

The *Smarāgamā* as Dialogical Theology: Hindu-Islamic Convergence in Bali

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Abstract

This study examines the articulation of Islamic and Hindu theological concepts in the *Smarāgamā*, a Balinese *lontar* manuscript that reflects interreligious encounters in pre-modern Bali. While previous studies on Hindu-Muslim relations in Bali have largely focused on sociological practices and cultural coexistence, the theological and textual dimensions of these encounters remain critically underexplored. Drawing on the scholarly transliteration and translation edition by Manuaba et al., (2017) as its primary source, this research employs qualitative textual and contextual analysis to investigate how key Islamic concepts, *Allah*, *makrifat*, and *hakikat* are systematically articulated within a Hindu Śaiva metaphysical framework. The findings reveal that *Smarāgamā* does not position Islam and Hinduism as competing systems; rather, it constructs a dialogical theological framework in which Islamic Sufi epistemology and Hindu Śaiva metaphysics converge through shared principles of *tattwa eka* (divine unity), spiritual knowledge, and ethical discipline. Four principal findings emerge from this study: first, the text constructs a shared metaphysical ground between *Hyang Widhi* and *Allah* as expressions of the same transcendent reality; second, the Islamic Sufi concepts of *makrifat*, *hakikat*, and *nur* function as epistemological bridges connecting Islamic and Hindu spiritual traditions through analogical rather than identical relationships; third, the text develops an interreligious cosmology through the internalization of Mecca as inner sacred geography and the embodiment of the Islamic prophetic tradition within the Hindu microcosmic understanding of the human body and fourth, the text foregrounds ethical conduct and inner purification as universal prerequisites for divine knowledge, transcending formal religious boundaries. Taken together, these findings demonstrate that *Smarāgamā* represents a localized yet intellectually sophisticated model of dialogical theology, organically emerging from within the Hindu Śaiva tradition of Bali, evidence that inclusive and dialogical interreligious perspectives have deep historical roots in Balinese intellectual heritage, with meaningful implications for comparative theology and interreligious studies in the Indonesian context.

Keywords: Dialogical Theology; Balinese Hinduism; Hindu-Islamic Convergence; *Smarāgamā* Text

Abstrak

*Relasi Hindu-Muslim di Bali telah banyak dikaji dari perspektif sosiologis, namun dimensi teologis dan tekstual dari pertemuan tersebut masih sangat kurang mendapat perhatian ilmiah. Penelitian ini bertujuan mengkaji bagaimana konsep-konsep teologis Islam dan Hindu diartikulasikan dan dipertemukan dalam teks *Smarāgamā*, sebuah *lontar* Bali yang merefleksikan pertemuan antaragama di Bali pra-modern. Dengan menggunakan edisi alih aksara dan terjemahan oleh Manuaba et al., (2017) sebagai*

sumber primer, penelitian ini menerapkan pendekatan kualitatif melalui analisis tekstual dan kontekstual. Hasil penelitian mengungkap empat temuan utama. Pertama, teks membangun landasan metafisik bersama antara Hyang Widhi dan Allah sebagai ekspresi dari realitas transenden yang sama, tercermin dalam pernyataan bahwa Islam dan kapor adalah jatinya *prêsama tunggal*, satu dalam esensi, berbeda hanya dalam praktik. Kedua, konsep-konsep tasawuf Islam yaitu makrifat, hakikat, dan nur berfungsi sebagai jembatan epistemologis yang menghubungkan tradisi spiritual Islam dan Hindu melalui relasi analogis, bukan identik. Ketiga, teks mengembangkan kosmologi lintas agama melalui internalisasi Mekah sebagai geografi sakral batin dan penjelmaan tradisi kenabian Islam dalam pemahaman kosmologis Hindu tentang tubuh manusia sebagai *bhuana alit*. Keempat, teks secara konsisten menempatkan perilaku etis dan pemurnian batin sebagai prasyarat universal menuju pengetahuan ilahi, melampaui batas-batas keagamaan formal. Penelitian ini menyimpulkan bahwa *Smarāgamā* merepresentasikan model teologi dialogis yang tumbuh secara organik dari dalam tradisi Hindu Śaiva Bali, melampaui sinkretisme sederhana dengan tetap mempertahankan pluralitas agama yang autentik, sekaligus membuktikan bahwa perspektif teologi dialogis dan inklusif telah berakar kuat dalam khazanah intelektual keagamaan Bali dengan implikasi bermakna bagi kajian teologi perbandingan dan studi lintas agama dalam konteks Indonesia.

Kata Kunci: *Hindu Bali; Konvergensi Hindu-Islam; Teks Smarāgamā; Teologi Dialogis*

Introduction

Religious plurality has long been one of the most defining characteristics of human civilization. Across different eras and geographies, diverse religious traditions have never existed in complete isolation from one another; they have continuously encountered, influenced, and reshaped each other in ways that produced new theological expressions, spiritual vocabularies, and cultural forms. The history of religion is, in many respects, a history of dialogue, sometimes explicit, sometimes silent, but always present in the textual, ritual, and intellectual traditions that communities leave behind.

In the Indonesian archipelago, where Hinduism, Islam, Buddhism, and indigenous belief systems have coexisted and interacted for centuries, this interreligious dimension is particularly vivid. In Bali, this encounter took on a distinctive form, as the island developed its own synthesis of Hindu theology, local cosmology, and Islamic mystical thought. Rather than producing religious conflict, the Balinese intellectual tradition responded to these encounters with a spirit of creative theological engagement, preserving its distinctiveness while remaining open to the insights of other traditions. It is within this spirit that classical Balinese *lontar* manuscripts must be read, not merely as records of a single religious tradition, but as living testimonies of a civilization that understood religious truth as too vast to be contained within any single tradition alone. The reconstruction of tolerance between Hindu and Muslim communities in Bali continues to be an active area of scholarly inquiry. Heriyanti et al., (2025) documented how interreligious tolerance in Buleleng is sustained and reconstructed through shared ritual practices during religious holidays, demonstrating that Hindu-Muslim coexistence in Bali is not merely a historical legacy but a living and dynamically maintained social reality.

This sociological dimension of Hindu-Muslim relations provides an important backdrop for the present study: if tolerance is actively practiced at the social level, the question naturally arises as to what theological foundations, embedded in classical texts such as *Smarāgamā*, may have historically informed and sustained such openness. However, the dynamics of Hindu-Muslim encounter in the archipelago are not uniformly harmonious. Kumbara and Sutrisno (2024) demonstrated that in Pura Lingsar, Lombok,

the religious contestation between Wetu Telu Muslims and Hindus reflects deeper tensions of ideological identity and competition over symbolic capital. Such contestation underscores the fact that interreligious coexistence cannot be taken for granted, it requires active theological and cultural foundations. It is precisely in this light that classical *lontar* texts such as *Smarāgamā*, which articulate a dialogical theological framework from within the Hindu Śaiva tradition, deserve serious scholarly attention.

The tradition of writing *lontar* (palm-leaf manuscripts) in Bali has historically functioned as a crucial medium for transmitting religious teachings, law, ethics, medicine, and social structures. Rooted primarily in Hindu-Vedic traditions, these teachings were later articulated through local Balinese cultural frameworks, resulting in a rich corpus of texts that integrate doctrines of *tattwa* (philosophy), *susila* (ethics), and *acara* (ritual). As practical religious references, *lontar* manuscripts have played a more visible role in the daily religious life of Balinese Hindus than direct engagement with Sanskrit Vedic texts (Poniman, 2020; Subawa, 2022).

The *lontar* tradition also serves as a living medium for articulating Śaiva theological principles, including the concept of Yogākṣara as a spiritual path toward liberation, demonstrating the depth and dynamism of this textual tradition as a vehicle of Hindu theological reflection (Giri and Windya, 2024). The importance of preserving and transmitting this manuscript tradition is widely recognized, as evidenced by ongoing efforts to digitize and safeguard Balinese Hindu *lontar* collections (Sudarsana, 2024). Alongside this rich Hindu literary tradition, Islam has been present in Bali since at least the fifteenth century, coinciding with the flourishing of the Hindu Gelgel Kingdom.

Islam spread peacefully through political relations, inter-kingdom marriages, and trade networks, gradually giving rise to Muslim communities in regions such as Pegayaman, Loloan, and various Javanese-Bugis settlements across the island (Arif, 2019; Putra, 2023; Wisarja and Sudarsana, 2023). The acculturative character of Islam in Bali, shaped by centuries of interaction with Hindu social and cultural practices, produced a religious tradition that was both distinctively Islamic and deeply embedded in local Balinese life (Basyir, 2019). Recent scholarship has further demonstrated that these interactions extended to Islamic manuscript traditions, with *lontar*-like Islamic texts in Balinese Muslim villages connected to wider Malay-Javanese scholarly networks (Iswanto et al., 2025). Previous studies on Hindu-Muslim relations in Bali have largely emphasized patterns of sociological coexistence and cultural harmony, including the interdependence between both communities in daily life (Ramdhani et al., 2020; Wisarja and Sudarsana (2023) while the theological and textual dimensions of these encounters remain critically underexplored.

From a textual perspective, several *lontar* texts exhibit explicit Islamic-Hindu nuances, including *Wita Ning Selam*, *Geguritan Amad*, *Geguritan Bagendali*, *Kidung Rumaksa ing Wengi*, and *Smarāgamā* (Pidada, 2013). Among these, *Smarāgamā* is particularly significant because it engages directly with Islamic theological and mystical concepts, such as *Allah*, *makrifat*, and *hakikat*, while simultaneously articulating Hindu Śaiva metaphysics. The integration of Hindu values in Balinese literary traditions, including the ways *lontar* texts embed moral frameworks such as *Tri Hita Karana* and *Tat Twam Asi*, reflects the depth of this textual tradition as a medium of theological reflection (Luwih, 2025; Poniman, 2020). Similarly, the integration of Hindu and Islamic educational values in contemporary Balinese contexts demonstrates the enduring relevance of this interreligious heritage (Fannani et al., 2024). The concept of dialogical theology, as understood in comparative religion and interreligious studies, refers to a mode of theological reflection in which two or more religious traditions engage each other not merely at the level of social tolerance or cultural exchange, but at the level of genuine

theological encounter, a mutual interrogation and enrichment of each tradition's understanding of ultimate reality, spiritual knowledge, and the human condition (Knitter, 2008). Dialogical theology differs from syncretism in that it does not dissolve the distinctive identities of the traditions involved; rather, it maintains religious plurality at the level of form and practice while affirming a shared orientation toward ultimate reality at the level of metaphysical depth. It also differs from mere pluralism or inclusivism in that it seeks genuine theological convergence and mutual illumination between traditions, not simply the acknowledgment of difference (Arkoun, 2006). These criteria serve as the analytical framework for evaluating *Smarāgamā* throughout this study.

Despite its intellectual significance, *Smarāgamā* has often been approached descriptively in previous studies, with limited attention to its theological vocabulary and conceptual structure. The existing literature thus reveals a significant gap: while the social dimensions of Hindu-Islam relations in Bali have been extensively studied, the theological and textual dimensions of these encounters, particularly as embedded in classical *lontar* manuscripts, remain critically underexplored. This study addresses that gap by examining how Islamic and Hindu theological concepts are articulated, contextualized, and harmonized within the *Smarāgamā* text.

The central question guiding this research is: how are Islamic and Hindu theological concepts articulated and converged within the *Smarāgamā* text, and in what sense does this convergence constitute a model of dialogical theology? The aim is to demonstrate that *Smarāgamā* represents a localized model of interreligious theology, one that transcends simple syncretism and reflects a dialogical theological consciousness deeply rooted in Balinese religious thought.

Method

This study employs a qualitative approach, which is the most appropriate design for examining meanings, concepts, and theological constructions embedded in classical religious texts. The primary data source is the *Smarāgamā* text as edited, transliterated, and translated into Indonesian by Ida Pedanda Istri Suci Padmi Manuaba, Ida Pedanda Gede Putu Baskara Manuaba, and I Gusti Ngurah Wiriawan (2017) published by the Bali Provincial Cultural Office (*Dinas Kebudayaan Provinsi Bali*). It should be noted explicitly that this research analyzes the published transliteration and translation edition, not the physical *lontar* manuscript directly; accordingly, this study does not aim to perform philological criticism or codicological analysis of the manuscript itself. The analysis proceeded through five steps: comprehensive reading of the text; identification of passages containing Islamic and Hindu theological terminology; classification of identified terms according to conceptual domains (divinity, epistemology, and ethical-spiritual orientation); close analysis of how Islamic and Hindu elements are articulated and converged within each domain; and synthesis of findings to reveal broader patterns of dialogical theology. Source triangulation was conducted by comparing interpretations derived from the *Smarāgamā* text with scholarly literature on Hindu Śaiva theology, Islamic Sufism, and interreligious studies, in order to minimize interpretive bias. The analysis treats theological terms strictly as historical and textual expressions, not as doctrinal prescriptions, and approaches both traditions with equal analytical respect.

Result and Discussion

1. Description of the *Smarāgamā* Text

The *Smarāgamā* text is a Balinese *lontar* manuscript whose authorship remains unknown. Based on the colophon recorded at the end of the manuscript, the text is identified as a private collection of Ida Bagus Made Jlantik (deceased) from Griya Kacancang, Bungaya Kangin Village, Karangasem, Bali. The colophon reads as follows:

Gal, lawan gagêlungan, singhāla, abhaṣmi, rêke, satkāne jati wruh, yan wruhā dadi wiarṣaddhi, dadi tpi sagara, dadi tguh timbul, dadi palia singha prang, sing sanjatthā, mari musuh tanbinêrin, lamon den lakonana. Iki smarāgamā, nga, puput sinurāt duk rahinā, wrhaspati, pwa, wara landêp, tang, ping, 12, śasih, ka, 10 ngunya, ka, 9, rah, 11 windusancaya. Iki lontar drêwen Ida Bagus Madhe Jlantik, ring griya kacicang, dawuh marggi (Smarāgamā Text 8b).

The Translation:

Medan peperangan serta hiasan rambut, segala yang kotor jahat semuanya musnah, yang datang sungguh-sungguh paham, bila paham akan menjadi cerdas, menjadi pinggiran samudra, menjadi kokoh kebal, menjadi pali setiap berperang, berbagi senjata, yang dibawa oleh musuh tidak akan melukai, apabila akan melaksanakannya. Inilah karya yang berjudul Smarāgamā. Selesai ditulis pada hari, Kamis, pon, wuku Landep, paro terang hari ke-12, bulan Kadaśa ngunya, Kasanga, Rah, 11, windu sancaya. Lontar ini milik Ida Bagus Madhe Jlanṭhik, di Griya Kacicang, sebelah barat jalan (Manuaba et al., 2017).

Battlefields and hair ornaments, all that is dirty and evil, are all destroyed. Those who come genuinely understand if they understand will become intelligent, become the edge of the ocean, become solid and invulnerable, become palpable every time they fight, and various weapons carried by the enemy will not hurt when doing it. This is the work entitled *Smarāgamā*. Finished writing on Thursday Pon wuku Landep, the bright half of the 12th day, moon kadasa, ngunya kasanga, rah kasolas windu sancaya. This *lontar* belongs to Ida Bagus Made Jlantik, in Griya Kacicang, west of the road.

This colophon indicates that the *Smarāgamā* was completed on Thursday Pon wuku Landep, corresponding to the 12th day of the bright fortnight of the tenth month (*Sasih Kadasa*) in the Balinese Hindu calendar. The exact year of composition remains undetermined, as no explicit year is recorded in the manuscript; the calendar notations provide only relative temporal markers. Since this study relies on the published transliteration and translation edition by Manuaba et al., (2017) information on codicological details, such as the number of *lempir*, script condition, or transmission history, is limited to what is available in that edition, and falls outside the scope of this textual-theological analysis.

Etymologically, the title *Smarāgamā* is a compound derived from two Old Javanese words: *smara*, meaning love, and *agama*, referring to sacred traditional doctrines or religious principles (Zoetmulder and Robson, 2011). Within the context of this text, *Smarāgamā* is best understood as teaching about the love of God, a spiritual orientation that permeates its entire narrative structure. The text takes the form of *kidung*, a traditional Balinese poetic genre, and is composed as a self-protection chant (*kidung pangraksa*).

The Balinese *lontar* tradition, of which *Smarāgamā* is part, has long served as a vehicle for integrating Hindu values into local epistemological and literary frameworks (Adnyana, 2021; Luwih, 2025). While its form is that of a protective chant, the content of *Smarāgamā* reveals a systematic theological engagement with both Islamic and Hindu spiritual concepts, setting it apart from other texts exhibiting Islamic-Hindu nuances, such as *Wita Ning Selam* and *Usada Manak*, which show earlier and more fragmentary forms of Hindu-Islamic encounter (Jirnaya, 2015; Pidada, 2013). *Smarāgamā* stands out for its systematic engagement with both traditions at the theological and conceptual level, as well as for its connections to the broader Balinese-Malay Islamic intellectual world (Iswanto et al., 2025; Renawati, 2014).

2. Divine Conception: *Hyang Widhi* and *Allah* as Shared Metaphysical Ground

The *Smarāgamā* text opens its theological discourse by invoking *Hyang Widhi* as the ultimate source of all existence and the regulator of human relations. The relevant passage reads as follows:

Wêntên ta kawya ngrañcana, sarathaning wong madalil, tatakrama hayo lupa, ri sama ning manuşyeki, apan klir ing Hyang Widhi, ring manuşya kabeh iku, lah raşanana rêko ring mula ning jasad iki, masa wruhā yan tan Widhi sih ing sira. Hewuh dahating dadi wwang, nora wruh mula ning pati, mwan mūla ning hurip rêko. Ikū liwat rêke lêwih, lah ta takod den jati, ring wong tatas ing pangawruh, haja ta gêmba-gêmba, hayo lali sari-sāri, apan hurip nora lanā hing sarira. Ikū prêtingkah ing jadmā, nora sisip tuwapati, mwan suka duhka ta mangko, apan sipat ing dumadi, nora lian kang pinuji, ring jagat şembahyang iku, hyang manon hangalayang, tan padeşa tanpa bhumi, hasiluman ri tawang wtuning padhang. Yan sampun tatāsing ptā (Smarāgamā Text 1a).

The Translation:

Tersebutlah sebuah puisi yang disusun, yang berisi tentang aturan umat manusia, tatakrama hendaknya jangan dilupakan, mengenai hubungan dengan sesama manusia, karena dibatasi oleh Hyang Widhi, berlaku untuk seluruh umat manusia, hendaknya supaya dirasakan dan dipahami, mengenai asal mula badan ini, tidak mungkin untuk mengetahui, jika Tuhan tidak bermurah hati padanya. Sungguh sulit terlahir menjadi manusia, tidak pernah mengetahui awal dari kematian, serta awal dari kehidupan, konon hal seperti itu amat utama, silakan bertanya dengan sungguh-sungguh, terhadap seseorang yang paham mengenai pengetahuan itu, janganlah gembar-gembor, ingatlah setiap saat, karena jiwa itu, tidak kekal di dalam tubuh. Itulah tingkah laku manusia, tidak luput dari usia tua dan kematian, serta suka duka bahkan sampai saat ini, oleh karena sudah menjadi garis kelahiran, tiada lain yang dipuji, di dunia sujud sembah ke hadapan Tuhan, Hyang Manon beliau yang melayang, tanpa tempat tanpa alas, berganti wujud, di langit memancar melalui cahaya. Apabila sudah paham terhadap ruang (Manuaba et al., 2017).

There is a poem composed, which contains the rules of humanity; etiquette should not be forgotten, regarding relations with fellow humans, because *Hyang Widhi* limits it, applies to all humanity, should be felt and understood, regarding the origin of this body; it is impossible to know if God is not merciful to him. It is tough to be born as a human, never knowing the beginning of death and the beginning of life; it is said that such things are essential; please ask seriously, to someone who understands that knowledge, do not boast, remember every moment because the soul is impermanent in the body. That is, human behavior does not escape from old age and death, as well as ups and downs even today, because it has become a birth line; nothing else is praised in the world of prostration and worship to God; *Hyang Manon* is floating, without a place without a base, changing form in the sky radiating through the light. When you understand space.

This passage articulates a Hindu Śaiva conception of divinity in which *Hyang Widhi*, the Supreme Being in Balinese Hinduism, is presented as the omnipresent source of cosmic order and ethical law. The description of *Hyang Manon* as formless, without place or ground, yet radiating light, reflects the Śaiva metaphysical understanding of God as *nirguṇa*, beyond attributes while simultaneously being the immanent ground of all existence. This framing is consistent with the *cadu sakti* doctrine, which attributes four divine powers to God: *Jñānaśakti* (omniscience), *Wibhūśakti* (supreme existence), *Prabhuśakti* (omnipotence), and *Kryaśakti* (creative power). In a subsequent passage, the

name *Allah* is introduced alongside the Islamic mystical concepts of *makrifat* and *hakikat*, marking a deliberate theological transition:

Kang liring nora ngawasi, dadia lpas tinghwal kawot, tan hana manusa tiki, nora pangeran iki, mamrêdhi jnêng ipun, dadi sarira tunggal, manjing ing herat puniki, aran herat swargga ring tlêng ing tawang haywa wji haywa gila, haywanā gingsir ing pati, trus ānanap sunya wor, wus tékeng helmu puniki, lah tatasên deñ jati, nālaning agsāng iku, mariphāt lan akekat, apan saking Allah kaki, pan wong tuwa awasing raśaning kitap. Dok tan hana paran-paran, nora bhumi nora langit, enu riku hana rēko, ya dadi bhūmi lan langit, hana manusa iki, lawan śastra aji ikū, miwah ikang agama, islam kalawan kapid, apan saking nūgraha nira Hyang Sūkṣmā. Jatining gama islam, nora liang ama ikapid, jatinya prēsama tunggal, sehose śilāne kaki, agama ikū mangki (Smarāgamā Text 1b).

The Translation:

Pandangan mata pun tidak perlu mengamati, sehingga bebas dari penglihatan mata, tidak ada manusia seperti ini, bukan pula pangeran, mengembangkan kegemarannya, lalu menyatu dengan tubuh, memasuki dunia ini, dunia adalah surga di tengah-tengah angkasa. Janganlah takut jangan pula gemetar, janganlah melarikan diri dari kematian, berusaha untuk menyatu dengan Ia yang sunyi, setelah menguasai dan memahami ajaran ini, sempurnakan dengan sungguh-sungguh, suatu saat pada waktu pembakaran, Makrifat dan Hakikat, karena bersumber dari Allah, sebab orang yang sungguh-sungguh, teliti terhadap isi dari sebuah kitab. Ketika belum ada apa-apa, belum ada bumi belum ada langit, konon yang ada hanya Nur (cahaya), itulah menjadi bumi dan langit, lalu terciptalah manusia, serta ilmu pengetahuan, selanjutnya tercipta agama, Islam bersama dengan Kapid, oleh karena keduanya itu, anugerah dari beliau Yang Maha Halus. Sesungguhnya agama Islam, tidak ada bedanya dengan agama si Kapid, sesungguhnya keduanya adalah satu, yang menjadi perbedaan adalah praktiknya, agama itu sekarang (Manuaba et al., 2017).

Even the eye does not need to observe so that it is free from the sight of the eye, and there is no human like this, not even a prince, who develops his passion, then merges with the body, enters this world, the world is heaven amid space. Don't be afraid, don't tremble, don't run away from death, try to unite with Him who is lonely, after mastering and understanding this teaching, perfect it seriously, one day at the time of burning, *Makrifat* and *hakikat*, because it comes from *Allah* because people who are earnest, careful about the contents of a book. When there was nothing, there was no earth, yet there was no sky, it is said that there was only *Nur* 'light', that became earth and sky, then humans and science were created, then religion, Islam was developed together with *Kapid*, because of both of them, a gift from him the Most Subtle. In the religion of Islam, there is no difference from the faith of the *Kapid*. The two are one; the difference is the practice that religion is now.

Three theological observations are significant here. First, *Allah* is introduced not as a competing divine figure, but as the ultimate source of *makrifat* and *hakikat*. Rather than positioning *Allah* in opposition to *Hyang Widhi*, the text presents both as different theological vocabularies pointing toward the same transcendent reality. This reflects a process of theological translation, the rendering of concepts from one tradition intelligible within the metaphysical framework of another Arkoun (2006) rather than doctrinal identification or syncretistic fusion.

Second, the passage contains a cosmological statement: before the existence of earth and sky, there was only *Nur*, divine light from which all creation emerged. This

vision resonates simultaneously with Islamic Sufi concepts of Nur Muhammad as the primordial light of creation and with Hindu metaphysical ideas of divine radiance (*tejas*) as the source of cosmic manifestation, constructing a shared cosmological origin for both traditions. Third, the passage uses the term *kapir*, which in this textual and historical context refers to the adherents of the Hindu tradition, functioning as a classificatory term within an Islamic-influenced vocabulary rather than as a pejorative (Pidada, 2013).

The text states that Islam and *kapir* are *jatinya présama tunggal*, fundamentally one in essence, differing only in outward practice (*sehose sílāne kaki*). This claim must be understood precisely: the text is not asserting doctrinal equivalence or collapsing religious difference, but rather expressing a metaphysical convergence, an affirmation that the divine reality addressed by both traditions is ultimately the same, while their forms of expression and practice remain distinct. Such an articulation is analogical and dialogical in character, not identical or syncretic.

3. *Makrifat, Hakikat, and Nur* as Epistemological Bridges

Having established the shared metaphysical orientation between *Hyang Widhi* and *Allah*, the *Smarāgamā* text proceeds to elaborate a sophisticated epistemological framework through three key Islamic Sufi concepts: *makrifat*, *hakikat*, and *nur*. These concepts are recontextualized within a Hindu Śaiva metaphysical worldview, functioning as shared epistemological categories rather than exclusively Islamic doctrinal terms. In Islamic Sufi epistemology, *makrifat* (*ma'rifa*) refers to the highest stage of experiential knowledge of God, a form of direct, intimate knowing that transcends rational cognition and is attainable only through sustained spiritual discipline and divine grace (Tebba, 2004).

Hakikat, derived from the Arabic root *haq* meaning truth or ultimate reality, refers to the innermost layer of spiritual understanding, the direct apprehension of divine truth that lies beyond the outer forms of religious law (*syariat*) and spiritual practice (*tarekat*) (Mannan, 2010; Mu'allim, 2023). In the Islamic mystical tradition, the spiritual path toward *makrifat* requires ethical purification and sincere devotion as prerequisites, a point emphasized by classical Sufi scholars and extensively elaborated in the literature on Islamic spirituality (Nasr, 2007; Tebba, 2004).

What is theologically significant in the *Smarāgamā* text is that these concepts are not presented as the exclusive property of Islamic spiritual practice, but are articulated through criteria, sincere ethical conduct, inner purification, and earnest spiritual seeking, that are equally recognized within Hindu Śaiva spiritual philosophy. The convergence between *makrifat* and the Hindu concept of *jñāna* as liberating knowledge is thus analogical rather than identical: both refer to experiential forms of knowledge oriented toward ultimate divine reality, requiring ethical purification as a precondition, but they emerge from distinct metaphysical frameworks and cannot be reduced to one another.

Similarly, *hakikat* in the *Smarāgamā* text functions as a universal metaphysical principle, the deepest layer of reality that transcends external religious classifications. This articulation bears a dialogical resemblance to the Śaiva metaphysical concept of *parama tattwa* (ultimate principle), which in Balinese Hindu theology refers to the absolute, undifferentiated ground of reality underlying all manifest existence. The relationship is best described as translational: the text renders Islamic mystical epistemology intelligible within an indigenous Śaiva metaphysical framework, producing a dialogical encounter rather than a doctrinal synthesis.

The concept of *nur* further reinforces this epistemological framework. In the Qur'an, *nur* carries meanings of light, divine guidance, and spiritual illumination (Lazuardi, 2019). In Islamic Sufi cosmology, Nur Muhammad is understood as the

primordial light and the metaphysical origin of all creation. Within the *Smarāgamā* text, *nur* is presented as the cosmological origin from which earth, sky, humanity, religion, and knowledge were brought into being, a role that resonates with Hindu metaphysical ideas concerning divine radiance (*tejas*) as the luminous ground of all reality. By grounding the creation of both Islam and Hinduism in this shared primordial light, the text constructs *nur* as a shared cosmological epistemology underlying both traditions.

4. Interreligious Cosmology: Mecca, the Prophets, And The Human Body

a. Mecca as Inner Sacred Geography

Beyond its epistemological framework, the *Smarāgamā* text develops a rich interreligious cosmology through the internalization of Mecca as a spiritual reality, the incorporation of the prophetic tradition, and the embodiment of prophetic history within the human body. The following passage articulates Mecca as an inner reality:

Neku, tan simpang saking nāgara, iya mulane kang haji. Êndhi ingaranan Mkah, aneng raganira punika kaki, gikia bhumi suci iku, paraning slam āsucyā, ikū sangkan tan kararaban ing lêtuh, ingungsi dening Pāndhita, pradene nora kapanggih. Yan sāmipun kapanggih ikā, yogiā sakṣia ring sang Paṇdithā lēwih, silā kramain puniku, den tēguh ring agama, yā iku wong wruh ring ragane iku tan urung tiba ring swarggā, punika krama ning lēwih (Smarāgamā Text 4a).

The Translation:

Tidak pernah meninggalkan tanah Arab, mereka berdua yang awalnya menjadi Haji. Dimanakah yang disebut Mekah? Itulah yang ada pada dirinya, itulah yang disebut tanah suci, maksud Islam menyucikan diri, itulah sebabnya tidak ternodai oleh noda, yang ingin dicapai oleh para pendeta, seandainya tidak ditemukan. Jika sudah ditemukan, wajib disaksikan oleh pendeta yang utama, bersikaplah penuh santun, taatlah terhadap agama, itulah sosok yang memahami diri sudah pasti akan berada di surga, itulah cara yang utama (Manuaba et al., 2017).

Never leaving the Arab lands, the two of them originally became *Hajj*. Where is Mecca? That is what is in him, that is what is called the holy land, the purpose of Islam is to purify oneself, that is why it is not tainted by stains, which the priests want to achieve if not found. If it has been found, it must be witnessed by a prominent priest, be polite, be obedient to religion; that is a person who understands himself will be in heaven, that is the primary way.

The text explicitly states that Mecca is located within the human self (*aneng raganira punika kaki*), it is the holy land of inner purification, the destination of the soul's inward journey toward God. It is important to emphasize that this reading is a feature of the historical *Smarāgamā* text as a localized Balinese theological document, and does not constitute a normative claim regarding Islamic doctrine. The internalization of Mecca resonates with Hindu Śaiva concepts of the body as a microcosm of the universe (*bhuana alit*), in which the divine is discovered within the depths of one's own being. The statement that the purpose of Islam is self-purification (*paraning slam āsucyā*) parallels the Hindu concept of *śuddhi*, ritual and spiritual purification as a prerequisite for approaching the divine.

b. The Human Body as a Microcosmic Sanctuary of the Prophets

The most theologically distinctive cosmological theme in the *Smarāgamā* text is its representation of the human body as a microcosmic sanctuary in which the full lineage of Islamic prophets is embodied:

Dêraning widhyadāri, rinakṣeng malekat, sakatah ing Rāsūl, dadyane sārīra tunggal, netrê Adham, huṭêngku bagiṇḍhā aśin, pangucapku yamūśā. Napsung kunku nābhi isa linēwih, nābhi akub, pamiyarśān ingwang, I Yusūp cahyangku

ṛēke, nabhi Dawūd swarangku, mwanḡ Sūleman kaṣaktin mami, Nābhībrahim ing nyawwa, Nābīdris ring rāmbut, bhaginḡha likuliting wang, abu bakar, gtiḡ daging ngumar singgih, balūḡ Baginḡha Huśmān. Sūmsūmku Patimah kang linēwih, kang minangkā, rahayuning jasād, hukuming Rasūl tā ṛēke, sakwehing hulu tuwuh, śārirane tunggala nābhi, atingku ya Muhamād, pengulu ning rasūl, pinayungan Adham śirā, samaptāne, sakatahe paranābhi, dadya śarirā Tunggal (Smarāgamā Text 6a).

The Translation:

Bidadari, dijaga oleh malaikat, para Rasul, menjelma menyatu di badan, di mata adalah Nabi Adam, di otak Baginda Hasin, lidahku adalah Nabi Musa. Nafsuku Nabi Isa yang utama, Nabi Akub telinga, Nabi Yusup mataku, Nabi Dawud suaraku, serta Nabi Sulaiman kekuatanku, Nabi Ibrahim nyawaku, Nabi Idris di rambut, Baginda di kulitku, Abu Bakar darahku, dagingku Yang Mulia Umar, tulangku Baginda Husman, sumsumku Patimah yang mulia, yang membuat badan ini sehat, konon itulah hukum dari Rasul, beberapa jenis bulu pun tumbuh, bahwa tubuh ini kumpulan para Nabi, hatiku adalah Muhammad, Rasul yang paling terkemuka, yang dinaungi oleh Adam, telah dilengkapi oleh seluruh Nabi, menjadi dalam satu badan (Manuaba et al., 2017).

Bidadari, guarded by angels, the Apostles, incarnated together in the body: in the eyes is Nabi Adam, in the brain Sultan Hasin, my tongue is Nabi Musa, my main passion is Nabi Isa, Nabi Akub my ears, Nabi Yusuf my eyes, Nabi Dawud my voice, and Nabi Sulaiman my strength, Nabi Ibrahim my life, Nabi Idris in my hair, Baginda in my skin, Abu Bakar my blood, my flesh the Honorable Umar, my bones Sultan Husman, my marrow the noble Patimah who makes this body healthy. It is said that that is the law of the Apostle; some types of hair grow; this body is a collection of Prophets; my heart is Muhammad, the most prominent Nabi, who was sheltered by Adam, completed by all the prophets, became one body.

By mapping the full lineage of Islamic prophets, from Adam to Muhammad onto specific parts of the human body, the text constructs the human being as a living microcosm of divine prophetic history. This cosmological mapping resonates with the Hindu Śaiva concept of the body as *bhuana alit*, in which divine forces and spiritual energies are understood to be present within every dimension of human physiology. The centrality of Muhammad in the heart (*atingku ya Muhamād*) is also theologically significant: in Islamic Sufi tradition, the heart (*qalb*) is understood as the innermost seat of divine knowledge and the locus of *makrifat*.

This cosmological motif is closely comparable to the concept of *insan kamil* (the Perfect Human) in Islamic Sufi thought, which similarly understands the human being as the locus of all divine manifestation Abdillah and Khudori Soleh (2023) as well as to the tradition of the cosmic body (*virat purusa*) in Hindu cosmology. By incorporating the Islamic prophetic tradition into this microcosmic framework, the text performs an act of analogical theological synthesis: honoring the Islamic prophetic tradition while embedding it within a Hindu cosmological worldview.

5. Ethical-Spiritual Orientation Beyond Doctrinal Boundaries

A consistent dimension of the *Smarāgamā* text's interreligious theology is its emphasis on ethical conduct and inner spiritual discipline as the primary criteria for authentic religious life, rather than doctrinal correctness or formal religious affiliation. This ethical-spiritual orientation simultaneously resonates with both Islamic Sufi ethics and Hindu Śaiva moral philosophy. The text's opening passage (*Smarāgamā* Text 1a)

frames moral vigilance and spiritual awareness as the defining responsibilities of human existence, consistent with the *Sārasamuccaya*, one of the authoritative ethical texts of the Balinese Hindu tradition:

Apan iking dadi wwang, utama juga ya, nimittaning mangkana, wênang ya tumulung awaknya sangkeng sangsāra, makasādhanang śubhakarma, hinganing kottamaning dadi wwang ika (*Sārasamuccaya*, 10).

The Translation:

Oleh karena menjadi manusia itu sungguh mulia, demikianlah sebabnya. Dia mampu menolong dirinya sendiri dari saṃsāra dengan jalan berbuat baik. Begitulah keuntungan menjelma sebagai manusia (Surada et al., 2021).

For being born as a human being is truly noble, and that is the reason. One is able to liberate oneself from saṃsāra through the path of virtuous deeds. Such is the great advantage of taking human birth.

Both the *Smarāgamā* text and the *Sārasamuccaya* frame ethical conduct not merely as a social obligation but as a spiritual necessity, the means by which human beings fulfill the purpose of their existence and orient themselves toward liberation. This convergence suggests that the text's ethical-spiritual orientation is deeply rooted in the indigenous Hindu Śaiva moral tradition, even as it simultaneously resonates with Islamic Sufi teachings on *akhlak* (moral character) as the foundation of the spiritual path and *tazkiyat al-nafs* (purification of the soul) as a prerequisite for *makrifat*. The text's ethical universalism, the insistence that spiritual authenticity is determined by inner character rather than religious label, reinforces its dialogical and inclusive character, and finds a broader parallel in philosophical comparisons between Hindu and Islamic ethics such as the shared vision of universal brotherhood reflected in *Vasudhaiva Kutumbakam* and *Ukhuwah Insanniyah* (Suryosumunar, 2021).

6. *Smarāgamā* as a Localized Model of Dialogical Theology

The preceding analyses collectively reveal that the *Smarāgamā* text constructs a coherent, internally consistent, and theologically sophisticated framework in which Islamic and Hindu traditions engage each other at the levels of metaphysical reflection, spiritual epistemology, cosmological imagination, and moral philosophy. By the criteria of dialogical theology outlined in the introduction, *Smarāgamā* qualifies as a remarkable early example: it engages Islamic and Hindu traditions not as competing systems to be reconciled through compromise, but as complementary expressions of a shared spiritual reality that can illuminate each other through theological encounter.

Religious difference operates at the level of form rather than ultimate reality, thereby creating a theological space in which genuine dialogue becomes spiritually necessary. The dialogical character of the text is evidenced by the sophistication of its theological translation. The recontextualization of *makrifat* within the framework of *jñāna*, the analogical alignment of *hakikat* with *parama tattwa*, the internalization of Mecca within the Hindu concept of *bhuana alit*, and the embodiment of the Islamic prophetic tradition within the Śaiva microcosmic understanding of the human body, all represent acts of theological creativity in which Islamic concepts are integrated into a Hindu Śaiva worldview in ways that produce new theological insights. This process reflects the dynamic potential of interreligious intellectual encounter, in which the meeting of traditions generates insights that neither tradition could have produced in isolation (Arkoun, 2006).

It is important to situate the dialogical theology of *Smarāgamā* within its specific historical context. The text was composed in pre-modern Bali, at a time when the encounter between Hinduism and Islam was experienced as a lived reality of social

coexistence, cultural exchange, and shared spiritual seeking. The Muslim communities of Pegayaman, Loloan, and other Balinese villages had been present in Bali for centuries (Putra, 2023; Wisarja and Sudarsana, 2023).

It was within this context that the author of *Smarāgamā*, writing from within the Hindu Śaiva tradition, developed a theological framework capacious enough to accommodate Islamic mystical concepts without abandoning its Hindu metaphysical foundations. The text thus represents not an abstract philosophical exercise but a concrete theological response to the lived reality of religious plurality in pre-modern Bali, and an important historical precedent for contemporary discussions of interreligious engagement.

Conclusion

This study has examined the articulation of Islamic and Hindu theological concepts in the *Smarāgamā* text, based on the transliteration and translation edition by (Manuaba et al., 2017). Through qualitative textual and contextual analysis, four principal findings emerge. First, the text constructs a shared metaphysical orientation between *Hyang Widhi* and *Allah*, presenting both not as competing divine figures but as different theological vocabularies pointing toward the same transcendent reality, a metaphysical convergence expressed in the declaration that Islam and *kafir* are *jatinya prêsama tunggal*, one in essence, differing only in outward practice. Second, the Islamic Sufi concepts of *makrifat*, *hakikat*, and *nur* function as epistemological bridges between Islamic mystical epistemology and Hindu Śaiva metaphysics, through analogical rather than identical relationships. Third, the text develops a rich interreligious cosmology through the internalization of Mecca as inner sacred geography and the embodiment of the Islamic prophetic tradition within the Hindu microcosmic understanding of the human body, motifs comparable to both *insan kamil* in Islamic Sufism and *bhuana alit* in Balinese Hindu thought. Fourth, the text consistently foregrounds ethical conduct and inner purification as universal prerequisites for divine knowledge, an ethical universalism that simultaneously resonates with Islamic Sufi teachings and Hindu Śaiva moral philosophy. Taken together, these findings demonstrate that *Smarāgamā* represents a localized model of dialogical theology, historically rooted in the lived reality of Hindu-Muslim coexistence in pre-modern Bali, yet intellectually sophisticated enough to contribute meaningfully to contemporary discussions in comparative theology and interreligious studies. Several limitations should be acknowledged: this study relies entirely on a single published edition Manuaba et al., (2017) and does not perform comparative manuscript criticism; future research may extend this inquiry to other *lontar* texts with Islamic-Hindu nuances, as well as to comparable textual encounters in Lombok, Java, and South Sulawesi.

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