



Ritual Participation Saturation and Declining Reflective Engagement among Hindu Students in Repetitive Religious Learning Contexts

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ABSTRACT

This study explores Hindu students' experiences of ritual participation saturation and declining reflective engagement within repetitive religious learning contexts. The study aims to examine how repeated religious practices influence students' interpretation, personal meaning, and cognitive involvement in Hindu religious education. Employing an interpretive phenomenological approach, data were collected through semi-structured interviews, observations, and document analysis involving 12 Grade XI Hindu students in a Hindu-based senior high school in Denpasar, Bali. The findings reveal a paradoxical condition in which students maintain active participation in religious rituals while experiencing reduced reflective involvement toward their philosophical meanings. This study highlights the need to transform repetitive religious practices into reflective learning experiences that foster deeper spiritual awareness and meaningful engagement.

INTRODUCTION

Religious education plays an important role in shaping students' spiritual awareness, moral identity, and understanding of cultural values. In the context of Hindu education, religious learning is not limited to the transmission of doctrinal knowledge but also involves the internalization of ethical principles, spiritual practices, and cultural meanings. However, contemporary religious education faces challenges in maintaining students' meaningful engagement when learning activities and religious practices are repeatedly conducted in similar patterns. Recent studies on Hindu religious education in Indonesia indicate that learning processes are expected not only to strengthen religious character but also to encourage students to understand and internalize the values behind religious teachings (Suartini et al., 2024). This condition highlights the importance of examining how students experience repetitive religious practices and how such experiences influence their reflective involvement in religious learning.

Religious rituals are essential components of Hindu religious life because they function as expressions of devotion, cultural identity, and spiritual discipline. Nevertheless, repeated participation in ritual activities within institutional settings may create complex experiences among students, particularly when participation becomes dominated by habitual compliance rather than personal understanding. Previous research on Hindu religious education has demonstrated that students' motivation and perceptions toward religious subjects are influenced by learning approaches, social environments, and the extent to which religious values are connected with everyday experiences (Siswadi, 2024). Similarly, studies of Hindu education practices have emphasized the importance of innovative and contextual learning approaches to help students engage more deeply with religious concepts rather than merely performing religious activities (Kananda et al., 2024). Therefore, the relationship between ritual participation and reflective engagement represents an important issue in understanding the quality of contemporary religious education.

Existing studies on religious education have primarily focused on learning implementation, character formation, instructional strategies, and students' learning motivation. For example, research on Hindu religious education in Denpasar has examined curriculum implementation, learning processes, and instructional challenges in formal educational contexts (Winanti et al., 2024). Other studies have explored the use of creative learning media and cultural approaches to improve students' understanding of Hindu teachings by making learning experiences more meaningful (Suagetana, 2024). Although these studies provide valuable insights into improving religious learning, they have paid limited attention to students' subjective experiences regarding repeated ritual participation and whether continuous exposure to similar religious activities influences their reflective interpretation of religious meanings.

The limited exploration of students' lived experiences creates a research gap in the field of Hindu religious education. Previous research tends to evaluate religious education outcomes through motivation, character development, learning achievement, or teaching effectiveness, while the phenomenon of possible tension between ritual participation and reflective engagement remains underexplored. In particular, there is insufficient understanding of how students negotiate the difference between actively participating in religious rituals and internally comprehending their philosophical meanings. Research in religious education more broadly suggests that reflective approaches can strengthen students' metacognitive awareness and deepen their understanding of religious values by encouraging personal interpretation and meaning-making processes (Qosim et al., 2023). Therefore, investigating ritual participation saturation from students' perspectives provides a new perspective for understanding how religious learning can maintain spiritual depth in repetitive educational environments.

Based on this research gap, this study aims to explore Hindu students' experiences of ritual participation saturation and declining reflective engagement within repetitive religious learning contexts. Specifically, this research seeks to understand how students interpret repeated religious practices, how they construct personal meanings from ritual experiences, and how repetitive learning environments influence their cognitive and reflective involvement in Hindu religious education. The study employs an interpretive phenomenological approach to capture students' lived experiences and the meanings they attach to religious participation. By focusing on Grade XI Hindu students in a Hindu-based senior high school in Denpasar, Bali, this research provides an in-depth examination of the relationship between religious practice, learning experience, and reflective awareness.

This study contributes theoretically and practically to the development of religious education research. Theoretically, it expands discussions on Hindu religious education by introducing the concept of a possible gap between ritual participation and reflective engagement, emphasizing that religious involvement should be understood not only through observable participation but also through students' meaning-making processes. Practically, the findings may support teachers and educational institutions in designing more reflective, contextual, and dialogical religious learning strategies that transform routine religious activities into meaningful spiritual experiences. By emphasizing reflection alongside participation, religious education can better support students in developing deeper understanding, personal connection, and sustainable engagement with religious values.

LITERATURE REVIEW

Ritual Practice, Religious Experience, and Meaning-Making Processes

Religious rituals represent more than repeated symbolic actions; they function as cultural and educational processes through which individuals construct identity, values, and spiritual meaning. Bell's theory of ritualization explains that ritual practices are socially organized activities through which individuals negotiate meanings, authority, and personal experiences rather than merely performing fixed behaviors (Bell, 1992). From this perspective, the educational value of religious rituals depends on the extent to which learners understand and interpret the meanings embedded within those practices. Therefore, ritual participation should not only be examined through observable involvement but also through students' internal processes of interpretation and reflection.

Recent international studies have emphasized that religious education increasingly needs to move beyond knowledge transmission toward experiential and reflective meaning-making. Peacock et al. (2026), examining religious education among 826 university students in England and Wales, found that approaches emphasizing personal worldview formation and interpretive engagement were associated with students' readiness to understand religious complexity. Their study demonstrates that meaningful religious learning requires students to actively construct interpretations rather than passively receive religious information. However, the study focused on worldview education and religious diversity rather than repeated ritual participation within a single religious tradition, leaving questions regarding how students experience continuous ritual practices.

Similarly, Foley et al. (2024) highlighted that students' engagement in religious learning is strengthened when educational activities encourage dialogue, interpretation, and personal connection with religious ideas. Their qualitative case study showed that students developed deeper understanding when religious learning involved active meaning construction rather than only receiving doctrinal information. This finding supports the present study because it suggests that participation alone does not guarantee meaningful religious engagement. Instead, reflective interpretation becomes an important mechanism connecting religious practice and personal understanding.

Repetitive Religious Practices and the Possibility of Ritual Participation Saturation

Repeated practices are commonly used in religious education to establish discipline, identity, and continuity of religious traditions. However, repetition may produce different experiences depending on whether learners perceive activities as meaningful experiences or institutional obligations. In educational psychology, repeated exposure without cognitive engagement may reduce learners' active involvement because activities become routine rather than personally meaningful.

International research on religious education has identified challenges related to maintaining students' engagement when religious learning becomes predominantly transmissive. Aseery (2024) found that students' motivation and engagement in religious education were strongly influenced by learning approaches that connected religious concepts with students' experiences. The study demonstrated that instructional practices emphasizing interaction and relevance were more effective in maintaining student involvement compared with approaches dominated by passive reception. These findings are relevant to the present study because repetitive religious contexts may require pedagogical transformation to maintain reflective engagement.

Furthermore, Alsuhaymi and Atallah (2025) examined the role of ritual prayer in religious identity formation and argued that ritual practices contribute to spiritual development when individuals understand their symbolic and personal meanings. Their study suggests that rituals become transformative when accompanied by internal reflection; otherwise, they risk becoming external performances. Although the research focused on Islamic prayer practices, its conceptual contribution is relevant for understanding how ritual participation may differ between external compliance and internalized religious experience.

Therefore, the concept of ritual participation saturation in this study refers not to rejection of religious rituals, but to a possible condition in which repeated participation creates distance between performing rituals and reflecting upon their meanings. This perspective allows the research to explore how Hindu students interpret their repeated religious experiences within formal educational settings.

Reflective Engagement and Student Cognitive Involvement in Religious Learning

Student engagement theory provides an important framework for understanding differences between participation and meaningful involvement. Fredricks et al. (2004) conceptualized engagement through behavioral, emotional, and cognitive dimensions. While behavioral engagement concerns participation and observable actions, cognitive engagement refers to students' investment in understanding, interpretation, and deeper thinking. In religious education, cognitive engagement is closely related to reflective engagement because students are required to interpret values, connect teachings with personal experiences, and construct meaning.

Recent international studies have emphasized that reflection plays a central role in transforming religious learning experiences. Amirudin et al. (2026) examined reflective pedagogy in religious education and found that reflective learning approaches contributed to stronger moral reflection, self-regulation, and internalization of religious values among university students. Their mixed-method research demonstrated that learning environments encouraging reflection produced deeper intellectual and spiritual engagement compared with conventional instructional approaches.

Likewise, research by Jenuri et al. (2026) showed that observation-based and reflective learning approaches enabled students to move from textual understanding toward interpreting religion as a lived social reality. Using qualitative document analysis and thematic analysis, the study demonstrated that reflection encouraged students to develop spiritual awareness, contextual understanding, and dialogical engagement. These findings support the present study because they highlight that religious engagement involves not only participation in activities but also the ability to critically and personally interpret religious experiences.

Meaningful Learning and Transformation of Religious Education

Meaningful learning theory proposed by Ausubel (1968) argues that learning becomes effective when new information is connected with learners' existing knowledge structures and personal experiences. In religious education, meaningful learning requires students to relate religious teachings, practices, and values to their everyday lives. Therefore, religious learning cannot be limited to memorization of doctrines or performance of prescribed activities.

Recent research in religious education supports the movement toward reflective and experiential learning approaches. Maysyaroh and Burhanuddin (2026) argued that religious education should transform students from passive recipients of theoretical religious knowledge into active subjects who construct narratives and meanings from their religious experiences. Their study emphasized that reflective learning approaches enhance student engagement and support deeper internalization of religious values.

Similarly, research on experiential learning indicates that students achieve stronger understanding when religious practices are connected with reflection and personal experience. Studies of religious learning environments show that experiential approaches encourage students to move beyond procedural understanding toward deeper interpretation of spiritual values. This perspective is highly relevant for the current study because Hindu religious education involves ritual practices that contain symbolic and philosophical meanings requiring interpretation rather than mechanical repetition.

METHODOLOGY

Research Design and Approach

This study employed a qualitative research approach using an interpretive phenomenological design to explore Hindu students' lived experiences regarding ritual participation saturation and declining reflective engagement within repetitive religious learning contexts. A qualitative approach was selected because the research focuses on understanding students' subjective interpretations, personal meanings, and experiences rather than measuring relationships between variables numerically. Phenomenological research is appropriate when researchers seek to investigate how individuals experience and construct meaning from particular phenomena in their social and cultural contexts (Creswell & Poth, 2024). In this study, the phenomenon examined was not the religious ritual itself, but how students perceive, interpret, and negotiate their experiences when participating in repeated religious learning activities.

The interpretive phenomenological perspective was chosen because religious experiences involve personal meanings that cannot be fully understood through observable behavior alone. This approach allows researchers to explore the relationship between external participation in religious practices and students' internal reflective processes. The main concepts analyzed in this research were ritual participation saturation, referring to students' experiences of repeated ritual involvement within educational settings, and reflective engagement, referring to students' cognitive and personal involvement in interpreting religious meanings. The selection of this design is consistent with the research objective of understanding how Hindu students construct meaning from repetitive religious learning experiences.

Research Setting, Participants, and Sampling Technique

The research was conducted at one Hindu-based senior high school located in Denpasar, Bali, Indonesia. The research location was selected purposively because Denpasar represents an educational environment where Hindu religious learning and cultural practices are integrated into students' daily experiences. The setting provided an appropriate context for examining how students experience religious rituals and formal Hindu religious education within an institutional environment.

The participants consisted of 12 Grade XI students who identified themselves as Hindu. Grade XI students were selected because they had sufficient experience with formal Hindu religious education and school-based religious activities, while they were not yet significantly affected by graduation-related academic pressures experienced by Grade XII students. The participants were selected using purposive sampling, which involves selecting individuals who possess specific characteristics relevant to the research phenomenon (Palinkas et al., 2015). Purposive sampling was considered appropriate because the study required participants who had direct experiences with repetitive religious learning contexts rather than a statistically representative population.

The inclusion criteria were: (1) students actively enrolled in Grade XI, (2) Hindu students who had participated in Hindu religious education for at least two years, (3) students who regularly participated in school religious activities, and (4) students willing to share their experiences through interviews. Students who did not actively participate in Hindu religious learning activities or were unable to provide informed consent were excluded from the study. The number of participants was determined based on the principle of data saturation, where additional interviews no longer produced substantially new themes or meanings (Creswell & Poth, 2024).

Data Collection Techniques and Research Instruments

Data collection was conducted from June to July 2026 through three complementary techniques: semi-structured interviews, non-participant observation, and document analysis. The primary data source was semi-structured interviews conducted with 12 participants. Semi-structured interviews were selected because they provide flexibility for researchers to explore participants' experiences while maintaining consistency with the research objectives (Kallio et al., 2016). Each interview lasted approximately 30–60 minutes and was conducted in a comfortable environment to encourage participants to express their experiences openly.

The interview guide was developed based on the theoretical framework of ritualization, student engagement, and meaningful learning. Questions focused on four main areas: (1) students' experiences participating in repeated religious rituals, (2) students' perceptions of the meaning behind religious practices, (3) students' emotional and cognitive engagement during religious learning, and (4) students' perspectives regarding strategies for making religious learning more meaningful. Interviews were audio-recorded with participants' permission and subsequently transcribed for analysis.

In addition to interviews, observations were conducted during Hindu religious learning activities and school religious programs to understand the relationship between students' reported experiences and actual learning contexts. Observation focused on students' participation patterns, interaction during religious activities, and learning processes. Documentary data included learning materials, religious education programs, and relevant school documents that supported contextual understanding of the research setting.

Research Procedure and Ethical Considerations

The research procedure consisted of several systematic stages. First, the researchers identified the research problem through a review of literature related to religious education, ritual practice, student engagement, and reflective learning. Second, the research design and interview protocol were developed based on the theoretical framework. Third, permission was obtained from the educational institution before conducting data collection.

During June–July 2026, researchers conducted interviews, observations, and document collection. Before participation, all participants received explanations regarding the research objectives, procedures, confidentiality, and their right to withdraw from the study. Ethical principles were maintained by using participant codes rather than real names in data presentation. All collected data were stored securely and used only for academic purposes. After data collection, interview transcripts were prepared, organized, and analyzed systematically. The researchers repeatedly reviewed the data to identify significant statements, emerging patterns, and thematic categories related to ritual participation and reflective engagement.

Data Analysis and Trustworthiness

The collected qualitative data were analyzed using thematic analysis developed by Braun and Clarke (2021). Thematic analysis was selected because it provides a systematic method for identifying, analyzing, and interpreting patterns of meaning within qualitative data. The analysis involved six stages: (1) familiarization with the data through repeated reading of interview transcripts, (2) generating initial codes, (3) constructing potential themes, (4) reviewing and refining themes, (5) defining and naming themes, and (6) producing the final interpretation.

The coding process focused on identifying patterns related to ritual experiences, perceived repetition, personal meaning construction, and reflective involvement. For example, statements describing participation as a school obligation were coded as forms of routine participation, while statements reflecting personal interpretation and spiritual understanding were categorized as reflective engagement.

To ensure research quality, this study applied four criteria of qualitative trustworthiness: credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985). Credibility was strengthened through methodological triangulation by comparing interview, observation, and document data. Transferability was supported through detailed descriptions of the research context and participant characteristics. Dependability was maintained through systematic documentation of research procedures, while confirmability was ensured by maintaining reflective notes and linking interpretations directly to participant statements.

RESEARCH RESULT

From Religious Participation to Routine Religious Practice

The first theme identified from the qualitative analysis was the transformation of religious participation from a meaningful activity into a routine practice. Based on interviews, observations, and document analysis, students consistently participated in Hindu religious activities organized by the school, including collective prayers, religious ceremonies, and Hindu religious learning sessions. Observation data showed that students followed ritual activities regularly and demonstrated appropriate behavioral participation. However, interview findings revealed differences in how students interpreted the meaning behind these activities. Several students described that repeated participation increased familiarity but sometimes reduced their attention toward deeper reflection. Document analysis of religious learning schedules and school activity programs indicated that religious activities were integrated regularly into students' academic routines. This condition provided a context where students experienced continuous exposure to religious practices. The combination of observation and interview data showed that students maintained participation while experiencing different levels of personal engagement.

One participant explained that repeated religious activities gradually became part of daily school routines: *"I always participate in religious activities at school because I understand that they are important for Hindu students. However, because these activities are conducted regularly, sometimes I follow the process without thinking deeply about the meaning behind each activity."* (P03, Interview, June 2026). The statement indicates that the participant continued to value religious activities but experienced a shift from active reflection toward habitual participation. The student did not reject the practice; instead, the experience reflected a difference between performing rituals and consciously interpreting their meanings.

A similar perception was expressed by another participant: *"The activities are meaningful, but sometimes they feel like a routine because we have done them many times. I still participate seriously, but I think more deeply about the meaning when the teacher explains the philosophy behind the activity."* (P07, Interview, June 2026). This response shows that additional explanation from teachers influenced students' ability to reconnect ritual practice with its philosophical meaning. The observation findings supported this pattern, as students were highly involved during activities but showed varying levels of verbal engagement during reflection sessions.

Another participant stated: *"Sometimes I attend the religious activity physically, but my mind is not fully focused on understanding the meaning. After the activity, I realize that there are values that I have not fully understood yet."* (P10, Interview, July 2026). The statement reflects the difference between physical presence and reflective awareness. Overall, this theme shows that repeated religious participation creates a complex experience where students remain committed to rituals while negotiating their personal understanding of those practices.

The Gap Between Ritual Participation and Reflective Understanding

The second theme concerned the difference between students' external participation and their internal understanding of religious values. Interview data revealed that students generally considered religious activities important, but their ability to connect rituals with personal meaning varied. Observation data showed consistent participation during religious activities, while interview responses demonstrated different levels of reflection. Document analysis of Hindu religious learning materials showed that philosophical concepts and values were included in learning resources; however, students' experiences depended on how these concepts were discussed during learning activities.

One participant described the difference between performing and understanding religious practices: *"I know that every ritual has a meaning, but sometimes I only understand the steps of the activity. Understanding the deeper meaning requires more explanation and discussion."* (P02, Interview, June 2026). The response suggests that students recognize the existence of philosophical meanings but require learning experiences that help them interpret those meanings. The participant's experience indicates that ritual knowledge and reflective understanding represent different dimensions of religious engagement.

Another participant explained: *"For me, religious activities become more meaningful when I understand why we do them. If we only follow the procedures, the experience is different from when we understand the values behind them."* (P05, Interview, July 2026). This statement emphasizes that students associate meaningful participation with personal interpretation. The interview pattern suggests that reflection functions as an important process connecting ritual activities with individual understanding.

A further participant added: *"I do not feel that religious activities are boring, but sometimes I only do them because they are part of school responsibilities. I understand them better when teachers connect the teachings with daily life."* (P09, Interview, July 2026). The statement demonstrates that contextual learning experiences influence students' ability to develop personal connections with religious teachings. The findings indicate that the main issue is not lack of participation but differences in reflective involvement.

Learning Approaches and Factors Affecting Reflective Engagement

The third theme identified was the influence of learning approaches on students' reflective engagement. Interview findings showed that students perceived discussion, contextual examples, and teacher explanations as important factors that increased understanding. Conversely, repetitive learning patterns focused mainly on explanation and memorization were perceived as less engaging. Observation during Hindu religious learning sessions indicated that students were more actively involved when teachers encouraged interaction and questions. Document analysis of learning materials showed that opportunities for contextual discussion influenced how students connected religious concepts with daily experiences.

One participant explained: *"I understand religious lessons better when teachers explain how the teachings relate to everyday life. When learning only involves reading and taking notes, I may remember the information but not always understand its meaning."* (P01, Interview, June 2026). The response indicates that students value learning experiences that connect religious knowledge with personal experiences. This suggests that reflective engagement develops through meaningful interaction rather than information reception alone.

Another participant stated: *"Sometimes the material is interesting, but when the learning method is always the same, students become less active in thinking deeply about the topic."* (P06, Interview, July 2026). The statement highlights that repetitive instructional methods may influence students' cognitive involvement. Observation data supported this finding because students showed higher participation during discussion-based activities compared with one-way explanation sessions.

Another participant added: *"I prefer when we can ask questions and share opinions because every student may have different experiences related to religion."* (P11, Interview, July 2026). This response indicates that students perceive dialogue as an important component of religious learning. The findings show that reflective engagement is influenced by opportunities for interaction and personal interpretation.

Students' Expectations for More Meaningful Religious Learning

The final theme concerned students' expectations for improving religious learning experiences. Participants did not suggest reducing ritual activities; instead, they emphasized the importance of combining practice with deeper understanding. Interview data showed that students wanted religious learning to include more reflection, discussion, and connection with real-life situations. Observation findings indicated that students responded positively when activities included explanation and interaction. Document analysis also showed that religious learning objectives emphasized value formation, which students believed should be strengthened through reflective approaches.

One participant stated: *"Religious activities should continue because they are part of our identity. However, students need more explanation about the meaning and values behind these activities."* (P04, Interview, July 2026). The statement indicates that students support maintaining religious traditions while seeking deeper understanding. Their expectation is not a change in religious practice but an improvement in how practices are experienced.

Another participant explained: *"I hope religious learning can discuss more about how teachings are applied in daily life, because religion is not only about activities at school but also about our attitudes and behavior."* (P08, Interview, July 2026). This response shows that students perceive religion as a lived experience connected with everyday actions. The participant emphasized the importance of practical relevance in religious education.

The final participant stated: *"Learning religion becomes more meaningful when we can reflect on ourselves, not only remember information. I think understanding the values is more important than only completing activities."* (P12, Interview, July 2026). The statement reflects students' desire for learning experiences that integrate knowledge, practice, and reflection. Overall, this theme demonstrates that students seek a balance between maintaining religious traditions and developing deeper personal understanding.

DISCUSSION

The findings of this study reveal that Hindu students experience a complex relationship between continuous ritual participation and reflective engagement within religious learning contexts. This phenomenon can be understood through Bell's theory of ritualization, which argues that rituals are not merely repeated actions but social practices through which individuals construct meanings, identities, and relationships with cultural values (Bell, 1992). The present findings extend this perspective by showing that ritual repetition within educational institutions may produce dual experiences: maintaining religious continuity while simultaneously reducing spontaneous reflection among some students. This condition is consistent with the concept of meaningful learning proposed by Ausubel, which emphasizes that learning becomes meaningful when new experiences are actively connected with existing cognitive structures rather than received mechanically (Ausubel, 1968). Therefore, students' experiences indicate that ritual participation alone is insufficient to guarantee deep religious understanding unless accompanied by interpretation and personal meaning-making processes.

The finding regarding the gap between external participation and internal reflection is also connected with student engagement theory developed by Fredricks et al. (2004), particularly the distinction between behavioral and cognitive engagement. While students demonstrated strong behavioral engagement through consistent participation in religious activities, their cognitive engagement varied depending on opportunities for reflection, discussion, and interpretation. This result supports previous international research by Zepke (2021), who emphasized that student engagement is multidimensional and cannot be evaluated solely through observable participation. Similar to the present study, Zepke found that meaningful engagement requires students' active involvement in constructing knowledge and personal understanding. However, previous engagement studies have mostly focused on general educational contexts rather than religious learning environments where symbolic meanings and spiritual interpretations are central. The current research contributes by showing how the distinction between participation and reflection operates specifically within Hindu religious education.

The role of learning approaches identified in this study is consistent with international research emphasizing reflective and dialogical approaches in religious education. Previous studies have demonstrated that religious learning becomes more meaningful when students are encouraged to connect religious concepts with personal experiences and contemporary realities rather than only memorizing religious information (Jackson, 2021). Similar findings were reported by Parker (2023), who argued that religious education should provide opportunities for students to engage critically with religious meanings through dialogue and interpretation. The present study supports these findings because participants reported stronger engagement when teachers connected religious teachings with daily life experiences. However, this research differs from previous studies because it does not primarily examine curriculum design or religious literacy outcomes; instead, it explores students' lived experiences of repeated ritual participation and the internal processes involved in maintaining reflective awareness. This difference positions the study as an experiential investigation of how students negotiate meaning within repetitive religious learning environments.

The findings also provide a new perspective compared with previous research on religious identity and ritual practice. Earlier studies have generally emphasized that repeated religious practices strengthen identity formation, social belonging, and cultural continuity (Vermeer, 2022). The current study does not contradict these findings because students continued to value and participate in Hindu religious activities. However, the research reveals an additional dimension by showing that strong participation may coexist with reduced reflective involvement when practices are experienced primarily as routine obligations. This finding introduces the concept of ****ritual participation saturation**** as a condition where frequent engagement does not necessarily lead to deeper interpretation. The novelty of this research lies in identifying this tension within Hindu students' formal religious learning contexts, an area that

has received limited attention compared with studies focusing on religious identity formation or instructional effectiveness.

The theoretical and practical contributions of this study are reflected in its attempt to integrate ritual theory, student engagement perspectives, and reflective learning concepts within a Hindu educational context. The research expands existing discussions by demonstrating that religious education quality should not only be assessed through students' participation levels but also through their ability to construct personal meanings from religious experiences. Practically, the findings suggest that religious educators should consider strategies that combine ritual continuity with reflective dialogue, contextual examples, and opportunities for personal interpretation. Nevertheless, this study is limited by its qualitative scope and the involvement of a small number of participants from one educational context in Denpasar, Bali, which means the findings represent specific experiences rather than universal patterns. Future research may examine similar phenomena across different Hindu educational settings or compare reflective engagement patterns among students from different religious and cultural backgrounds.

CONCLUSIONS AND RECOMMENDATIONS

This study concludes that Hindu students continue to demonstrate active participation in religious rituals; however, repeated involvement within formal educational contexts may create a gap between ritual performance and reflective understanding. The findings reveal that students do not reject religious practices but require learning experiences that support deeper interpretation, personal meaning-making, and connection between rituals and daily life. The study recommends that Hindu religious education integrate reflective discussions, contextual learning activities, and dialogical approaches to transform routine participation into meaningful spiritual engagement.

ADVANCED RESEARCH

This study is limited by its qualitative design, small number of participants, and focus on a single Hindu-based senior high school context in Denpasar, Bali. Therefore, the findings cannot represent all Hindu students in different educational and cultural environments. Future research is recommended to involve broader participants, comparative studies across different regions, or mixed-method approaches to examine how ritual participation and reflective engagement develop across diverse religious learning contexts.

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