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THE ROLE OF PEERS IN MOTIVATING BUDDHIST ADOLESCENTS TO PARTICIPATE IN PUJA BAKTI IN SAMPETAN

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Abstract

Adolescence is a developmental period strongly influenced by the social environment, particularly peers, including in the sphere of religious behavior such as participation in puja bakti. Preliminary observations of Buddhist adolescents in Sampetan, Boyolali, showed variation in participation in puja bakti that appeared to be associated with peer relationships, although the specific forms of this influence were not yet clear. This study aimed to describe the role of peers in shaping Buddhist adolescents' motivation to participate in puja bakti in Sampetan, identify the forms of peer influence on their participation, and analyze the factors affecting their motivation. A descriptive qualitative approach was employed involving four Buddhist adolescents in Sampetan who were members of REDISA (Sampetan Village Buddhist Youth) as key informants selected through purposive sampling. Data were collected through in-depth interviews, observation, and documentation and were analyzed using the interactive analysis model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing. The findings indicate that peers primarily function as a source of social support by reminding one another of puja bakti schedules, inviting one another to attend together, modeling religious behavior, and creating a sense of comfort during activities. Based on the informants' experiences, these forms of support were associated with greater enthusiasm for participating in puja bakti, although religious motivation was also influenced by other factors, including personal awareness, parents, and vihara mentors. Viewed through Social Learning Theory and Self-Determination Theory, the study concludes that peers are perceived as playing a supportive role in Buddhist adolescents' participation in puja bakti in Sampetan.

Keywords: *Peer Role, Adolescent Motivation, Puja Bakti, Buddhist Youth, Social Learning Theory*

Abstrak

Masa remaja merupakan periode perkembangan yang sangat dipengaruhi oleh lingkungan sosial, terutama teman sebaya, termasuk dalam perilaku keagamaan seperti partisipasi dalam *puja bakti*. Observasi awal terhadap remaja Buddhis di Sampetan, Boyolali, menunjukkan adanya variasi dalam partisipasi *puja bakti* yang tampak berkaitan dengan hubungan teman sebaya, meskipun bentuk pengaruh tersebut belum dapat dijelaskan secara spesifik. Penelitian ini bertujuan untuk mendeskripsikan peran teman sebaya dalam membentuk motivasi remaja Buddhis untuk mengikuti *puja bakti* di Sampetan, mengidentifikasi bentuk-bentuk pengaruh teman sebaya terhadap partisipasi mereka, serta menganalisis faktor-faktor yang memengaruhi motivasi tersebut. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan melibatkan empat remaja Buddhis di Sampetan yang tergabung dalam REDISA (Remaja Buddhis Desa Sampetan) sebagai informan kunci yang dipilih melalui teknik *purposive sampling*. Data dikumpulkan

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melalui wawancara mendalam, observasi, dan dokumentasi, kemudian dianalisis menggunakan model analisis interaktif Miles, Huberman, dan Saldaña yang meliputi kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa teman sebaya terutama berperan sebagai sumber dukungan sosial melalui kegiatan saling mengingatkan jadwal *puja bakti*, mengajak untuk hadir bersama, memberikan contoh perilaku keagamaan, serta menciptakan rasa nyaman selama kegiatan berlangsung. Berdasarkan pengalaman para informan, bentuk-bentuk dukungan tersebut berkaitan dengan meningkatnya antusiasme untuk mengikuti *puja bakti*, meskipun motivasi keagamaan juga dipengaruhi oleh faktor lain, seperti kesadaran pribadi, orang tua, dan pembina vihara. Ditinjau melalui Teori Pembelajaran Sosial (*Social Learning Theory*) dan Teori Determinasi Diri (*Self-Determination Theory*), penelitian ini menyimpulkan bahwa teman sebaya dipersepsikan memiliki peran suportif dalam partisipasi remaja Buddhis pada kegiatan *puja bakti* di Sampetan.
Kata Kunci: *Peran Teman Sebaya, Motivasi Remaja, Puja Bakti, Remaja Buddhis, Teori Pembelajaran Sosial*

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A. Introduction

Adolescence is a highly important developmental period in an individual's life. During this phase, significant physical, emotional, social, and spiritual changes occur. Adolescents begin to search for their identity and seek recognition within their social environment. In this process, individuals no longer depend entirely on their families but increasingly regard the social environment as a primary arena for the formation of attitudes and behavior. One social environment that has a major influence on adolescent development is the peer group. Peers function as a reference group that can shape values, attitudes, and patterns of behavior through intensive social interaction (Suhaida & Mardison, 2020). Recent findings also indicate that peer support contributes to adolescents' prosocial behavior and psychological well-being (Affuso et al., 2024; Fu et al., 2022). Therefore, peers occupy a strategic position in shaping the direction of adolescent development.

From the perspective of educational psychology, adolescent development is strongly influenced by social factors, including the quality of interactions with friends (Utomo & Pahlevi, 2022; Uyun & Warsah, 2021). Adolescents tend to spend more time with friends than with family, so peer opinions, support, and influence often play a substantial role in shaping their decisions and actions. Peers can become a source of positive social support, but they may also create social pressure that affects adolescents' choices and involvement in various activities. Accordingly, peers cannot be separated from the formation of adolescent motivation and behavior.

Motivation refers to internal and external drives that move individuals toward particular goals (Prihartanta, 2015). This view is also reflected in Self-Determination Theory, which differentiates motivation according to its source and degree of internalization (Ryan & Deci, 2000, 2017). In the context of religious activities,

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motivation may be intrinsic, arising from personal awareness and spiritual needs, or extrinsic, arising from external factors such as invitations and support from the social environment. As part of that social environment, peers have considerable potential to influence adolescent motivation, either by providing positive encouragement or by contributing to indifference toward religious activities.

For Buddhist adolescents in particular, religious activities such as puja bakti, Buddhist Sunday School, and religious holiday celebrations serve as means of spiritual development and character formation in accordance with Buddhist teachings. Through these activities, adolescents not only develop their understanding of the Dhamma but also learn moral values, discipline, responsibility, and a sense of togetherness within the community. Religious activities also function as a medium for internalizing virtues that are important to adolescent character formation. In practice, however, not all Buddhist adolescents demonstrate the same level of motivation to participate in these activities.

This phenomenon is also evident among Buddhist adolescents in Sampetan. Adolescents participate actively in puja bakti because they feel comfortable and have supportive peers, which encourages them to attend regularly. Such support creates a sense of acceptance and strengthens their motivation to participate in puja bakti.

Previous studies have largely examined peer influence on adolescents' self-concept and self-confidence (Islami & Sahrul, 2025; Suhaida & Mardison, 2020) and have discussed motivation theory in general without specifically connecting it to religious contexts (Prihartanta, 2015). Studies have also examined the relationship between peer relations and adolescent religiosity in other religious contexts abroad, for example among Muslim adolescents (French et al., 2023; Shen et al., 2023). However, similar research on Buddhist adolescent communities in Indonesia remains very limited. This indicates a research gap: there has been little specific examination of the role of peers in motivating Buddhist adolescents to participate in puja bakti, particularly in a local context such as Sampetan.

In light of this gap, the present study is important and relevant. It is expected to provide a deeper understanding of how peers contribute to shaping and influencing the religious motivation of Buddhist adolescents. The findings may also provide a basis for vihara administrators, youth mentors, and parents to design more effective youth development strategies based on peer-group approaches. Thus, the study has both academic value and practical relevance for supporting the development of the younger Buddhist generation in Sampetan.

Based on the preceding discussion, this study focuses on two issues: (1) the role of peers in shaping Buddhist adolescents' motivation to participate in puja bakti in Sampetan; and (2) the factors influencing adolescents' motivation to participate in puja bakti. In line with these areas of focus, the study aims to describe the role of peers in shaping Buddhist adolescents' motivation to participate in puja bakti in Sampetan, identify the forms of peer influence on adolescents' participation in puja bakti, and

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analyze the factors influencing Buddhist adolescents' motivation to participate in puja bakti in Sampetan.

B. Method

This study employed a descriptive qualitative approach to describe and understand social phenomena in depth in their field context (Moleong, 2017). This approach was selected because the role of peers in influencing Buddhist adolescents' motivation cannot be adequately understood through quantitative measurement alone; it requires attention to the experiences, perspectives, and meanings perceived by the research participants. The study was conducted in the vihara environment of Sampetan Village, Gladagsari District, Boyolali Regency, which serves as a center of religious activities for the local Buddhist community and supports Buddhist youth development through REDISA (Sampetan Village Buddhist Youth). Participants were selected using purposive sampling (Subhaktiyasa, 2024; Sugiyono, 2013) based on the following criteria: (1) Buddhist adolescents residing in Sampetan; (2) active or previous participation in puja bakti; (3) willingness to participate as informants; and (4) the ability to provide information about the role of peers in influencing their motivation. Based on these criteria and the principles of participant selection in qualitative research (Suriani et al., 2023), the study involved four Buddhist adolescents who were members of REDISA as key informants.

The informants were 20–23 years old and consisted of two males and two females who had been members of REDISA for four to six years. Their levels of attendance at puja bakti varied, ranging from participation in almost every activity to irregular attendance. These variations were considered useful for obtaining diverse experiences concerning the role of peers in participation in puja bakti. The object of the study was the role of peers in shaping and influencing Buddhist adolescents' motivation to participate in puja bakti, examined through forms of social support, invitations, modeling, and togetherness within the group. Informants were selected purposively according to the focus of the study, namely Buddhist adolescents who had experience participating in puja bakti and were able to describe that experience in depth. The number of informants was determined gradually until the data showed repetition of information and no significant new themes emerged (data saturation), at which point the data were considered adequate to address the research objectives.

Data were collected using three techniques: in-depth semi-structured interviews with informants concerning their experiences and interpretations of the role of peers; observation of religious activities and social interactions among peers at the vihara; and documentation in the form of photographs of puja bakti activities. Data trustworthiness was examined through persistent observation and the use of supporting reference materials (Moleong, 2017; Susanto et al., 2023). Direct observation was conducted during puja bakti activities at the Sampetan vihara. Observation focused on adolescents' attendance patterns, forms of peer interaction before, during, and after puja bakti, and

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their involvement in supporting activities such as preparations for puja bakti and social activities. Observation notes were used to supplement and confirm the interview data.

Data were analyzed using the interactive analysis model (Miles et al., 2014), which consists of three stages: (1) data condensation, involving the selection and grouping of interview, observation, and documentation data into themes such as forms of peer support, intrinsic motivation, and extrinsic motivation; (2) data display in the form of descriptive narrative; and (3) conclusion drawing and verification, conducted continuously throughout the research process to maintain consistency in the findings. Before data collection began, the researchers explained the purpose of the study to all informants and obtained their voluntary consent to participate. Informants' identities were anonymized using the codes I1, I2, I3, and I4 to protect confidentiality. Photographic documentation used in the study was produced with the consent of the individuals involved and was used solely for research purposes.

C. Results and Discussion

1. Results

a) Overview of the Research Setting

The study was conducted in the vihara environment of Sampetan Village, Gladagsari District, Boyolali Regency, which serves as a center of religious activities for Buddhists in the area, including regular puja bakti and Buddhist youth development. Youth activities are organized through REDISA (Sampetan Village Buddhist Youth), which provides a primary space for adolescents to gather, interact, and develop through puja bakti, social activities such as pindapatta and cleaning the vihara, and Dhamma learning with youth mentors. Puja bakti generally consists of paritta recitation, meditation, and a Dhamma session. REDISA is therefore an important social context for this study because it is the primary setting in which intensive peer interaction takes place, including mutual invitations, reminders, and support for attending puja bakti.

In addition to interview data, the researchers conducted direct observations of puja bakti and peer interaction patterns in the Sampetan vihara environment during the data-collection period. Observation focused on three aspects: the sequence of activities, adolescent attendance patterns, and forms of social interaction among REDISA members before, during, and after puja bakti. With regard to the sequence of activities, observation showed that puja bakti was conducted through relatively consistent stages. Adolescents first arrived in small groups, followed by collective paritta recitation, a brief meditation, and a Dhamma session delivered by a youth mentor. The researchers observed that most adolescents did not arrive alone; rather, they came with one or two friends from the same neighborhood or school and arrived within a similar time period.

Regarding social interaction, observation showed a pattern of adolescents reminding one another before departure, as reflected in brief communication through an online group chat and meetings at a gathering point before traveling together to the vihara. During puja bakti, adolescents seated next to peers who followed the service attentively

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tended to appear calmer and more focused, whereas adolescents who attended without peer companions were more often observed to be less focused on the activity.

Observation also recorded adolescent involvement in supporting social activities, such as cleaning the vihara before puja bakti and participating in pindapatta. These activities were generally undertaken in groups and were characterized by a sense of familiarity among REDISA members. The observed atmosphere of mutual assistance and togetherness was consistent with and supported the interview data indicating that peer support, invitations, and modeling occurred naturally in the everyday interactions of Buddhist adolescents in the Sampetan vihara environment. The observation findings provided additional confirmation of the interview findings presented in the following section, particularly regarding forms of social support, invitations, and modeling that were not only reported verbally by informants but were also visible in their behavior and interaction patterns in the field.

b) Forms of Peer Roles in Buddhist Adolescents' Participation in Puja Bakti

Interviews with the four informants showed that peer roles appeared in four main forms, as presented in Table 1.

Table 1. Forms of Peer Roles in Shaping Buddhist Adolescents' Motivation

No.	Form of Peer Role	Description of Findings	Source (Informant)
1	Peer Support	Friends remind one another of puja bakti schedules, invite one another to travel together, and encourage one another.	I1; I2; I3; I4
2	Modeling	Adolescents observe and imitate positive peer behavior, including discipline, punctuality, concentration during puja bakti, and refraining from mobile-phone use during worship.	I1; I2; I3; I4
3	Invitations and Attendance Influence	A friend's attendance can prompt an adolescent to go to the vihara; communication also occurs through an online group before departure.	I1; I2; I3; I4
4	Togetherness and Self-Confidence	Being with friends creates comfort and increases self-confidence during puja bakti, although the degree of influence varies across individuals.	I1; I2; I3; I4

Source: Primary interview data (2026).

Based on the interview and observation data, not all peer roles identified in this study were directly related to the formation of religious motivation. The findings indicate that peers more often functioned as reminders of puja bakti schedules, companions for

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traveling together, models of behavior during worship, and sources of social comfort during participation. Religious motivation to participate in puja bakti was also influenced by personal awareness, family support, and guidance provided at the vihara.

1) Decision to Attend

One of the most prominent peer roles was providing support for participation in puja bakti. This support was commonly expressed through reminders about schedules and invitations to travel together to the vihara. One informant explained:

> "Friends provide support by reminding me of the puja bakti schedule, inviting me to go to the vihara together, and reminding one another." (I1, Interview, June 26, 2026)

This statement was reinforced by another informant, who said:
"My friends are very supportive because whenever there is puja bakti, they always remind me to go." (I2, Interview, June 26, 2026)

The findings further indicate that peers also influenced adolescents' decisions to attend puja bakti. This is illustrated by one informant, who acknowledged:
"I have attended puja bakti because I saw that a friend was going." (I4, Interview, June 27, 2026)

Consistent with this statement, another informant explained:
"My friends always invite me to go together to attend puja bakti." (I2, Interview, June 26, 2026)

These data show that peers contributed to attendance decisions through reminders and invitations. The finding more directly reflects an influence on initial participation than on the formation of religious motivation.

2) Behavior During Puja Bakti

In addition to providing direct support, the interviews indicate that peers functioned as behavioral models who were observed and imitated by adolescents. One informant described a change after adopting a friend's positive habit:

> "Now I do not use my phone during puja bakti, and I concentrate more." (I3, Interview, June 26, 2026)

Another informant similarly described imitating a friend's positive habits:
"I come to the vihara on time, help clean the vihara, and actively participate in youth activities." (I1, Interview, June 26, 2026)

These findings indicate that peers functioned as behavioral models that encouraged discipline during puja bakti. The influence was evident in changes in worship-related behavior rather than directly in religious motivation.

3) Social Comfort

In addition to influencing decisions to attend, being with friends contributed to adolescents' comfort and self-confidence during puja bakti. One informant stated:

> "I feel more confident when participating in puja bakti with friends, specially with friends who are on the same wavelength." (I1, Interview, June 26, 2026)

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However, another informant expressed a somewhat different view:
"The influence of friends on my self-confidence is fifty-fifty because I also feel capable and confident enough to appear on my own." (I2, Interview, June 26, 2026)

Being with friends created a sense of comfort and increased self-confidence during participation. This finding indicates that peers functioned as a source of social support, helping adolescents feel more accepted within the group. Taken together, the informants' statements suggest that peers played varied roles in supporting Buddhist adolescents' participation in puja bakti. These roles included providing support, serving as behavioral models, influencing decisions to attend, and increasing comfort and self-confidence during religious activities.

4) Religious Motivation

Based on the interviews, the informants' religious motivation arose for different reasons. Some stated that they participated in puja bakti to deepen their understanding of the Dhamma and gain inner calm. Others acknowledged that they initially attended because of invitations from friends or encouragement from parents. This indicates that motivation to participate in puja bakti was influenced by a combination of intrinsic and extrinsic factors. All informants stated that their initial desire to participate in puja bakti came from within themselves (intrinsic motivation). I1 and I2 also reported that parents and friends had invited them to participate during periods when they were rarely active in puja bakti. Extrinsic motivation was also evident in parental support through reminders and transportation to the vihara, as well as in youth mentors' preparation of Dhamma materials and Buddhist Sunday School activities. Factors that encouraged motivation included a desire to deepen understanding of the Dhamma, a need for inner calm, and the presence of friends, whereas inhibiting factors included physical fatigue, school or work demands, and boredom with activities perceived as monotonous.

a. Intrinsic motivation

"I participate in puja bakti because I want to learn the Dhamma and I feel calmer after taking part in puja bakti." (I1, Interview, June 26, 2026)

b. Extrinsic motivation

"At first I came because friends and my parents invited me, but over time it became a habit." (I2, Interview, June 26, 2026)

c. Inhibiting factor

"If I am tired after school or work, sometimes I do not come." (I3, Interview, June 26, 2026)

d. A Different Case

Although most informants acknowledged peer influence, not all considered it dominant. Informant I2 stated that the decision to participate in puja bakti was still determined more by personal desire even when friends provided support. This finding indicates that the degree of peer influence differed across individuals. The interview findings were supported by observation, which showed that most adolescents arrived at

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the vihara in groups, reminded one another of activity schedules, and displayed supportive interactions during puja bakti. Thus, the observation data strengthened the interview findings concerning peers as providers of social support, behavioral models, and companions in religious participation.

2. Discussion

The findings can be understood through Bandura's (1977) Social Learning Theory, which remains relevant to studies of character education and social behavior (Amsari et al., 2024). Based on the interview and observation data, several informants described being encouraged to adopt positive peer behaviors, such as arriving on time, participating in puja bakti more orderly, and reducing mobile-phone use during worship. These findings indicate a tendency toward learning through observation of peer behavior, although the study was not designed to directly demonstrate the mechanism of vicarious reinforcement.

Based on the observation and interview data, peers in the Sampetan vihara environment were not merely interaction partners but also acted as agents of social modeling (prosocial models). When an adolescent saw a peer receive positive social reinforcement, such as appreciation from a vihara mentor, being trusted to lead paritta recitation, or being valued for disciplined and responsible conduct during puja bakti, the adolescent could register and categorize the behavior as valuable and worthy of imitation. Several informants stated that they began imitating the behavior of friends who were more disciplined in attending puja bakti, such as arriving on time and maintaining order during worship. This finding is consistent with the concept of observational learning in Social Learning Theory, although the study did not specifically evaluate the stages of social learning described by Bandura. The pattern indicates that imitation of religious behavior among Buddhist adolescents in Sampetan occurred naturally and adaptively within the peer group.

This finding is consistent with Affandi (2023), who explains that the social environment can function as an agent of behavior formation through modeling and identification with figures perceived positively. Affandi's findings indicate that adolescents tend to imitate behaviors that receive acceptance from their social groups. The present study extends this observation by showing that REDISA adolescents also demonstrated imitation of religious behavior after observing peers actively participating in puja bakti, reciting paritta, and receiving appreciation from vihara mentors. However, whereas Affandi examined the formation of social behavior in general, the present study provides evidence that a similar social-learning process is visible in the context of Buddhist adolescents' participation in religious activities. This is also consistent with the systematic literature review by Utomo and Pahlevi (2022), which emphasizes the important role of peers as moderators in the character formation of children and adolescents. The findings further support Suhaida and Mardison (2020) and Fu et al. (2022), who indicate that peer interaction can foster positive behavior through social

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acceptance within the group. In the present study, such acceptance was expressed through togetherness within REDISA, which encouraged adolescents to maintain the habit of regular participation in puja bakti.

The findings indicate that some informants initially participated in puja bakti because of invitations from friends or encouragement from family members. After participating several times, they reported beginning to experience spiritual benefits, including a sense of calm and opportunities to deepen their understanding of the Dhamma. This finding can be interpreted through Self-Determination Theory, particularly the importance of social relatedness in supporting individual involvement (Deci & Ryan, 2000; Ryan & Deci, 2017). However, this study was not designed to identify in depth the process of motivational internalization or the levels of motivational regulation described in Self-Determination Theory.

This finding is consistent with Prihartanta (2015), who explains that motivation is formed through a combination of intrinsic and extrinsic factors. In this study, invitations from friends appeared to function as one extrinsic factor accompanying adolescents' involvement in puja bakti. This is consistent with Hardy et al. (2022), who found that internalized religious motivation (identified motivation) is associated with more consistent religious involvement, although external encouragement such as peer invitations may still function as an initial stimulus. The findings also align with Molchanov et al. (2022), who indicate that peer relationships are associated with the development of value orientations and individual commitment, and with Shen et al. (2023), who found that peer relationships play a role in both selection and influence processes related to religiosity among adolescents in minority religious communities. In the present context, closeness within REDISA provides a picture of how peer relationships may accompany adolescents' involvement in religious activities.

The study also found individual variation in the response of Informant 2 (I2), who stated that the influence of friends on self-confidence was balanced or "50-50." This indicates that peer-group influence is not absolute and that adolescents retain personal considerations in determining their involvement. Such variation is consistent with Yu et al. (2025), who found that individual resistance to peer influence differs and is shaped by personal and contextual factors. The peer group can therefore be understood as one supporting factor, while the final decision to engage spiritually remains with the individual.

This finding is also consistent with Islami and Sahrul (2025), who explain that peers influence adolescent self-confidence but do not eliminate an individual's capacity for decision-making. Similar findings were reported by Dewi et al. (2024) and Sinaga et al. (2024), who show that emotional and social support from peers contributes to motivation and self-confidence among adolescents in various contexts. Compared with previous literature, the findings of this study contribute to the broader map of research in the sociology and psychology of religion. Studies by Suhaida and Mardison (2020) and Islami and Sahrul (2025) generally examine peers in relation to self-concept and self-

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confidence, whereas this study focuses specifically on participation in Buddhist religious activities. Studies by Shen et al. (2023) and French et al. (2023) examine peer relations and religiosity among Indonesian Muslim adolescents. The present study provides a more localized picture of a Buddhist adolescent community in a rural setting, especially concerning the ways peer relations operate through invitations, reminders, behavioral modeling, and social comfort in supporting participation in puja bakti.

In a minority community such as Buddhist adolescents in rural Sampetan, religious peer groups function as a "cultural and moral defense" amid strong currents of secularization and digital distraction. At a time when formal religious institutions may have limited capacity to reach adolescents' everyday lives, peers become social agents who are present in their daily interactions. Through regular religious activities, togetherness within REDISA helps maintain adolescents' connection with the vihara and Buddhist activities. All informants in this study were members of REDISA, so the experiences obtained primarily portray positive forms of peer support in puja bakti. Therefore, the findings should be understood as a description of peer roles within the studied community rather than as a representation of all Buddhist adolescents. The study did not specifically explore negative peer pressure or the experiences of adolescents who were not active in REDISA.

The findings indicate that peers more often supported adolescents' participation through invitations, modeling, and social support. These roles may contribute to motivation to participate in puja bakti, but the data do not show that peers are the sole or dominant determinants of religious motivation. Personal awareness, parents, and guidance at the vihara also appeared as important factors. Therefore, peer influence in this study is more appropriately understood as one component within a broader network of factors shaping adolescents' religious participation.

The novelty of this study lies not only in its location in Sampetan but also in its effort to describe forms of peer support in the context of puja bakti through a combination of interview and observation data. The study shows that peer roles can be differentiated into support for attendance decisions, behavioral modeling during worship, and social comfort, while religious motivation itself remains connected to personal and family factors. This distinction helps prevent peer influence from being interpreted too broadly as the sole cause of adolescent religious motivation.

D. Conclusion

Based on the experiences of four informants, peers were perceived as playing a role in supporting adolescents' participation in puja bakti through invitations, reminders, modeling, and togetherness. The findings indicate that these forms of support were more directly related to decisions to attend, behavior during puja bakti, and social comfort than to the formation of religious motivation itself. Religious motivation was also influenced by personal awareness, parents, and guidance provided at the vihara. From the perspectives of Social Learning Theory and Self-Determination Theory, the findings

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suggest that peers can function as social models and sources of relatedness that accompany adolescents' participation in religious activities.

This study has limitations because it involved only four informants from a single Buddhist youth community, so the range of experiences obtained remains limited. In addition, data validation relied on interviews, observation, and documentation within the same community. Accordingly, the findings cannot be generalized to all Buddhist adolescents and should be understood within the context of REDISA in Sampetan. Based on these findings, vihara administrators and youth mentors are encouraged to strengthen peer-based approaches, for example by developing small peer-support groups (a buddy system) and organizing puja bakti activities that are more varied while remaining consistent with Buddhist teachings. Future research may involve more diverse participants, including adolescents who are less active in religious organizations, to obtain a broader picture of both positive and negative forms of peer influence on religious participation.

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