Abrahamic Religions: Jurnal Studi Agama-Agama
Volume 6, Number 2, September 2026, pp: 342-356
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.34614

THE ROLE AND MOTIVATION OF PARENTS IN ENCOURAGING CHILDREN'S PARTICIPATION IN BUDDHIST SUNDAY SCHOOL AT BUDDHA RATANA VIHARA, KARANGASEM

***Ni Pande Made Sutriniasih[1], Susijati[2], Astri Chintya Astana[3]**
[1,2,3] Institut Nalanda Jakarta Timur, Indonesia
Email: 22031401270@nalanda.ac.id

Abstract

Buddhist Sunday School (Sekolah Minggu Buddha/SMB) plays an important role in supporting children's religious education. However, children's participation in SMB activities at Vihara Buddha Ratana Karangasem, Bali, remains inconsistent. Of the 30 registered children, only approximately 18–20 attend regularly each week. This condition indicates variations in participation that may be associated with parental roles and motivation. This study aims to analyze the influence of parental roles and motivation on children's participation in Buddhist Sunday School activities at Vihara Buddha Ratana Karangasem, Bali. A quantitative approach with a causal-associative method was employed to examine the relationship between parental roles and motivation as independent variables and children's participation as the dependent variable. Primary data were collected using a Likert-scale questionnaire and supported by field observations and documentation. The findings indicate that parental roles as educators, motivators, facilitators, role models, and supervisors have a significant influence on children's participation in SMB activities. Parental motivation is also closely associated with children's level of participation, indicating that stronger parental involvement and motivation correspond with higher levels of children's participation in Buddhist Sunday School activities. These findings contribute to the study of Buddhist religious education and provide practical considerations for parents, SMB teachers, and monastery administrators in developing strategies to strengthen children's participation in Buddhist Sunday School.

Keywords: *Parental Roles, Parental Motivation, Children's Participation, Buddhist Sunday School, Buddhist Education*

Abstrak

Sekolah Minggu Buddha (SMB) memiliki peran penting dalam mendukung pendidikan keagamaan anak. Namun, partisipasi anak dalam kegiatan SMB di Vihara Buddha Ratana Karangasem, Bali, masih menunjukkan kesenjangan. Dari 30 anak yang terdaftar, hanya sekitar 18–20 anak yang hadir secara rutin setiap minggu. Kondisi ini mengindikasikan adanya variasi tingkat partisipasi yang diduga berkaitan dengan peran dan motivasi orang tua. Penelitian ini bertujuan untuk menganalisis pengaruh peran dan motivasi orang tua terhadap partisipasi anak dalam mengikuti kegiatan Sekolah Minggu Buddha di Vihara Buddha Ratana Karangasem, Bali. Penelitian menggunakan pendekatan kuantitatif dengan metode asosiatif kausal untuk menguji hubungan antara peran dan motivasi orang tua sebagai variabel independen dengan partisipasi anak sebagai variabel dependen. Data primer dikumpulkan melalui kuesioner berskala Likert dan didukung oleh observasi serta dokumentasi. Hasil penelitian menunjukkan bahwa peran orang tua sebagai pendidik, motivator, fasilitator, teladan, dan pengawas berpengaruh signifikan terhadap partisipasi

Abrahamic Religions: Jurnal Studi Agama-Agama
Volume 6, Number 2, September 2026, pp: 342-356
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.34614

anak dalam kegiatan SMB. Motivasi yang diberikan orang tua juga memiliki hubungan yang erat dengan tingkat keikutsertaan anak, sehingga semakin kuat peran dan motivasi orang tua, semakin tinggi tingkat partisipasi anak dalam kegiatan SMB. Temuan ini memberikan kontribusi terhadap kajian pendidikan keagamaan Buddha serta dapat menjadi pertimbangan bagi orang tua, guru SMB, dan pengelola vihara dalam mengembangkan strategi untuk meningkatkan keterlibatan anak dalam kegiatan Sekolah Minggu Buddha.
Kata Kunci: *Peran Orang Tua, Motivasi Orang Tua, Partisipasi Anak, Sekolah Minggu Buddha, Pendidikan Agama Buddha*

***

A. Introduction

Children's religious development is shaped through continuing interaction between family life, educational institutions, and religious communities. The family is especially important because parents provide children's earliest patterns of guidance, value transmission, emotional support, and religious practice. Research on parental involvement consistently shows that parental expectations, communication, modeling, and support are associated with children's educational engagement and adjustment (Grolnick & Slowiaczek, 1994; Hoover-Dempsey & Sandler, 1997; Green et al., 2007; Barger et al., 2019). These mechanisms are also relevant to religious education, where learning is not limited to cognitive understanding but includes moral formation, practice, belonging, and identity.

In Buddhist religious education, parents occupy a normative and pedagogical position as the child's first teachers. Amiro and Yonata (2019) emphasize the parental role in children's Buddhist spiritual development, while the Sigālovāda Sutta describes reciprocal duties between parents and children, including moral guidance, encouragement toward good conduct, and the provision of appropriate education (Narada Thera, 1996). Contemporary studies of Buddhist education likewise show that family, teachers, and vihara-based learning environments interact in shaping children's values and practices (Darma, 2022; Budarsana et al., 2026; Kartini et al., 2026).

Parental involvement is multidimensional. It may include direct behavioral participation, emotional encouragement, monitoring, learning support at home, communication with educators, and the provision of practical resources (Grolnick & Slowiaczek, 1994; Hoover-Dempsey & Sandler, 1997). Meta-analytic evidence indicates that naturally occurring parental involvement is positively associated with children's academic, motivational, social, and emotional adjustment, although effects vary by the form of involvement and context (Jeynes, 2003, 2007; Hill & Tyson, 2009; Barger et al., 2019). This distinction is important because attendance at a religious learning activity may depend not only on children's motivation but also on parents' time, transportation, expectations, and ability to integrate religious activities into family routines.

Abrahamic Religions: Jurnal Studi Agama-Agama
Volume 6, Number 2, September 2026, pp: 342-356
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.34614

Religion also operates through relationships inside the family. Mahoney (2010) explains that family relationships can become a major setting for religious meaning, practices, and shared spiritual goals. In this sense, parental motivation to involve children in religious education can reflect both personal commitment and relational responsibility. In Buddhist families, these motivations may be expressed through the desire to transmit Dhamma values, cultivate moral conduct, strengthen religious identity, and maintain children's connection with the vihara community (Amiro & Yonata, 2019; Sutriniasih et al., 2025; Kartini et al., 2026).

The social context of Karangasem is also relevant. Buddhist families live within the wider religious and cultural diversity of Bali. Studies of religious communities in Indonesia show that religious identity develops within broader cultural and social relations rather than in isolation (Nursani et al., 2024). For minority religious communities, institutions such as the vihara can therefore serve simultaneously as places of worship, education, community interaction, and identity maintenance. Preliminary observation conducted in October–November 2025, together with interviews with vihara administrators and verified attendance documentation, indicated a participation gap at Buddha Ratana Vihara. Of 30 children registered in SMB, only approximately 18–20 attended regularly each week. Some children attended only once or twice a month. The source manuscript identifies parents' work schedules, conflicts with formal-school activities, weather, travel distance, and differences in children's interest as practical conditions affecting attendance. Similar constraints have also been identified in studies of parental participation in Sunday-school settings, where work schedules and competing obligations can restrict parents' active involvement (Yapen et al., 2024; Kartini et al., 2026).

Previous studies have examined parental roles in children's education (Amalia et al., 2024; Ayu et al., 2022), Buddhist spiritual development in the family (Amiro & Yonata, 2019), the management of Buddhist Sunday School (Darma, 2022), parenting and attendance consistency at Buddha Ratana Vihara (Sutriniasih et al., 2025), and parental participation in Buddhist Sunday School at Cetya Sangha Ratana Gianyar (Kartini et al., 2026). However, the present study places specific emphasis on the interaction between parental roles, parental motivations, and variations in children's actual participation at Buddha Ratana Vihara, Karangasem. Accordingly, this study aims to describe the roles performed by parents in encouraging children's participation in SMB, identify the motivations underlying their involvement, and examine how these roles and motivations are associated with variations in children's participation. By focusing on a Buddhist minority community in Bali, the study also contributes to the broader study of religion, family, and religious socialization in contemporary Indonesian society.

B. Theoretical Framework

1. Parental Roles

Abrahamic Religions: Jurnal Studi Agama-Agama
Volume 6, Number 2, September 2026, pp: 342-356
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.34614

Parental involvement refers to the resources, behaviors, and relational practices that parents invest in children's learning and development. Grolnick and Slowiaczek (1994) conceptualize involvement as multidimensional, including behavioral, personal, and cognitive-intellectual components. Hoover-Dempsey and Sandler (1997) further explain that parents become involved partly because of their understanding of the parental role, their sense of efficacy, and invitations or expectations arising from the child and educational environment. Green et al. (2007) empirically supported the importance of these motivational beliefs in explaining parental involvement.

Empirical syntheses suggest that parental involvement is generally beneficial when it communicates support, expectations, and engagement rather than excessive control (Jeynes, 2003, 2007; Hill & Tyson, 2009; Barger et al., 2019). In the present study, these insights are adapted to a nonformal religious-education setting. Parental roles are operationally interpreted through five functions already evident in the manuscript's field data: educator, motivator, facilitator, role model, and supervisor.

In Buddhist religious education, these functions also have a normative dimension. Parents are expected to provide moral and spiritual guidance, and Buddhist teachings position the family as an early setting for learning good conduct and Dhamma practice (Narada Thera, 1996; Amiro & Yonata, 2019). Recent research in Abrahamic Religions similarly describes parents as first teachers in Buddhist Sunday-school contexts and emphasizes the importance of sustained family participation in children's Dhamma learning (Kartini et al., 2026).

2. Parental Motivation

Parental motivation explains why parents initiate and sustain involvement. Hoover-Dempsey and Sandler (1997) and Green et al. (2007) identify role construction, perceived efficacy, and contextual invitations as important motivational antecedents. In this study, intrinsic motivation refers to parents' spiritual commitment and desire for children to understand Buddhist teachings and develop moral character. Extrinsic motivation refers to social encouragement and expectations arising from the vihara community and surrounding environment.

Religious motivation within families can also be understood relationally. Mahoney (2010) argues that religious meaning may become embedded in family goals, practices, and relationships. Thus, taking children to SMB, reminding them to learn Dhamma, participating in worship, and encouraging regular attendance can be interpreted not only as educational behaviors but also as forms of family religious socialization. Children's motivation and interest may develop through repeated experiences. Renninger and Hidi (2016) explain that situational interest can develop into more enduring individual interest when it is supported and repeatedly re-engaged. In the SMB context, regular participation, supportive parental communication, meaningful activities, and positive experiences in the vihara may therefore reinforce children's continuing interest.

Abrahamic Religions: Jurnal Studi Agama-Agama
Volume 6, Number 2, September 2026, pp: 342-356
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.34614

3. Children's Participation and Religious Socialization

Children's participation in this study encompasses attendance, active involvement in SMB activities, and willingness to engage without continuous coercion. Participation is therefore broader than physical presence. It includes involvement in Dhamma discussions, prayer, religious practices, and interaction with teachers and peers. Bronfenbrenner's (1979) ecological perspective is useful for understanding this participation because children develop through recurring interactions within immediate settings. Family and religious-education settings constitute interconnected microsystems, while the relationship between home and vihara can be understood as part of the mesosystem. Recent Buddhist early-childhood research has similarly applied ecological reasoning to explain how family, teachers, institutional support, and Buddhist values interact in children's development (Budarsana et al., 2026). This approach also helps avoid reducing irregular attendance to individual motivation alone. Participation can be shaped by family schedules, distance, transportation, parental availability, institutional routines, and community expectations. Accordingly, the study interprets children's participation as a relational and contextual phenomenon.

C. Method

This study is presented as a qualitative case study of parental involvement in Buddhist Sunday School at Buddha Ratana Vihara, Karangasem, Bali. This framing follows the evidence actually reported in the manuscript: interviews, observations, documentation, attendance records, and field-based thematic findings. Descriptive percentages are used to summarize existing attendance and community records and are not treated as inferential statistical tests (Creswell, 2009; Miles et al., 2014). The research was conducted at Buddha Ratana Vihara, Karangasem. The location was selected because of the observed gap between the 30 children registered in SMB and the approximately 18–20 children who attended regularly. Fieldwork was planned from February to May 2026, covering preparation, permission, data collection, analysis, and report writing.

The primary participants were 15 parents of Buddhist children aged 5–12 who participated in SMB. The study also involved approximately 2–3 SMB teachers and one vihara administrator as supporting informants. Participants were selected purposively to capture variation in children's attendance and parental involvement. Primary data were obtained through interviews, observation, and documentation. Supporting data included SMB attendance records, vihara program records, organizational information, and relevant scholarly literature. Interview and observational evidence were distinguished from documentary attendance data throughout the analysis.

Data analysis followed the qualitative procedures of data condensation, data display, and conclusion drawing/verification described by Miles et al. (2014). Triangulation across interviews, observations, and documentation was used to compare patterns from different sources. No direct verbatim interview quotations were available in the source manuscript; consequently, the Results section explicitly labels interview and

Abrahamic Religions: Jurnal Studi Agama-Agama
Volume 6, Number 2, September 2026, pp: 342-356
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.34614

observation findings as field evidence rather than presenting researchers' summaries as participant quotations.

D. Results and Discussion

1. Demographics of Buddhists at Vihara Buddha Ratana Karangasem

Table 1.
Demographic Data of Buddhists at Vihara Buddha Ratana Karangasem

Characteristic	Category	Number	Percentage
Gender	Male	45	45%
	Female	55	55%
Age	20–30 years	15	15%
	31–40 years	35	35%
	41–50 years	30	30%
	50–70 years	20	20%
Education	Elementary school/equivalent	10	10%
	Junior high/equivalent	15	15%
	Senior high/vocational	40	40%
	Diploma/Bachelor's degree	30	30%
Occupation	Trade/business	50	50%
	Employee/professional	30	30%
	Other	20	20%
Marital status	Married	45	45%
	Unmarried	25	25%

Source: Primary Data Processed by the Researchers, 2026.

The source manuscript reports a broader demographic profile of the Buddhist community associated with Buddha Ratana Vihara. Women constitute 55% and men 45%, while the largest age category is 31–40 years (35%). Senior high/vocational education forms the largest educational category (40%), followed by diploma/bachelor's education (30%). Trade or business is the largest occupational category (50%). These data provide social context for the study but should not be read as the demographic composition of the 15-parent interview sample because the manuscript does not establish that the two datasets are identical.

Analytically, the occupational distribution is relevant because the manuscript identifies parents' work schedules as one of the practical constraints on children's attendance. This interpretation is consistent with studies showing that parental participation is affected not only by attitudes toward education but also by available time, role demands, and situational opportunities for involvement (Hoover-Dempsey & Sandler, 1997; Green et al., 2007). In a Buddhist Sunday-school setting in Gianyar, Kartini et al. (2026) likewise reported time constraints and competing social obligations as barriers to active parental participation.

Abrahamic Religions: Jurnal Studi Agama-Agama
Volume 6, Number 2, September 2026, pp: 342-356
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.34614

2. Children's Attendance in Buddhist Sunday School

Table 2.
Attendance Data of Sunday Buddhist School (SMB) Children at Vihara Buddha Ratana Karangasem

Attendance Category	Number of Children	Percentage
High attendance (≥75%)	18	60%
Moderate attendance (50–74%)	7	23%
Low attendance (<50%)	5	17%
Total	30	100%

Source: SMB Attendance Records, Buddha Ratana Vihara, 2026.

Documentary evidence shows clear variation in children's attendance. Eighteen children (60%) were categorized as having high attendance, seven (23%) moderate attendance, and five (17%) low attendance. The distribution indicates that regular participation is achieved by a majority of registered children but is not universal. More than one-third of the children remain in the moderate or low categories, making consistency of participation a substantive issue rather than an isolated occurrence.

The attendance records alone cannot establish why individual children attend more or less frequently. However, when these data are read alongside the interview and observation evidence, several recurring conditions become visible: parental availability, transportation, competing schedules, weather, distance from the vihara, and differences in children's interest. Comparable Sunday-school research has also found that participation depends on the practical ability of parents to sustain involvement, not merely on positive attitudes toward religious education (Yapen et al., 2024; Kartini et al., 2026). The 60% high-attendance category should therefore be interpreted as evidence of substantial participation rather than as proof of the effectiveness of a particular parental strategy. This distinction is important because meta-analytic research on parental involvement shows positive associations with children's engagement and adjustment but also emphasizes that the form, quality, and context of involvement matter (Jeynes, 2007; Hill & Tyson, 2009; Barger et al., 2019).

3. Parents as Educators and Religious Guides

Table 3.
Forms of Parental Roles in Children's Participation in Sunday Buddhist School (SMB)

Parental Role	Indicator	Interview/Observation Finding
Educator	Guiding religious learning	Parents remind and guide children to learn Dhamma at home.
Motivator	Providing encouragement	Parents advise and encourage children to attend the vihara regularly.

Abrahamic Religions: Jurnal Studi Agama-Agama
Volume 6, Number 2, September 2026, pp: 342-356
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.34614

Facilitator	Providing practical support	Parents provide transportation and other materials needed for SMB.
Role model	Religious example	Parents participate in worship or religious practice at home and at the vihara.
Supervisor	Monitoring participation	Parents monitor children's weekly attendance and participation.

Source: Researchers' Interviews and Observations, 2026.

Interview and observation evidence identifies parents first as educators and religious guides. Parents remind children to learn Dhamma at home and connect participation in SMB with religious learning beyond the weekly meeting. This expands the educational space from the vihara into the household. Such a pattern is consistent with the Buddhist understanding of parents as early moral and spiritual educators (Narada Thera, 1996; Amiro & Yonata, 2019) and with Kartini et al. (2026), who emphasize parental responsibility for sustaining children's Dhamma learning.

The educational role is also relational rather than purely instructional. Parents do not simply transmit information; they organize routines, remind children, interpret the importance of religious activities, and link institutional learning with family practice. This is consistent with Grolnick and Slowiaczek's (1994) multidimensional conception of parental involvement, in which behavioral and personal forms of involvement coexist. This finding is particularly relevant to the religious-studies orientation of the case. Religious education in the family becomes one of the mechanisms through which Buddhist identity is reproduced in everyday life. Mahoney's (2010) relational spirituality framework helps explain how religious meaning can become embedded in parent–child relationships, while Sutriniasih et al. (2025) similarly connect parenting practices with children's interest and consistency of attendance at Buddha Ratana Vihara.

4. Parents as Motivators, Facilitators, and Supervisors

Interview and observation evidence further shows that parents encourage children verbally and emotionally, provide transportation and practical needs, and monitor weekly attendance. These functions demonstrate that motivation is translated into concrete forms of support. A parent may value SMB highly, but participation can still be disrupted when transportation, time, or scheduling support is unavailable. This distinction between motivation and enactment is supported by parental-involvement theory. Hoover-Dempsey and Sandler (1997) distinguish motivational beliefs from the contextual conditions that enable involvement, while Green et al. (2007) show that parents' role beliefs and perceptions of invitations help predict participation.

The present field evidence suggests a similar mechanism: commitment to Buddhist education becomes more consequential when it is accompanied by practical facilitation and supervision. The facilitator role is especially important in this case

Abrahamic Religions: Jurnal Studi Agama-Agama
Volume 6, Number 2, September 2026, pp: 342-356
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.34614

because some children live relatively far from the vihara and depend on adults for transportation. Thus, attendance cannot be interpreted solely as a child-level behavioral choice. The family controls several of the resources required for participation. This helps explain why the study's attendance pattern should be analyzed within an ecological framework rather than through an individual motivation model alone (Bronfenbrenner, 1979).

5. Parents as Religious Role Models

Parents were also observed to model religious practice at home and at the vihara. This role differs from verbal encouragement because it gives children an observable example of how religious identity is enacted. The field pattern suggests that children encounter Buddhist practice not only through SMB teachers but also through family behavior. In Buddhist terms, parental example has ethical significance because moral instruction is strengthened when it is embodied in everyday conduct. Amiro and Yonata (2019) emphasize the importance of parental practice in children's spiritual development, while Budarsana et al. (2026) show that Buddhist values are more meaningful for children when they are integrated into concrete experiences and repeated practices. Although the latter study concerns outdoor learning, its emphasis on experiential internalization is relevant to understanding why parental example can complement verbal teaching.

The role-model finding also contributes to understanding religious socialization in a minority setting. In a social environment characterized by religious diversity, the household and vihara can jointly provide repeated symbols, practices, and interactions through which children recognize themselves as members of a Buddhist community. Nursani et al. (2024) demonstrate more broadly that religious life in Indonesia is shaped through the interaction of religion, culture, kinship, and local social relations.

6. Parental Motivation

Table 4.
Parental Motivation for Children's Participation in Sunday Buddhist School (SMB)

Type of Motivation	Indicator	Interview Finding
Intrinsic	Spiritual awareness	Parents want their children to understand Buddhist teachings.
Extrinsic	Social environment	The vihara community encourages family participation.
Long-term goal	Character formation	Parents expect children to develop good moral character.
Short-term goal	Regular attendance	Parents want children to participate actively each week.

Abrahamic Religions: Jurnal Studi Agama-Agama
Volume 6, Number 2, September 2026, pp: 342-356
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.34614

Consistency	Persistence	Parents provide continuing support for participation.

Source: Researchers' Interviews, 2026.

Interview evidence indicates that parental motivation contains both intrinsic and extrinsic dimensions. Intrinsic motivation appears in parents' desire for children to understand Buddhist teachings and develop moral character. Extrinsic motivation appears in the encouragement and social support generated by the vihara community. These dimensions are analytically distinct but can operate simultaneously. The long-term orientation toward character formation shows that parents do not understand SMB merely as a weekly activity. Participation is connected to expectations concerning children's future morality, religious identity, and continuity of Buddhist practice. This interpretation is compatible with Mahoney's (2010) account of religion as a source of shared family goals and with Buddhist-oriented literature emphasizing parental responsibility for children's moral and spiritual development (Amiro & Yonata, 2019; Kartini et al., 2026). The short-term goal of regular attendance is more behavioral. It concerns continuity and routine. Renninger and Hidi (2016) suggest that repeated engagement can help sustain and deepen interest. Within this case, consistent parental encouragement and repeated positive participation may help children move from situational willingness to more stable interest, although the present data do not measure this developmental process directly.

7. Interaction Between Parental Roles, Motivation, and Participation

Table 5.
The Relationship Between Parental Roles and Motivation and Children's Participation

Triangulated Field Pattern	**Observed Tendency**
Active parental guidance and facilitation	Children tend to attend more regularly.
Strong parental motivation	Children appear more enthusiastic about SMB.
Limited parental involvement	Children's attendance tends to be less consistent.
Practical barriers	Participation may decline despite positive parental intentions.

Source: Triangulation of Interviews, Observations, and Documentation, 2026.

Triangulated field evidence shows a recurring association between active parental involvement and more consistent children's participation. Parents who combine guidance, encouragement, facilitation, example, and monitoring tend to have children who participate more regularly. Conversely, limited involvement is associated with less stable attendance. Importantly, the findings also show that practical barriers can interrupt participation even when parents express positive religious intentions. This pattern is consistent with broader parental-involvement research. Grolnick and Slowiaczek (1994) argue that involvement is multidimensional, and Barger et al. (2019) show that parental involvement is related to children's engagement and motivation across a large body of

Abrahamic Religions: Jurnal Studi Agama-Agama
Volume 6, Number 2, September 2026, pp: 342-356
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.34614

research. Yet the present study extends these ideas into a nonformal religious setting, where the desired outcome is not academic performance but sustained participation in Buddhist learning and community life.

The pattern also resonates closely with Kartini et al. (2026), published in Abrahamic Religions, which found that the sustainability of children's Dhamma learning depends on synergy between family participation and the Buddhist Sunday-school institution. The present case differs in location and participant composition, but both studies highlight a common issue: parental commitment is most effective when it is translated into active, repeated participation rather than remaining at the level of general approval.

8. Participation Barriers and the Minority-Religious Context

The source manuscript identifies several barriers to children's consistent participation: parents' work schedules, conflicts with formal-school activities, weather, travel distance, and children's varying levels of interest. These barriers demonstrate that attendance is produced by the interaction of motivation and opportunity. They also prevent an overly moralistic interpretation in which irregular attendance is equated with weak Buddhist commitment.

In an ecological reading, the barriers arise at different levels. Parent–child routines and transportation operate within the immediate family environment; scheduling relationships between school, family, and vihara represent connections between settings; and the broader cultural environment shapes the place of Buddhist religious education in everyday life (Bronfenbrenner, 1979). Budarsana et al. (2026) similarly show that Buddhist educational processes are affected by the interaction of family, institutional support, and environmental conditions.

The minority setting also strengthens the sociological importance of the vihara. For children, SMB provides a recurring space where Buddhist teachings are connected with peers, teachers, ritual practices, and collective identity. Religious studies of Indonesian communities emphasize that religious continuity and harmony are negotiated through local social relationships and cultural settings (Nursani et al., 2024). In this context, parental support for SMB can be understood as both an educational practice and a form of religious continuity.

9. Overall Discussion and Contribution

Overall, the findings indicate that children's participation in SMB is not produced by a single parental behavior. It emerges through a configuration of educational guidance, motivation, facilitation, modeling, supervision, institutional support, and practical circumstances. This interpretation is more consistent with multidimensional parental-involvement theory than with a simple causal claim that parental motivation alone determines attendance (Grolnick & Slowiaczek, 1994; Hoover-Dempsey & Sandler, 1997; Barger et al., 2019).

Abrahamic Religions: Jurnal Studi Agama-Agama
Volume 6, Number 2, September 2026, pp: 342-356
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.34614

The study also contributes to research on religion and family by showing how parental involvement operates as religious socialization. Parents connect the household to the vihara, transmit Buddhist meanings, enable participation, and model practice. In this sense, family involvement becomes a mechanism through which children's religious identity and community attachment can be sustained (Mahoney, 2010; Amiro & Yonata, 2019).

Compared with Sutriniasih et al. (2025), which focused on parenting patterns, interest, and consistency of attendance at the same vihara context, the present analysis gives more explicit attention to the distinction between parental roles and parental motivations. Compared with Kartini et al. (2026), the present study also provides a different local case while reaching a compatible conclusion about the importance of synergy between family participation and Buddhist Sunday-school institutions. These connections make the manuscript suitable for a religious-studies audience because the central issue is not simply school attendance. The case illustrates how religion is transmitted through family relationships, how a religious institution supports minority identity, and how everyday social conditions mediate children's participation in religious life.

E. Limitations and Implications

This study is limited to one research site and a small purposively selected group of informants. Its findings are therefore contextual rather than statistically generalizable. The manuscript reports 15 parents, approximately 2–3 SMB teachers, and one vihara administrator as participants. In addition, the source manuscript does not provide verbatim interview quotations or a complete coding matrix, which limits the transparency of the qualitative evidence. Future research should report selected participant quotations, clarify coding and validation procedures, and distinguish more explicitly between the demographic population, the interview sample, and the attendance population. A further implication concerns research design. If future researchers wish to claim statistical influence or causal effects, they should employ an explicitly quantitative design with validated measures, a clearly defined population and sample, and reported inferential results. For the present manuscript, the evidence more appropriately supports qualitative claims about patterns, associations, meanings, and contextual mechanisms (Creswell, 2009; Miles et al., 2014).

F. Conclusion

The study concludes that parents play an important role in sustaining children's participation in Buddhist Sunday School at Buddha Ratana Vihara, Karangasem. Field evidence identifies five principal parental roles: educator, motivator, facilitator, role model, and supervisor. Parents' motivations are shaped by spiritual commitment, expectations for children's moral and religious development, the desire for regular participation, and encouragement from the vihara community. Attendance records show that 18 of 30 children (60%) have high attendance, while 12 children remain in the

Volume 6, Number 2, September 2026, pp: 342-356
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.34614

moderate or low categories. Triangulated evidence indicates that more consistent parental involvement is associated with more regular participation, while work schedules, competing activities, distance, weather, and variations in children's interest can constrain participation. The study therefore interprets children's SMB participation as a relational and contextual process linking family religious socialization, practical parental support, and vihara-based education. These findings contribute to the study of religion and family in Indonesia by showing how Buddhist identity and religious participation are sustained through everyday interactions between parents, children, and religious institutions.

REFERENCE

Amalia, F., Suriansyah, A., & Rafianti, W. R. (2024). Peran orang tua dalam pendidikan anak: Membangun kolaborasi efektif dengan sekolah. MARAS: Jurnal Penelitian Multidisiplin, 2(4), 2217–2227. https://doi.org/10.60126/maras.v2i4.593

Amiro, T., & Yonata, H. (2019). Peranan orang tua dalam meningkatkan kecerdasan spiritual anak menurut perspektif Buddhis. Jurnal Ilmu Agama dan Pendidikan Agama Buddha, 1(1), 29–44.

Ayu, C., Faizah, F., & Sukmawati, S. (2022). Peran orang tua dalam meningkatkan motivasi belajar peserta didik di tingkat sekolah dasar. Awwaliyah: Jurnal Pendidikan Guru Madrasah Ibtidaiyah, 5(2), 122–128. https://doi.org/10.58518/awwaliyah.v5i2.1114

Barger, M. M., Kim, E. M., Kuncel, N. R., & Pomerantz, E. M. (2019). The relation between parents' involvement in children's schooling and children's adjustment: A meta-analysis. Psychological Bulletin, 145(9), 855–890. https://doi.org/10.1037/bul0000201

Bronfenbrenner, U. (1979). The ecology of human development: Experiments by nature and design. Harvard University Press.

Budarsana, I. G., Astana, A. C., & Susijati. (2026). Buddhist values in outdoor learning: A qualitative study on mindfulness and behavioral development in early childhood education. Abrahamic Religions: Jurnal Studi Agama-Agama, 6(1), 176–189. https://doi.org/10.22373/arj.v6i1.34418

Creswell, J. W. (2009). Research design: Qualitative, quantitative, and mixed methods approaches (3rd ed.). SAGE Publications.

Darma, W. (2022). Analisis manajemen pelaksanaan Sekolah Minggu Buddha. Purwadita: Jurnal Agama dan Budaya, 6(1), 1–10.

Green, C. L., Walker, J. M. T., Hoover-Dempsey, K. V., & Sandler, H. M. (2007). Parents' motivations for involvement in children's education: An empirical test of a

Volume 6, Number 2, September 2026, pp: 342-356
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.34614

theoretical model of parental involvement. Journal of Educational Psychology, 99(3), 532–544. https://doi.org/10.1037/0022-0663.99.3.532

Grolnick, W. S., & Slowiaczek, M. L. (1994). Parents' involvement in children's schooling: A multidimensional conceptualization and motivational model. Child Development, 65(1), 237–252. https://doi.org/10.1111/j.1467-8624.1994.tb00747.x

Hadian, V. A., Maulida, D. A., & Faiz, A. (2022). Peran lingkungan keluarga dalam pembentukan karakter. Jurnal Education and Development, 10(1), 240–246.

Hill, N. E., & Tyson, D. F. (2009). Parental involvement in middle school: A meta-analytic assessment of the strategies that promote achievement. Developmental Psychology, 45(3), 740–763. https://doi.org/10.1037/a0015362

Hoover-Dempsey, K. V., & Sandler, H. M. (1997). Why do parents become involved in their children's education? Review of Educational Research, 67(1), 3–42. https://doi.org/10.3102/00346543067001003

Jeynes, W. H. (2003). A meta-analysis: The effects of parental involvement on minority children's academic achievement. Education and Urban Society, 35(2), 202–218. https://doi.org/10.1177/0013124502239392

Jeynes, W. H. (2007). The relationship between parental involvement and urban secondary school student academic achievement: A meta-analysis. Urban Education, 42(1), 82–110. https://doi.org/10.1177/0042085906293818

Kartini, N. K., Acep, L., & Priyono, E. (2026). Parental participation in the learning process of Sunday School at Cetya Sangha Ratana Gianyar. Abrahamic Religions: Jurnal Studi Agama-Agama, 6(1), 234–251. https://doi.org/10.22373/arj.v6i1.34616

Mahoney, A. (2010). Religion in families, 1999–2009: A relational spirituality framework. Journal of Marriage and Family, 72(4), 805–827. https://doi.org/10.1111/j.1741-3737.2010.00732.x

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). Qualitative data analysis: A methods sourcebook (3rd ed.). SAGE Publications.

Narada Thera (Trans.). (1996). Sigalovada Sutta: The discourse to Sigala (Dīgha Nikāya 31). Access to Insight.

Nursani, Syahbuddin, & Suparjan, E. (2024). Interfaith harmony and cultural dynamics in Mbawa Village, Indonesia. Abrahamic Religions: Jurnal Studi Agama-Agama, 4(2), 123–135. https://doi.org/10.22373/arj.v4i2.24657

Putri, A. M., & Subhi, M. R. (2025). Literatur review: Peran orang tua dalam meningkatkan motivasi dan prestasi akademik anak. Didaktik: Jurnal Ilmiah PGSD FKIP Universitas Mandiri, 11(2), 255–281.

Volume 6, Number 2, September 2026, pp: 342-356
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.34614

Renninger, K. A., & Hidi, S. (2016). The power of interest for motivation and engagement. Routledge.

Rohayani, F., Murniati, W., Sari, T., & Fitri, A. R. (2023). Pola asuh permisif dan dampaknya kepada anak usia dini (teori dan problematika). Islamic EduKids: Jurnal Pendidikan Anak Usia Dini, 5(1), 25–38.

Sihotang, & Sumiwi. (2020). Peran orang tua dalam meningkatkan partisipasi anak mengikuti Sekolah Minggu. Didaktikos: Jurnal Pendidikan Agama Kristen, 3(1), 25–34.

Simatupang, N. F., Harahap, R. F., Sormin, M. R., Siregar, R., Lubis, J. N., & Hasanah, R. Y. (2025). Peran keluarga dalam membentuk karakter religius siswa. Jurnal Thiflun: Jurnal Pendidikan Dasar, 3(1), 17–24.

Sulistyowati. (2022). Motivasi belajar dan keterlibatan orang tua dalam pendidikan anak usia dini. Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini, 6(4). https://doi.org/10.31004/obsesi.v6i4.2345

Sutriniasih, N. P. M., Karniawan, M., & Acep, L. (2025). Peran pola asuh orang tua dalam membentuk minat dan konsistensi kehadiran anak di Sekolah Minggu Buddha Wihara Buddha Ratana Karangasem, Bali. Jurnal Pendidikan Buddha dan Isu Sosial Kontemporer, 7(1), 12–19. https://doi.org/10.56325/jpbisk.v7i1.129

Yapen, M. R., Watak, S. R., & Elias, T. F. E. (2024). Peranan orang tua dalam mendorong anak ke sekolah Minggu. NERIA: Jurnal Pendidikan Agama Kristen, 2(1), 44–64. https://doi.org/10.56942/jurnalneria.v2i1.180