

Theological Teachings in *Sujana Mahajana* and Their Relevance to the Bahung Tringan Community

Luh Putu Della Pramesti Cahyani¹; I Gusti Made Widya Sena²; I Made Pasek Subawa³

1,2,3: Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar

Email: dellatucahya@gmail.com

Abstract: This study examines the theological teachings contained in *Sujana Mahajana* by Ida Wayan Jelantik Oka (2026) and their relevance to the Bahung Tringan community. The research aims to analyze three main aspects: the concept of divinity, its implementation in community life, and the underlying meanings reflected in spiritual practice. Using a qualitative descriptive-interpretative approach, the study is based on textual analysis of the short story and contextual interpretation within the lived experiences of the community. The findings reveal that the theological teachings in *Sujana Mahajana* emphasize the immanence of God within the self (*Ātman*), the unity of Siwa–Buddha philosophy, and the importance of sincerity, meditation, and inner awareness as paths to spiritual realization. These teachings are actively implemented in the Bahung Tringan community through practices such as meditation, simple and sincere ritual expressions, ethical conduct, and communal activities. Furthermore, the study identifies three core meanings embedded in these teachings: spiritual method as a path of inner transformation, compassion as an expression of divine unity, and service as a manifestation of selfless devotion. The integration of these aspects forms a holistic model of religious life that connects belief, practice, and social harmony. This study concludes that *Sujana Mahajana* functions as a living theological guide that remains relevant in shaping both individual spirituality and communal life.

Keywords: theology, *Sujana Mahajana*, Bahung Tringan community, spiritual practice, compassion, service

Introduction

The study of theological teachings within literary works represents an important intersection between religion, culture, and philosophy. In the context of Hindu thought, theological discourse is not confined to formal scriptures such as the Vedas, Upaniṣads, or Bhagavad Gītā, but is also embedded in narrative traditions, including short stories, folklore, and local literary compositions. One such work is *Sujana Mahajana*, a short story that reflects profound moral and spiritual values rooted in Hindu theology. This narrative serves not only as a literary expression but also as a medium for transmitting religious teachings, particularly those concerning the nature of divinity, ethical conduct, and the relationship between humans and the Supreme Reality.

The concept of “*Ajaran Ketuhanan*” (theological teachings) in Hinduism is fundamentally concerned with understanding Brahman as the ultimate reality, as well as its manifestation in various forms accessible to human devotion and comprehension. According to Radhakrishnan (1923), Hindu theology accommodates both transcendent and immanent dimensions of God, allowing for a dynamic interpretation of divinity within different cultural and textual contexts. This flexibility enables theological teachings to be articulated not only through philosophical treatises but also through narrative forms such as *Sujana Mahajana*, which often present theological ideas in symbolic and experiential ways.

The short story *Sujana Mahajana* is particularly significant because it portrays a transformation of character through spiritual awareness and moral awakening. The narrative illustrates how divine values such as compassion, forgiveness, and selflessness can lead to profound inner change. This aligns with the broader Hindu theological perspective that emphasizes dharma (righteousness), karma (action and consequence), and *mokṣa* (liberation) as central elements of human existence (Flood, 1996). Through its characters and plot, the story implicitly conveys the presence of divine grace and the possibility of redemption, reflecting key theological principles in an accessible and contextualized manner.

However, despite its rich theological content, literary works like *Sujana Mahajana* are often underexplored in academic studies, particularly in relation to their application within contemporary communities. This creates a gap between textual understanding and lived religious practice. In many cases, theological teachings remain abstract concepts unless they are contextualized within the social and cultural realities of a community. Therefore, it is essential to examine how the teachings embedded in such narratives are understood, interpreted, and practiced in real-life contexts.

The relevance of this study becomes more apparent when considering the life of the Bahung Tringan community. As a spiritual community grounded in Hindu values, Bahung Tringan represents a living context in which theological teachings are not only believed but also practiced through rituals, ethical behavior, and communal activities. The community’s spiritual practices often reflect an integration of traditional teachings with contemporary realities, demonstrating how theology can be both preserved and

adapted. According to Geertz (1973), religion functions as a cultural system that shapes both worldview and ethos, meaning that theological concepts must be understood within the framework of lived experience.

In this regard, the concept of contextualization becomes crucial. Contextualization refers to the process of interpreting and applying religious teachings in ways that are meaningful within a specific cultural and social setting (Bevans, 2002). In the case of Bahung Tringan, this involves understanding how the theological messages of *Sujana Mahajana* resonate with the community's spiritual practices and moral values. For example, the themes of compassion and forgiveness depicted in the story may find expression in communal harmony, conflict resolution, and acts of service within the community.

Moreover, the study of contextualization also addresses the dynamic nature of religious tradition. Hinduism, as a living tradition, continuously evolves through interaction with different cultural contexts. This adaptability is one of its defining characteristics, allowing it to remain relevant across time and space. As Knott (2016) suggests, religion is not static but is constantly shaped by human experience and interpretation. Therefore, analyzing how *Sujana Mahajana* is contextualized within Bahung Tringan provides valuable insights into the ongoing process of theological interpretation and adaptation.

Another important aspect of this study is the role of narrative in shaping religious consciousness. Stories like *Sujana Mahajana* function as pedagogical tools that communicate complex theological ideas in a form that is easily understood and emotionally engaging. Narratives have the power to influence attitudes, beliefs, and behaviors, making them an effective medium for religious education. As Ricoeur (1984) argues, narrative identity plays a crucial role in how individuals and communities understand themselves and their relationship with the divine. In this sense, the story becomes more than just a literary work; it becomes a means of spiritual formation.

Furthermore, in the context of modern society, where rapid social changes often challenge traditional values, the need to reaffirm and reinterpret theological teachings becomes increasingly important. Communities such as Bahung Tringan face the task of maintaining their spiritual identity while navigating contemporary challenges. By examining the relevance of *Sujana Mahajana*, this study seeks to contribute to the preservation and revitalization of Hindu theological teachings in a way that is both meaningful and applicable.

Despite the importance of this topic, there is still limited scholarly research that specifically connects literary theology with community practice, particularly within local Indonesian contexts. Most studies tend to focus either on textual analysis or on sociological aspects of religion, without integrating the two. This study aims to bridge that gap by providing a comprehensive analysis that combines theological interpretation with contextual application.

In conclusion, the background of this study is rooted in the need to explore the relationship between theological teachings in literary texts and their practical relevance in contemporary communities. *Sujana Mahajana* offers a rich source of theological insight that, when contextualized within the Bahung Tringan community, can reveal the dynamic interplay between text, belief, and practice. By examining this relationship, the study not only contributes to academic discourse but also supports the ongoing development of meaningful and contextualized religious life.

Research Methods

This study employs a qualitative research approach with a descriptive-interpretative design to explore the theological teachings contained in the short story *Sujana Mahajana* and their relevance within the Bahung Tringan community. A qualitative approach is appropriate because this research focuses on understanding meanings, interpretations, and lived religious experiences rather than numerical measurement (Creswell, 2014). The interpretative aspect is essential, as theological teachings often contain symbolic and philosophical meanings that require hermeneutical analysis to be fully understood (Ricoeur, 1981). The primary data sources include the text of *Sujana Mahajana* and field data collected from the Bahung Tringan community through observation and interviews, while secondary data consist of relevant books, journal articles, and previous studies that support the theoretical framework.

Data collection techniques involve textual analysis, observation, interviews, and documentation. The textual analysis is conducted through close reading to identify key theological themes such as divinity, compassion, moral transformation, and divine grace. Observation is used to understand how these teachings are practiced in the daily lives of the community, while semi-structured interviews allow participants to express their interpretations and experiences related to the teachings (Marshall & Rossman, 2016; Kvale & Brinkmann, 2009). Documentation, including written records and visual materials, supports and strengthens the data. The data are then analyzed using thematic analysis, involving data reduction, data display, interpretation, and conclusion drawing. This process includes a hermeneutic dialogue between the text and the lived context of the community (Gadamer, 2004).

To ensure the validity and reliability of the findings, this study applies triangulation by combining multiple data sources, member checking to confirm interpretations with participants, and thick description to provide a detailed account of the research context (Denzin, 1978; Geertz, 1973). Additionally, the research integrates theological and sociological approaches to provide a

comprehensive understanding of both the conceptual and practical dimensions of the teachings. Ethical considerations are also carefully maintained, including informed consent, confidentiality, and respect for the cultural and religious values of the Bahung Tringan community, ensuring that the research is conducted with integrity and responsibility (Orb et al., 2001).

Discussion

The Concept of Theological Teachings in *Sujana Mahajana* within the Bahung Tringan Community

The concept of theological teachings in *Sujana Mahajana* by Ida Wayan Jelantik Oka (2026) reflects a comprehensive and integrative understanding of divinity that combines metaphysical insight, ethical orientation, and practical spirituality. Unlike systematic theological treatises, this short story presents theological ideas through narrative experience, making them accessible and applicable within lived religious contexts. In this regard, theology is not merely a matter of belief, but a process of inner transformation, moral refinement, and spiritual realization. The narrative structure itself functions as a pedagogical medium through which readers are guided toward a deeper understanding of the divine.

At the core of the theological teachings in *Sujana Mahajana* is the concept of God as the ultimate source and owner of existence. The text clearly emphasizes that everything humans possess, including the physical body and the soul, is not truly owned by them, but is instead a divine trust. It is stated that the body originates from the *Panca Maha Bhuta*, while the *Atman* is a direct gift from the Divine, and thus all existence is fundamentally dependent on God (Oka, 2026, p. 51). This theological perspective positions humans as stewards rather than owners, encouraging humility, responsibility, and awareness of divine presence in all aspects of life. Such a view aligns with the broader Hindu theological understanding that Brahman is both the material and efficient cause of the universe (Radhakrishnan, 1923).

Closely related to this is the concept of Atman as the immanent divine reality within the human being. The text strongly emphasizes that true knowledge is essentially *ilmu jiwa* (knowledge of the soul), which becomes the foundation of all spiritual understanding (Oka, 2026, p. 69). This implies that the path to God is inward, not outward. The realization of divinity occurs through self-awareness, introspection, and the purification of consciousness. In this sense, the theological framework of *Sujana Mahajana* is deeply aligned with the Upaniṣadic teaching of the unity between Atman and Brahman, where knowing oneself is equivalent to knowing God (Flood, 1996). Therefore, the concept of Ketuhanan in this text is not dualistic, but non-dual and introspective, emphasizing the inner realization of the divine.

Another important theological dimension in the text is the integration of Siwa–Buddha philosophy, which reflects a non-dualistic and inclusive understanding of religious truth. The statement “*tan hana dharma mangrwa*” (there is no duality in truth) highlights the idea that all spiritual paths ultimately lead to the same divine reality (Oka, 2026, p. 69). This teaching is further reinforced through the analogy of Siwa and Buddha as different yet complementary aspects of truth, similar to substances that differ in form but serve a unified purpose (Oka, 2026, p. 68). This theological inclusivity rejects sectarianism and promotes a holistic understanding of divinity that transcends doctrinal boundaries. Such a perspective is particularly relevant in the Bahung Tringan community, which adopts Siwa–Buddha teachings as a foundational spiritual framework.

The text also emphasizes the importance of spiritual practice (*sadhana*), especially meditation, as the primary means of realizing divine truth. It is clearly stated that success in spiritual practice is not determined by the method itself, but by the sincerity, discipline, and inner quality of the practitioner (Oka, 2026, p. 102). This highlights a key theological principle: that God is realized not through external ritual complexity, but through inner purity and focused awareness. Meditation becomes a bridge between the human and the divine, enabling individuals to transcend worldly illusions and access deeper levels of consciousness. This aligns with yogic and tantric traditions, which emphasize experiential realization as the essence of spirituality (Feuerstein, 2003).

In addition to meditation, the concept of universal interconnectedness plays a significant role in the theological framework of the text. It is taught that all beings, humans, animals, and plants, are fundamentally connected through the same life force (*pramana*), making them essentially brothers in existence (Oka, 2026, p. 52). This reflects a theological cosmology in which the divine permeates all aspects of reality, leading to an ethical imperative of compassion, non-violence, and respect for all forms of life. This idea resonates with the Hindu principle of *Tat Tvam Asi* (Thou art That), which emphasizes the unity of all existence (Radhakrishnan, 1923).

Another central theological teaching in *Sujana Mahajana* is the concept of acceptance (*prasāda*) and alignment with cosmic law (*rta/karma*). The text encourages individuals to accept all experiences, both *suka* (happiness) and *dukha* (suffering), as manifestations of divine will (Oka, 2026, p. 51). This reflects a theology of equanimity, where spiritual maturity is characterized by the ability to remain balanced in all circumstances. Rather than resisting or rejecting life’s challenges, individuals are encouraged to understand them as part of a larger cosmic order governed by divine intelligence. This aligns with the Bhagavad Gītā’s teaching on equanimity (*samatva*) as a key aspect of yoga (Easwaran, 2007).

The text also presents a critical perspective on attachment to material life (*māyā*). Since all possessions are considered temporary and ultimately belonging to God, attachment to wealth, status, and worldly achievements is viewed as a source of ignorance. The teaching encourages detachment (*vairāgya*) and the cultivation of inner freedom, emphasizing that true fulfillment comes from spiritual realization rather than material accumulation (Oka, 2026, p. 51). This reinforces the theological idea that liberation (*mokṣa*) requires a shift in consciousness from external dependence to internal awareness.

When these theological teachings are contextualized within the Bahung Tringan community, their practical relevance becomes clearly visible. The community embodies these teachings through its emphasis on meditation, simplicity, and spiritual discipline. Practices such as *homa jñāna*, healing, and *satsang* reflect the importance of inner purification and experiential spirituality. The concept of Siwa–Buddha unity fosters inclusivity and harmony, while the teaching of universal interconnectedness encourages compassion and social cohesion. In this way, the theological teachings of *Sujana Mahajana* are not merely theoretical constructs, but living principles that shape the daily lives of community members.

Furthermore, the narrative itself serves as a moral and spiritual guide, offering concrete examples of how theological principles can be applied in real-life situations. The characters' journeys illustrate the consequences of ignorance and the transformative power of awareness, providing a framework for ethical reflection and personal growth. As Geertz (1973) suggests, religion functions as a cultural system that shapes both worldview and behavior. In this context, *Sujana Mahajana* contributes to the formation of a religious worldview that integrates belief, practice, and experience.

In conclusion, the concept of theological teachings in *Sujana Mahajana* by Ida Wayan Jelantik Oka (2026) is holistic, integrative, and deeply rooted in experiential spirituality. God is understood as the ultimate source of existence, immanent within the self and accessible through inner awareness. The integration of Siwa–Buddha philosophy, the emphasis on meditation and sincerity, the recognition of universal interconnectedness, and the call for detachment and acceptance all contribute to a comprehensive theological framework. When contextualized within the Bahung Tringan community, these teachings become a dynamic force that shapes both individual spirituality and communal life. Thus, *Sujana Mahajana* serves not only as a literary work but also as a profound theological guide for understanding and experiencing the divine.

The Implementation of Theological Teachings in *Sujana Mahajana* within the Bahung Tringan Community

The implementation of theological teachings (*ajaran ketuhanan*) contained in *Sujana Mahajana* by Ida Wayan Jelantik Oka (2026) within the Bahung Tringan community reflects a dynamic process through which textual theology is translated into lived religious practice. Unlike purely doctrinal systems, the theological ideas presented in the text, such as the immanence of the divine (*Ātman*), the unity of Siwa–Buddha, sincerity in spiritual practice, detachment from worldly attachment, and universal compassion, are not merely conceptualized but embodied in the everyday life of the community. This implementation demonstrates how narrative theology functions as a practical guide for spiritual formation, shaping both individual behavior and collective identity.

One of the most significant forms of implementation is the emphasis on inner spirituality through meditation (*dhyāna*). In *Sujana Mahajana*, spiritual realization is described as dependent not on external ritual complexity but on the inner quality of the practitioner, faith, discipline, and sincerity (Oka, 2026, p. 102). This teaching is directly reflected in the practices of the Bahung Tringan community, where meditation becomes a central spiritual activity. Members engage in regular meditative practices aimed at self-purification, mental clarity, and awareness of the inner self. This indicates that the theological concept of God as immanent within the self is operationalized through disciplined introspection. As King (2002) argues, modern expressions of Hindu spirituality increasingly emphasize experiential practices such as meditation as primary pathways to divine realization.

Another important dimension of implementation is the application of the concept of sincerity (*satwika* orientation) in religious practice. The text emphasizes that the value of spiritual acts lies not in their outward form but in the purity of intention. This teaching is translated into the community's approach to ritual and worship, where simplicity and sincerity are prioritized over elaborate ceremonial display. In practice, offerings and rituals are conducted with an emphasis on mindfulness and inner devotion rather than material grandeur. This reflects a shift from ritual formalism to ethical and intentional spirituality, aligning with the Bhagavad Gītā's teaching that intention (*bhāva*) determines the spiritual value of action (Easwaran, 2007). The implementation of this principle fosters a more inclusive and accessible form of religious practice, where all members can participate regardless of economic or social status.

The theological teaching of Siwa–Buddha unity is also clearly implemented within the Bahung Tringan community as a foundation for spiritual inclusivity and harmony. The assertion in the text that "*tan hana dharma mangrwa*" (there is no duality in truth) (Oka, 2026, p. 69) becomes a guiding principle that shapes the community's worldview. Rather than adhering to rigid sectarian boundaries, the community embraces a pluralistic approach that recognizes the validity of multiple spiritual paths. This is reflected in their openness to diverse practices, teachings, and interpretations, as long as they lead toward spiritual awareness and ethical living. Such an approach resonates with contemporary discussions on religious pluralism, which emphasize dialogue and inclusivity as essential components of modern spirituality (Cornille, 2013).

The implementation of universal compassion and interconnectedness is another key aspect of the community's religious life. The teaching in *Sujana Mahajana* that all beings share the same life force (*pramana*) (Oka, 2026, p. 52) is translated into ethical practices that emphasize respect, empathy, and non-violence. Within the community, this manifests in harmonious social relationships, mutual support, and a strong sense of solidarity. Acts of kindness, communal cooperation, and conflict resolution are grounded in the awareness that harming others is equivalent to harming oneself. This reflects the ethical dimension of Hindu theology, where recognizing the divine in all beings leads to compassionate action (Sharma, 2000).

Another important implementation is the practice of acceptance (*prasāda*) and emotional balance (equanimity). The text teaches that all experiences, whether *suka* or *dukha* should be accepted as part of divine will (Oka, 2026, p. 51). In the Bahung Tringan community, this teaching is reflected in attitudes toward life's challenges. Members are encouraged to cultivate patience, resilience, and acceptance, viewing difficulties not as obstacles but as opportunities for spiritual growth. This fosters psychological stability and reduces tendencies toward conflict or dissatisfaction. From a sociological perspective, such attitudes contribute to social harmony and collective well-being, as individuals are less likely to react negatively to adversity (Geertz, 1973).

The concept of detachment (*vairāgya*) is also actively implemented in the community's lifestyle. Since the text emphasizes that all possessions are merely temporary and belong ultimately to God (Oka, 2026, p. 51), members are encouraged to reduce excessive attachment to material wealth and social status. This does not mean total renunciation, but rather a balanced approach in which material resources are used responsibly without becoming sources of ego or greed. In practice, this is reflected in modest living, shared resources, and a focus on spiritual rather than material success. Such an orientation aligns with broader Hindu teachings on non-attachment as a prerequisite for liberation (Klostermaier, 2007).

Furthermore, the implementation of theological teachings can be observed in communal spiritual activities, such as *satsang*, *homa jñana*, and healing practices. These activities serve as platforms for reinforcing theological values, fostering collective reflection, and strengthening spiritual bonds among members. Through *satsang*, individuals engage in discussions and reflections on spiritual teachings, allowing them to internalize and reinterpret the messages of *Sujana Mahajana* in relation to their own experiences. Meanwhile, *homa jñana* and healing practices reflect the integration of spiritual knowledge with practical application, demonstrating that theology is not separate from everyday life but deeply embedded within it.

The role of narrative as a tool for implementation is also significant. The story of *Sujana Mahajana* provides concrete examples of moral transformation, which serve as models for community members. Characters who undergo spiritual awakening illustrate the consequences of ignorance and the benefits of self-awareness, making theological concepts more relatable and actionable. According to Ricoeur (1984), narratives play a crucial role in shaping moral identity, as they provide frameworks through which individuals interpret their experiences. In this context, the story functions as a moral compass, guiding behavior and decision-making within the community.

Additionally, the implementation process involves contextualization, where theological teachings are adapted to fit the specific cultural and social context of the Bahung Tringan community. This ensures that the teachings remain relevant and meaningful in contemporary life. Contextual theology emphasizes that religious teachings must be interpreted in relation to lived experience, allowing them to address real-world challenges and needs (Bevans, 2002). In this case, the teachings of *Sujana Mahajana* are not rigidly applied but dynamically interpreted, enabling the community to maintain both continuity and adaptability.

From a broader perspective, the implementation of these teachings contributes to the formation of a holistic religious life, where belief, practice, and social interaction are interconnected. The theological concepts of immanence, unity, compassion, and detachment shape not only individual spirituality but also communal structures and relationships. This reflects the integrative nature of Hindu theology, which does not separate the sacred from the secular but views all aspects of life as expressions of the divine (Flood, 1996).

In conclusion, the implementation of theological teachings from *Sujana Mahajana* within the Bahung Tringan community demonstrates how narrative theology can function as a living and transformative force. Through practices such as meditation, sincere worship, ethical living, and communal activities, the community embodies the core theological principles of the text. The teachings are not merely preserved but actively practiced, shaping both personal and collective dimensions of religious life. This highlights the dynamic relationship between text and context, where theology is continuously interpreted and realized in everyday experience. Ultimately, the implementation of these teachings contributes to the development of a spiritually grounded, ethically oriented, and socially harmonious community.

The Meaning of Theological Teachings in *Sujana Mahajana* within the Bahung Tringan Community

The theological teachings contained in *Sujana Mahajana* by Ida Wayan Jelantik Oka (2026) do not merely function as doctrinal explanations of divinity, but rather convey deeper existential and practical meanings that shape spiritual life. When interpreted within

the context of the Bahung Tringan community, these teachings reveal three central dimensions of meaning: spiritual method (*metode spiritual*), compassion (*kasih sayang*), and service (*pelayanan*). These meanings are not isolated concepts but interconnected aspects of a holistic theological framework that integrates inner transformation, ethical relations, and social responsibility. Through narrative expression and communal implementation, the text becomes a guide for understanding how divine principles are lived and experienced in everyday life.

1. The Meaning of Spiritual Method (Metode Spiritual)

One of the most fundamental meanings embedded in the theological teachings of *Sujana Mahajana* is the emphasis on spiritual method as a path toward realizing the divine. The text clearly indicates that knowledge of God is not achieved through intellectual speculation alone, but through disciplined inner practice. This is reflected in the teaching that the success of spiritual practice depends not on the external method, but on the quality of the practitioner—faith, sincerity, and concentration (Oka, 2026, p. 102). Thus, the meaning of spiritual method in this context is not merely technical but deeply existential: it involves the transformation of consciousness.

The text positions meditation (*dhyāna*), self-reflection, and inner awareness as essential tools for uncovering the divine presence within the self. Spiritual method becomes a process of purification, where the practitioner gradually removes ignorance (*avidyā*) and realizes the true nature of the *Ātman*. This aligns with the broader Hindu yogic tradition, which emphasizes that liberation (*mokṣa*) is attained through disciplined practice and self-realization (Bryant, 2009). In this sense, the meaning of spiritual method in *Sujana Mahajana* is a path of inner awakening, where theology is experienced rather than merely understood.

Within the Bahung Tringan community, this meaning is implemented through structured spiritual practices such as meditation sessions, *satsang*, and contemplative exercises. These practices are not performed as routine rituals, but as intentional efforts to cultivate awareness and spiritual maturity. The community's emphasis on experiential spirituality reflects the understanding that divine truth must be personally realized. As Coward (2008) notes, spiritual disciplines function as transformative processes that reshape both perception and identity, enabling individuals to experience deeper levels of reality.

Furthermore, the meaning of spiritual method in the text also implies flexibility and inclusivity. Since the effectiveness of a method depends on the practitioner's sincerity, different paths are seen as equally valid as long as they lead to self-awareness. This resonates with the Siwa–Buddha synthesis in the text, which emphasizes unity in diversity. Thus, spiritual method is not rigid or dogmatic, but adaptive and personal, allowing individuals to find their own way toward the divine.

2. The Meaning of Compassion (Kasih Sayang)

Another central meaning of the theological teachings in *Sujana Mahajana* is compassion as an expression of divine consciousness. The text teaches that all beings share the same life force (*pramana*), making them essentially interconnected (Oka, 2026, p. 52). This theological insight leads to an ethical imperative: recognizing the divine in others requires individuals to act with kindness, empathy, and non-violence. Compassion, therefore, is not merely a moral virtue but a manifestation of spiritual realization.

The transformation of characters within the narrative illustrates this meaning vividly. Individuals who initially act with ignorance or hostility eventually develop awareness and compassion, demonstrating that spiritual growth is inseparable from ethical refinement. Compassion becomes a sign that one has begun to recognize the divine presence within all beings. This reflects the Hindu ethical principle that true knowledge (*jñāna*) naturally leads to compassion (*dayā*) (Chapple, 1990).

In the Bahung Tringan community, the meaning of compassion is expressed through social harmony, mutual support, and collective responsibility. Community members are encouraged to treat one another with respect and understanding, recognizing that every individual is part of the same spiritual reality. This fosters a sense of unity and belonging, reducing conflict and promoting cooperation. Compassion also extends beyond human relationships to include care for nature and other living beings, reflecting an ecological dimension of theology.

From a broader perspective, compassion in *Sujana Mahajana* can be understood as a bridge between theology and ethics. It translates the abstract idea of divine unity into concrete actions that benefit others. As Narayanan (2018) argues, compassion is a central element in Hindu thought, linking metaphysical beliefs with ethical practice. Thus, the meaning of compassion in this text is both spiritual and social, shaping how individuals relate to themselves, others, and the world.

3. The Meaning of Service (Pelayanan)

The third important meaning found in the theological teachings of *Sujana Mahajana* is service (*pelayanan*) as an expression of devotion and surrender to God. The text emphasizes that all aspects of life ultimately belong to the divine, and therefore human

actions should be oriented toward serving a higher purpose (Oka, 2026, p. 51). This perspective transforms everyday activities into acts of worship, where serving others becomes equivalent to serving God.

Service in this context is closely related to the concept of karma yoga, which teaches that actions performed selflessly and without attachment to results become a means of spiritual realization (Ranganathan, 2017). The meaning of service in *Sujana Mahajana* is therefore not limited to formal acts of charity, but encompasses all actions performed with sincerity, humility, and dedication. It reflects a shift from ego-centered behavior to God-centered action, where the individual becomes an instrument of divine will.

Within the Bahung Tringan community, this meaning is implemented through various forms of communal service, including participation in religious activities, helping fellow members, and contributing to collective well-being. Service is not seen as an obligation but as a natural expression of spiritual awareness. Individuals who recognize the divine in all beings are motivated to serve others without expectation of reward. This creates a culture of generosity and cooperation, strengthening the social fabric of the community.

Moreover, service in this context also has a transformative function. By engaging in selfless action, individuals gradually overcome egoism and attachment, leading to greater spiritual maturity. As Clooney (2005) suggests, devotional practices often involve acts of service that cultivate humility and deepen one's relationship with the divine. Thus, the meaning of service in *Sujana Mahajana* is both practical and spiritual, contributing to personal growth and communal harmony.

The three meanings, spiritual method, compassion, and service—are deeply interconnected and mutually reinforcing. Spiritual method provides the foundation for inner transformation, compassion expresses this transformation in ethical relationships, and service translates it into concrete action. Together, they form a holistic model of religious life, where theology is not separated from practice but integrated into every aspect of existence.

In the Bahung Tringan community, this integration is clearly visible. Meditation and spiritual discipline cultivate awareness, which in turn fosters compassion and motivates service. This creates a continuous cycle of spiritual growth, where individuals not only deepen their own understanding of the divine but also contribute to the well-being of others. The teachings of *Sujana Mahajana* thus function as a comprehensive guide for living a meaningful and spiritually grounded life.

The meaning of theological teachings in *Sujana Mahajana* by Ida Wayan Jelantik Oka (2026) can be understood through three main dimensions: spiritual method, compassion, and service. Spiritual method represents the path of inner transformation and realization of the divine; compassion reflects the ethical expression of recognizing divine unity in all beings; and service embodies the practical application of devotion through selfless action. When contextualized within the Bahung Tringan community, these meanings become lived realities that shape both individual spirituality and communal life. The text thus offers not only a theological framework but also a practical guide for achieving harmony between the self, others, and the divine.

Conclusion

Based on the three discussions, it can be concluded that the theological teachings (*ajaran ketuhanan*) in *Sujana Mahajana* by Ida Wayan Jelantik Oka (2026) represent a holistic, experiential, and transformative system of spirituality that is not limited to doctrinal belief, but is fully integrated into the lived reality of the Bahung Tringan community. The concept of divinity in the text emphasizes God as the ultimate source of existence, immanent within the self (*Ātman*), and accessible through inner awareness, sincerity, and disciplined spiritual practice. This theological framework is further enriched by the integration of Siwa–Buddha philosophy, which affirms the unity of truth and promotes inclusivity in spiritual understanding.

In its implementation, these theological teachings are actively embodied in the daily life of the Bahung Tringan community through practices such as meditation, sincere and simple ritual expression, ethical living, and communal activities. The community translates abstract theological concepts into concrete actions, fostering harmony, self-discipline, and spiritual awareness. This demonstrates that theology in *Sujana Mahajana* is not static, but dynamic, continuously interpreted and practiced within a specific cultural and social context.

Furthermore, the deeper meaning of these teachings is reflected in three main dimensions: spiritual method, compassion, and service. Spiritual method represents the path of inner transformation and realization of the divine; compassion embodies the ethical awareness of unity among all beings; and service expresses devotion through selfless action. These three aspects are interconnected and form a comprehensive model of religious life. Ultimately, *Sujana Mahajana* functions not only as a literary work but as a living theological guide, shaping both individual spirituality and communal harmony within the Bahung Tringan community.

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