And Education (JAHE)* 3, no. 4 (2023): 166–73, <https://doi.org/10.31004/jh.v3i4.441>.

<sup>6</sup> Yadnyawati et al., "Character Education, New Focus of Education."

foundation for developing a noble personality.<sup>7</sup> Buddhist Religious Education (BRE) teachers have a dual role: not only conveying the Dhamma teachings cognitively, but also acting as moral role models and spiritual guides.<sup>8</sup> On the other hand, parents remain the primary role models at home. Both must work together to ensure students fully internalize Buddhist values.

This study specifically highlights the role of Buddhist Religious Education (BRE) teachers, who in the context of Buddhist education are not only tasked with transferring Dhamma knowledge, but also guiding students to internalize noble values such as Metta and Karuna which are the core of Buddhist teachings.<sup>9</sup> PAB teachers act as moral role models, spiritual guides, and facilitators of character formation through learning activities, habituation, and school culture.

Metta Maitreya Vocational School in Pekanbaru was chosen as the research location because it has a unique character education approach, namely "Culture of Love." This culture is a character education model based on Buddhist teachings that integrates the values of love into all aspects of school life through three main pillars: a loving heart, loving behavior, and a loving smile. This approach is not only implemented in the classroom, but also in routine activities such as group prayers, short meditations, INLA gymnastics, flag ceremonies with recitations of noble values, and social activities. However, there are still challenges in its implementation, such as a lack of interaction between students and parents due to busy work, teachers' learning focus which emphasizes cognitive aspects, and limited parent-teacher synergy in accompanying students.

The purpose of this study is to analyze the role of parents and early childhood education teachers in shaping student character, identify supporting and inhibiting factors, and formulate strategies for strengthening character education based on a Culture of Love. This research is expected to contribute theoretically to the development of Buddhist-based character education studies, while also providing practical recommendations for faith-based schools in facing the challenges of morality in the modern era.

## **THEORETICAL BASIS**

### **Character building**

Character education is the process of instilling moral, ethical, and virtue values in students through role models, learning, and habituation.<sup>10</sup> In Indonesia, character education has

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<sup>7</sup> Rendy Arifin, "Pendidikan Karakter Dalam Perspektif Agama Buddha," *Kalangwan Jurnal Pendidikan Agama, Bahasa Dan Sastra* 12, no. 1 (2022): 95–102, <https://doi.org/10.25078/kalangwan.v12i1.783>.

<sup>8</sup> Sonika, "Implementasi Pendidikan Agama Buddha Berbasis Moralitas Altruis Pada SMP Metta Maitreya Pekanbaru," *Jurnal Maitreyawira* 2, no. 2 (2021): 19–26, <https://doi.org/10.69607/jm.v2i2.42>.

<sup>9</sup> Diah Arum Puji Astuti et al., "Peran Keluarga dalam Penguatan Karakter Buddha," *Jurnal Pendidikan Sejarah Dan Riset Sosial Humaniora (KAGANGA)* 7, no. 1 (2024): 328–40.

<sup>10</sup> Wahyuni, *Pendidikan Karakter : Membentuk Pribadi Positif Dan Unggul Di Sekolah*.

become part of the national education policy as stated in the Republic of Indonesia Law Number 20 of 2003 concerning the National Education System, which states that the goal of education is to develop the potential of students to become people who are faithful, pious, have noble morals, are healthy, knowledgeable, capable, creative, independent, and responsible.<sup>11</sup> This was then strengthened through Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education, which emphasizes the importance of religiosity, nationalism, independence, mutual cooperation, and integrity as core values.<sup>12</sup> According to the Ministry of Education and Culture, the main values of character education include religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love of the homeland, respect for achievement, friendship, love of peace, love of reading, care for the environment, care for society, and responsibility.<sup>13</sup>

From a Buddhist perspective, character education aims to form individuals who are in harmony with *Brahmavihara* (Metta, Karuna, Mudita, Upekkha), namely the four noble qualities that are the basis of moral behavior.<sup>14</sup>

### **The Role of Parents in Character Education**

Parents are the first and primary educators who instill moral values from an early age. Their role includes setting an example, guiding children, fostering positive behaviors, and supervising them. Herlina's research shows that the quality of interactions at home has a significant influence on students' character development.<sup>15</sup> An effective family education model is built through good communication, emotional closeness, and consistent guidance.<sup>16</sup>

In the Buddhist perspective, parents who practice *Metta* and Karuna in the family will be a real role model for children. The principle of *attasammāpanidhi* (righteous self-determination) in the Dhamma teaches that parents who live according to virtuous values will be more effective in guiding their children.<sup>17</sup>

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<sup>11</sup> Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional.

<sup>12</sup> Peraturan Presiden Republik Indonesia Nomor 87 Tahun 2017 tentang Penguatan Pendidikan Karakter.

<sup>13</sup> Eka Setiawati et al., *Pendidikan Karakter*, in *Journal of Chemical Information and Modeling* (Penerbit Widina Bhakti Persada Bandung All, 2020).

<sup>14</sup> Rendy Arifin, "Pendidikan Karakter Dalam Perspektif Agama Buddha," *Jurnal Pendidikan Agama, Bahasa Dan Sastra* 8, no. 1 (2022): 95–102, <https://doi.org/10.25078/kalangwan.v12i1.783>.

<sup>15</sup> Herlina et al., "Edu Parenting Untuk Penguatan Karakter Profil Pelajar Pancasila Di SMK Negeri Kabupaten Kapuas Hulu."

<sup>16</sup> Firdaus Yuni Dharta et al., "The Role of Communication in the Family by Developing Children's Character," *International Journal of Teaching and Learning (INJOTEL)* 2, no. 3 (2024): 701–9.

<sup>17</sup> Astuti et al., "Peran Keluarga dalam Penguatan Karakter Buddhis."

### **The Role of Buddhist Religious Education (PAB) Teachers**

PAB teachers have a dual role: conveying Dhamma teachings and being moral role models.<sup>18</sup> They act as facilitators, guides, and motivators for students in internalizing noble values. Learning methods include Dhamma stories, meditation, reflection, and ethical discussions.<sup>19</sup> According to the Satipatthana Sutta, developing mindfulness is an important part of Buddhist education to help students control their thoughts, speech, and actions.<sup>20</sup>

The effective performance of PAB teachers is influenced not only by academic competence but also by their ability to build positive relationships with students and create a conducive learning environment. This aligns with the findings of Ariani, Puspita, Wong, Christian, & Susanti emphasized that teacher effectiveness in Buddhist religious education plays an important role in shaping the quality of learning and supporting the development of student character.<sup>21</sup>

### **Character Education from a Buddhist Perspective**

Character education in Buddhism aims to form individuals who are moral (*sīla*), have inner concentration (*samādhi*), and wisdom (*paññā*).<sup>22</sup>

The main value of Buddhist character education is Brahmavihara:

1. *Metta* (loving kindness) – universal love for all beings.
2. *Karuna* (compassion) – empathy for the suffering of other beings.
3. *Mudita* (sympathy for happiness) – being happy for the happiness of others.
4. *Upekkha* (equanimity) – neutral and calm in facing various situations.

Besides that, *Pañca-sīla* (five moral trainings) serve as guidelines for behavior, namely: not killing, not stealing, not committing immoral acts, not lying, and not consuming substances that weaken consciousness. Buddhist character education also emphasizes Satipatthana (the four foundations of mindfulness) which trains awareness of the body, feelings, mind, and objects of the mind, as well as the value of Kalyanamitta which positions teachers and parents as noble friends

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<sup>18</sup> Sonika, “Implementasi Pendidikan Agama Buddha Berbasis Moralitas Altruis Pada SMP Metta Maitreya Pekanbaru.”

<sup>19</sup> Panya Dama Setiawan et al., “Pengaruh Pendidikan Buddhis Terhadap Penguatan Moralitas Pancadharmas Siswa Beragama Buddha,” *Academy of Education Journal* 15, no. 1 (2024): 648–56.

<sup>20</sup> Nguyen Thi Thuy Hang and Chandrashekar Paswan, “How to Effectively Teach Children According to Buddha’s Teachings: A Study Based on the Sigālovāda Sutta,” *International Journal of Research Publication and Reviews* 5, no. 2 (2024): 1781–86.

<sup>21</sup> Prita Puspita et al., “Strategi Pengembangan Bahan Ajar Agama Buddha Pada Siswa Sekolah Minggu Buddha Kabupaten Kotawaringin Barat Berbasis Media Pembelajaran Interaktif,” *Jurnal Budi Pekerti Agama Buddha* 1, no. 3 (2024): 8–16.

<sup>22</sup> Rendy Arifin, “Pendidikan Karakter Dalam Perspektif Agama Buddha,” 2022.

who guide children towards virtue.<sup>23</sup> Through the application of these values, students are expected to not only understand the Dhamma teachings cognitively, but also live them in their daily behavior.

## RESEARCH METHODS

This study uses a descriptive qualitative approach to obtain an in-depth understanding of the role of parents and Buddhist Religious Education (PAB) teachers in strengthening student character at Metta Maitreya Vocational School, Pekanbaru. This approach was chosen because it is appropriate for examining social phenomena related to values, experiences, and interactions in a naturalistic manner.

The research subjects consisted of the principal, Buddhist Religious Education teachers, Guidance and Counseling teachers, parent representatives, and students who were selected purposively based on their involvement in the Culture of Love program. The selection of SMK Metta Maitreya Pekanbaru as the research location was motivated by its identity as a Buddhist-based school that consistently implements character education based on the Culture of Love.

Data collection is done through:

1. In-depth interview: Conducted with research subjects to gather information regarding their respective roles in character education.
2. Participatory observation: Directly observe teacher-student interactions, school programs, and the implementation of the "Culture of Love" in daily activities.
3. Documentation study: Analyze school documents, such as curriculum, syllabus, lesson plans, and school regulations related to character education.

The collected data was analyzed using the Miles and Huberman interactive model, which includes: (1) data reduction, namely selecting and summarizing important data from interviews, observations, and documents; (2) data presentation, in the form of narratives and tables to illustrate the relationships between findings; and (3) drawing conclusions/verification, namely formulating patterns, themes, and meanings from the data. To maintain validity, triangulation of sources and methods was used, as well as respondent validation with informants to ensure the appropriateness of the researcher's interpretation.

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<sup>23</sup> Puji Lestari, "Pendidikan Karakter Buddhis Dalam Chanting Paritta Dan Sutta," *Journal of Humanity and Social Justice* 5, no. 2 (2023): 71–83.

## **RESULTS AND DISCUSSION**

Based on field research at Metta Maitreya Vocational School in Pekanbaru, several important findings were uncovered regarding the role of parents and Buddhist Religious Education (PAB) teachers in strengthening students' character. These findings are broken down into several aspects: the role of parents, the role of teachers, the forms of collaboration between the two, the application of the Culture of Love, and the supporting and inhibiting factors in implementing character education in schools.

### **The Role of Parents in Strengthening Character**

Interviews with parents indicate that they recognize their important role as the first and primary educators within the family. Parents act as role models, demonstrating positive behaviors in daily life, such as discipline, responsibility in work, modesty, and concern for others. This example is indirectly absorbed by children as part of character development.

Besides role modeling, open communication is key to character development. Several parents reported setting aside time in the evenings to talk with their children about school activities, social interactions, and social media use. Warm communication helps children feel valued, making them more receptive to advice and guidance.

Another form of parental supervision is consistent supervision, especially regarding device use. Some parents set limits on social media usage, accompany their children when accessing the internet, and direct them to positive content. However, others acknowledge difficulties because their busy work schedules prevent them from interacting with their children intensively. This situation aligns with the findings of Herlina et al. that low parental involvement can hinder character development at home.<sup>24</sup>

From a Buddhist perspective, parents who practice the values of Metta (loving-kindness) and Karuna (compassion) within the family can serve as positive role models for their children. This research confirms this, as children are more likely to imitate positive behavior consistently displayed by their parents than simply receiving verbal advice.

### **The Role of Buddhist Religious Education Teachers**

The PAB teachers at Metta Maitreya Vocational School in Pekanbaru play a strategic role in guiding students. Observations show that the teachers not only convey material cognitively but also integrate Buddhist values into every learning process. For example, before starting a lesson, students are encouraged to engage in a short meditation to calm their minds. Furthermore,

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<sup>24</sup> Herlina et al., "Edu Parenting Untuk Penguatan Karakter Profil Pelajar Pancasila Di SMK Negeri Kabupaten Kapuas Hulu."

teachers frequently use Dhamma stories relevant to everyday life to instill moral values such as honesty, patience, and caring.

Teachers also encourage students to engage in self-reflection after learning activities, ensuring that students not only understand the teachings intellectually but also internalize them. This aligns with Sonika's research, which confirms that PAB teachers play a dual role as both instructors and moral mentors.<sup>25</sup>

Teachers' exemplary behavior is evident in their daily behavior at school. Early childhood education teachers demonstrate friendliness, patience in dealing with students, and consistency in enforcing school rules without discrimination. Researchers' observations found that students tend to respect teachers who balance firmness and compassion more than those who only rigidly enforce rules. This finding reinforces Setiawan et al.'s argument that the effectiveness of Buddhist education depends on the integration of teaching, role modeling, and habituation.<sup>26</sup>

### **Implementation of the Culture of Love**

The "Culture of Love" approach, consistently implemented in schools, serves as the glue for this collaboration. This approach encompasses three main pillars:

1. Heart of Love: Emphasizes the development of empathy, compassion, and forgiveness.
2. Loving Behavior: This is realized through real actions such as helping others, maintaining cleanliness, and speaking politely.
3. Smile of Love: Be a symbol of friendliness and acceptance between individuals in the school environment.

The concept of character education based on the value of love is in line with the results of Rendy Arifin's research which confirms that the implementation of...*Brahmaviharain* learning can form moral behavior and harmonious social relationships.<sup>27</sup>

### **Collaboration between Parents and Teachers**

Synergy between parents and teachers is a key factor in the success of character education. At SMK Metta Maitreya Pekanbaru, this collaboration is realized through regular parent-teacher conferences. In these forums, teachers share students' academic and character development, while parents can provide input on their children's behavior at home.

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<sup>25</sup> Sonika, "Implementasi Pendidikan Agama Buddha Berbasis Moralitas Altruis Pada SMP Metta Maitreya Pekanbaru."

<sup>26</sup> Setiawan et al., "Pengaruh Pendidikan Buddhis Terhadap Penguatan Moralitas Pancadharma Siswa Beragama Buddha."

<sup>27</sup> Rendy Arifin, "Pendidikan Karakter Dalam Perspektif Agama Buddha," 2022.

In addition, the school also involves parents in several religious and social activities, such as Buddhist holiday celebrations, community service activities, and parenting seminars. Parental attendance at these activities strengthens the emotional bond between the school and the family and demonstrates to children that parents care about their education.

However, parental participation is not always optimal. Some parents rarely attend meetings due to work commitments. Teachers acknowledge that this presents a challenge in maintaining the continuity of character development. This study also identified several challenges, such as parents' lack of understanding of the character education curriculum in schools and the uncontrollable negative influence of the digital environment. This echoes the findings of Anjarwati et al., who showed that low digital literacy among parents can hinder the supervision and character development of children in the technological era.<sup>28</sup>

## CONCLUSION

This study investigates the important role of parents and Buddhist Religious Education (BRE) teachers in strengthening the character of students at Metta Maitreya Vocational High School in Pekanbaru. The results show that parents play a central role as the first educators and primary role models in their children's lives. Through daily role models, open communication, and consistent supervision, parents strive to instill Buddhist values such as Metta (loving-kindness), ethics, and virtue. However, this role still faces obstacles, particularly time constraints due to high workloads. This condition results in low levels of interaction and communication of character values at home, shifting some of the responsibility for fostering character values to the school.

The PAB teachers at Metta Maitreya Vocational School have a dual role: as teachers and moral mentors. They are tasked not only with conveying Buddhist teachings through the curriculum but also with integrating character values into learning practices and daily school activities. PAB teachers serve as role models, demonstrating compassion, patience, honesty, and discipline. They also utilize creative methods such as Dhamma stories, short meditations, nurturing songs, and INLA gymnastics to instill moral values in a fun way. Through extracurricular and religious activities, students not only understand character values conceptually but also practice them in real life.

The success of character development at this school is reinforced by the existence of a Culture of Love, which encompasses three main pillars: a Loving Heart, Loving Behavior, and a Loving Smile. This culture is integrated into various routine activities, from morning prayer and

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<sup>28</sup> Lutfi Anjarwati et al., "Implementasi Literasi Digital Dalam Upaya Memperkuat Pendidikan Karakter Siswa," *Buletin Pengembangan Perangkat Pembelajaran* 3, no. 2 (2021): 87–92, <https://doi.org/10.23917/bppp.v4i2.19420>.

meditation to daily interactions within the school environment. Other supporting factors include adequate religious facilities and a consistent school policy that balances academics and character.

However, this study also identified several inhibiting factors. First, limited synergy between parents and schools leads to suboptimal continuity of character development. Second, the focus of learning in schools tends to be academic, resulting in an imbalanced emphasis on the affective and moral dimensions. Third, there is a lack of routine and systematic evaluation of the implementation of character education programs, making their effectiveness difficult to measure on an ongoing basis.

Based on these findings, this study recommends several strengthening strategies. First, optimize communication between parents and teachers through regular meetings, consultations, and collaborative activities involving families. Second, strengthen the Moral and Ethics Education (PME) program with a contextual approach so that Buddhist values can be more relevant to students' daily lives. Third, improve the competence of PAB teachers through ongoing training that emphasizes character-based pedagogy and a humanistic approach. Fourth, more active involvement of Guidance and Counseling (BK) teachers in providing moral guidance, both individually and in groups.

Overall, this study confirms that the success of character education in faith-based schools, particularly SMK Metta Maitreya Pekanbaru, depends heavily on harmonious collaboration between parents and teachers. Through consistent implementation of the Culture of Love, supported by targeted reinforcement strategies, this school has the potential to become a model for relevant Buddhist character education practices for implementation in other educational institutions.

### **Suggestion**

Based on the research results and conclusions, several suggestions are available to strengthen the implementation of character education at SMK Metta Maitreya Pekanbaru. First, it is important for parents to improve the quality of interactions with their children through open communication, learning support, and role modeling in practicing Buddhist values at home. This step can bridge the continuity of development between home and school.

Second, Buddhist Religious Education teachers are advised to develop innovative learning methods relevant to students' lives, such as the use of digital media, ethics simulations, and project-based learning. Teachers also need to strengthen their role as moral role models, both in the classroom and outside of academic activities.

Third, it is crucial for schools to expand the Culture of Love program through collaborative activities involving parents, students, and the surrounding community. Regular

evaluation of the effectiveness of character education implementation is also necessary to ensure measurable and sustainable results.

Fourth, for future researchers, it is recommended to develop studies with a quantitative or mixed approach so that they can enrich empirical understanding regarding the effectiveness of collaboration between parents and teachers in forming student character based on Buddhist values.

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