

## **THE MEANING OF THE MADURA PROVERB "BHUPPA'-BHÂBHU'-GHURU-RATO" IN HASAN HANAFI'S SOCIAL THEOLOGY PERSPECTIVE AND ITS RELEVANCE TO COMMUNITY DEVELOPMENT**

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**Abstract:** *This research investigates the renowned adage Bhuppa'-Bhâbhu'-Ghuru-Rato in Madura through the lens of Hasan Hanafi's social theology. This study is based on library research. Hasan Hanafi's social theology is employed as a formal object with the goal of reconstructing theology as a social basis rather than an empty religious dogma, so that faith might have a practical purpose as a foundation for human ethics and motivation. Hasan Hanafi's social theology, which is pertinent to Islam in Madura as well as the worldwide spirit of Islam Nusantara, which depicts Islam as rahmah li al-'alamin, is accurate. Islamic concepts that apply broadly in society. Madura culture must first obey their parents, followed by the teachers, eventually the leaders. This indicates that in Madura's socio-cultural life, there are reference standards for the principal figures in a hierarchy that should be followed.*

**Keywords:** *Madura Proverb, Bhuppa'-Bhâbhu'-Ghuru-Rato, Hasan Hanafi, Social Theology, Community Development.*

### **INTRODUCTION**

Within the cultural heritage of Indonesia, particularly in Madura, there are philosophical systems that, when understood and rejuvenated, may serve as a reservoir of knowledge to enhance the understanding of the archipelago. These origins are present in many proverbs and philosophies that exist in society.

The term culture originates from the Sanskrit word buddhayah, the plural of buddhi, which pertains to aspects associated with human reason and intelligence. In English culture, the term 'culture' derives from the Latin word 'colere,' meaning to cultivate or labor, which is also understood as the cultivation of land or agriculture. Culture is a framework of thoughts and emotions that manifests in all facets of a group's existence, creating social cohesion within a certain temporal and spatial context. Thoughts and emotions manifest in actions and behaviors. The manner of conduct or



approach to existence, or lifestyle. The whole of knowledge, beliefs, art, morality, rules, conventions, and other skills and habits acquired by individuals as members of society.<sup>1</sup>

Culture is categorized into three forms: ideas, actions, and artifacts. Initially, concepts include cultural manifestations represented by a compilation of ideas, beliefs, values, conventions, and rules that are inherently abstract and intangible. Secondly, Activities: manifestations of culture as structured behaviors of individuals inside that community. This type is often referred to as a social system. Third, artifacts are tangible manifestations of physical culture, representing the outcomes of human activities, actions, and creations within society, existing as items that can be seen, observed, and recorded.<sup>2</sup>

Discussing cultural values is intrinsically linked to the definition of culture. Culture is the product of human cultivation or the manifestation of human intellect. The product of intelligence comprises the values and concepts that are practiced in accordance with the requirements of nature and contemporary circumstances. Culture may be defined as a system of values and ideas experienced by a group of individuals inside a certain environment at a particular time period. The word "value" has two primary definitions. Initially, it pertains to the standard of worth or the concept of evaluation. Consequently, culture is often described as normative or prescriptive. Secondly, the word value pertains to everything that is deemed intrinsically valuable.<sup>3</sup>

A proverb might be regarded as the culmination of human wisdom. Humans, regardless of their location, possess concepts encapsulated in proverbs that serve as a fundamental foundation for their way of life. The concept is significant since it underpins the manner in which humans navigate and structure their existence. This is evident in several human groups in Indonesia today, reflecting the need for respect and appreciation of cultural values seen as embodiments of noble principles in their lives, particularly in the regions of East Java and Madura.<sup>4</sup>

Madura civilization has a saying about the several groups deserving of unequivocal respect, which is transmitted through generations. The proverb signifies respect in the Madura language, articulated as "bhuppa'-bhâbhu'-ghuru-rato." Definitions: parent, mother, educator, and monarch. Father and mother refer to the parents who serve as mediators for our existence on earth. Teachers are individuals or entities that facilitate the transformation of our knowledge. Respect for academics, in this context, is not only attributable to their elevated degree of religious experience. The term "last king" refers to a leader, ruler, or governing authority.<sup>5</sup> This paper will focus on an analysis of the

<sup>1</sup> Abdul Wahab Syakhrani And Muhammad Luthfi Kamil, "Budaya Dan Kebudayaan: Tinjauan Dari Berbagai Pakar, Wujud-Wujud Kebudayaan, 7 Unsur Kebudayaan Yang Bersifat Universal," *Cross-Border: Journal Of International Border Studies, Diplomacy, And International Relations* 5, No. 1 (April 1, 2022): 782–783.

<sup>2</sup> Eko Setiawan, "Eksistensi Budaya Bahari Tradisi Petik Laut Di Muncar Banyuwangi," *Universum* 10, No. 02 (November 2022): 230, <https://jurnalfuda.iainkediri.ac.id/index.php/Universum/Article/View/750>.

<sup>3</sup> Alo Liliweri, *Pengantar Studi Kebudayaan* (Yogyakarta: Nusamedia, 2019), 12.

<sup>4</sup> Noraini Abdul Shukor, "Padi Sebagai Tanda Dalam Peribahasa Melayu," *Jurnal Melayu* 5, No. 1 (2016): 28–29.

<sup>5</sup> Mutsbit Badril, Suryanto Suryanto, And Dyan Evita Santi, "Pemaknaan Peribahasa Madura Bhuppa', Bhabu', Ghuru, Rato Di Kalangan Remaja Milenial Madura," In *Prosiding Seminar Nasional Fakultas Psikologi Universitas Diponegoro* (Presented At The Seminar Nasional Fakultas Psikologi Universitas Diponegoro, Semarang: Fakultas Psikologi Universitas Diponegoro, 2021), 304.



Madura proverb "bhuppa'-bhâbhu'-ghuru-rato" through the lens of Hasan Hanafi's theological social perspective, exploring its implications for community development.

## METHOD

This research analyzed using two interrelated method elements, namely:

### 1. Language Analytics

All philosophical concepts cannot be separated from language and are even confined by language, both grammatically and semantically. Kaelan<sup>6</sup> stated that language analytics is always used to analyze philosophical concepts. In the process, language analytics is used to analyze philosophical concepts, both structurally or grammatically, semantically, logical analysis, and metaphorical meaning. In the context of this research, the proverb in Madura is "bhuppa'-bhâbhu'-ghuru-rato" which means: father, mother, teacher and king contains metalanguage and metaphors that require sharp analysis of logical analysis and the meaning of language that is confined by grammar, therefore language analytics is used to dissect the intended metalanguage.

### 2. Hermeneutic Method

The working method of the hermeneutic method in this study is used to understand the meaning of the proverb which in Madura is "bhuppa'-bhâbhu'-ghuru-rato" which means: father, mother, teacher and king which is literally stated in the text. From the literal meaning, it is continued with a phenomenological reflective meaning, namely reviewing the philosophical concept in relation to the phenomena of life. And then, it is continued with the essential meaning process, namely deconstructing the meaning of the proverb "bhuppa'-bhâbhu'-ghuru-rato" to then obtain the structure and pattern of ideas from the proverb.

## RESULT AND DISCUSSION

### THE MEANING OF THE PROVERB "BHUPPA'-BHÂBHU'-GHURU-RATO" IN HASAN HANAFI'S SOCIAL THEOLOGY PERSPECTIVE

Looking at the history of the proverb Bhuppa'-Bhâbhu'-Ghuru-Rato, it is rooted in the Madura ethnic group which has its own literary treasures. As an ethnic group with a rich culture, Madura also has a strong literary treasure.<sup>7</sup> The presence of this proverb, when articulated through the lens of Martin Heidegger's philosophy, can be interpreted as the genesis of a work of art. This suggests that the Madura community functions as creators who bring forth the proverb "Bhuppa'-Bhâbhu'-Ghuru-Rato." Consequently, the proverb embodies a form of "life" or "existence" that is autonomous, with the artist serving merely as a conduit for the work of art to manifest in the world. At this juncture, this symbolic masterpiece transcends mere representation of the world; it serves as a profound revelation of the essence of the Madura community's existence.

The Madura society have historically composed poetry and folk stories in their own languages. Madura literature encompasses moral instruction and societal critique. The

<sup>6</sup> M Kaelan, *Metode Penelitian Kualitatif Bidang Filsafat* (Yogyakarta: Paradigma, 2005), 86.

<sup>7</sup> Aida Sofia Fitriati, *Bhuppa' Bhabhu' Guru & Rato Dalam Cultural Character Masyarakat Madura* (Surabaya: Universitas Islam Negeri Sunan Ampel Surabaya, 2020), 37.



Madura people use literature as a medium for expressing emotions and ideas. For an extended period, the Madura people populace has communicated and articulated moral ideals and religious doctrines via literary forms such as poetry, poems, and stories. Literature serves as a significant source of inspiration, encouragement, and moral guidance for the Madura community.<sup>8</sup>

'Bhuppa', 'Bhabbu', 'Guru', and 'Rato' are authentic Madura proverbs that encapsulate the cultural circumstances of the Madura populace. Proverbs are a kind of oral literature. Proverbs possess literary merit due to their unique expression, brevity, and tangible significance. The terminology used has certain connotations and holds significance. The phrases Bhuppa, Bhabbu, Guru, and Rato encapsulate the philosophical perspective of the Madura people toward life, reflecting their beliefs for attaining a fulfilling existence.<sup>9</sup>

This proverb if translated literally means "Father, Mother, Teacher, and King". However, its meaning is much deeper than just the meaning of the words. This proverb ontologically describes the Madura people who have a very high level of respect for several important figures in their lives.<sup>10</sup> yaitu:

- Bhuppa' (Father): Represents the primary authority role within the family, namely the father. Respect for the father is the primary cornerstone of the Madura family.
- Bhâbhu' (Mother): Represents the archetype of the caretaker and provider of love within the family unit. Mothers have a crucial role in the education of their children.
- Ghuru (Teacher): Represents those with profound knowledge and expertise. Educators include not just schoolteachers but also intellectuals, religious leaders, and those recognized for their exceptional talents.
- Rato (King): Represents the supreme leader or sovereign. Deference to the monarch signifies an attitude of submission and adherence to regulations and authority figures.

For the Madura people, social hierarchy is not only a regulation, but an embodiment of the cosmic order. Adherence to the hierarchy signifies reverence for the cosmic order and is a fundamental aspect of their faith. The proverb "Bhuppa'-Bhâbhu'-Ghuru-Rato" signifies the notion that each person has a certain position within the hierarchy of existence and is obliged to honor those in superior roles. Transgressing the hierarchy is deemed a revolt against the cosmic order and would adversely affect both the person and the society.<sup>11</sup>

Obedience to parental figures, particularly fathers and mothers (Bhuppa' and Bhâbhu') in Madura culture constitutes a robust and incontrovertible social norm. The filial link is profoundly ingrained in the socio-cultural framework of Madura culture, rendering parental disobedience a significant breach of norms. This behavior is not exclusive to Madura civilization; it is also a global standard across other cultures. This filial

<sup>8</sup> Ibid.

<sup>9</sup> Ibid.

<sup>10</sup> Moh. Hefni Moh. Hefni, "Bhuppa'-Bhâbhu'-Ghuru-Rato (Studi Konstruktivisme-Strukturalis Tentang Hierarki Kepatuhan Dalam Budaya Masyarakat Madura)," *Karsa Journal Of Social And Islamic Culture* 11, No. 1 (May 2012): 13, <https://ejournal.iainmadura.ac.id/index.php/karsa/article/view/144>.

<sup>11</sup> Fitriati, *Bhuppa' Bhabbu' Guru & Rato Dalam Cultural Character Masyarakat Madura*, 36.



**The Meaning of The Madura Proverb "Bhuppa'-Bhâbhu'-Ghuru-Rato" in Hasan Hanafi's Social Theology Perspective and Its Relevance to Community Development**

Rifqi Khairul Anam – Institut Ahmad Dahlan Probolinggo



loyalty is unequivocal and non-negotiable, albeit its expressions may differ among cultures. This filial obedience is founded on the strong biological and social connection between children and parents. Obedience cultivated at a young age is anticipated to be absorbed and serve as a framework for individual conduct throughout life. Thus, persons who comply with their parents often become parents who are similarly respected by their offspring, establishing a circle of cultural value continuation. This cycle will persist until external causes intervene to interrupt or sever the transmission chain of these values.<sup>12</sup>

The adherence of the Madura populace to the figure of Ghuru. The word Guru denotes and underscores the comprehension of Kiyai as the custodian of a pesantren or, at minimum, an Ustadz in religious institutions. The teacher's position and function are accentuated within the framework of morality associated with eschatological existence, particularly regarding tranquility and self-liberation from the weight of moral obligations and the holy realm. Consequently, the adherence of the Madura people to the figure of Guru serves as a particular hallmark of their culture, the legitimacy of which is perhaps unquestionable. The generative cycle of the Madura people's allegiance to the Guru cannot be inherently equated with the obedience of children to their parents. This situation arises due to the fact that not all Madura individuals have the chance to attain the status of a Guru. Despite the prediction premise that children are likely to attain the status of Guru due to ancestral factors, it cannot be definitively shown that every student will become a teacher, emulating their parents. Consequently, the cultural significance that can be discerned is that the Madura people are expected to consistently exhibit obedience and compliance with these four categories.<sup>13</sup>

In Madura culture, the 'rato' or leader is held in great esteem. Nonetheless, leadership transcends mere position or authority. The Madura expression 'mon kerras, pa-akerrès' signifies that a leader should maintain humility while holding a prestigious position. They should exhibit wisdom, fairness, and refrain from arrogance or pride. A Madura leader is anticipated to exemplify commendable behavior for their constituents. They must recognize that power is a mandate that must be executed effectively. The anticipated demeanor of a Madura leader is 'adap asor', characterized by politeness and wisdom. This indicates that the principles of civility and wisdom have significant importance in Madura society.<sup>14</sup>

Subsequently, we examine the interpretation of the proverbs Bhuppa', Bhabbu', Guru, and Rato through the lens of Hasan Hanafi's social theology. Hanafi contends that social theology encompasses both the examination of religious doctrine and a critical critique of societal situations. Hanafi sees religion, particularly Islam, as a potent catalyst

<sup>12</sup> Ridwan Ahmad Sukri, "Understanding "Bhapa, Bubu, Guru, Rato" In Madura Philosophy And Its Relevation Mplication To Democratization Case Study Of Bondowoso Community, East Java," In *International Conference On Nusantara Philosophy (Icnp)* (Presented At The International Conference On Nusantara Philosophy (Icnp), Yogyakarta: Fakultas Filsafat Universitas Gadjah Mada Yogyakarta, 2013), 430.

<sup>13</sup> Azizatul Karimah, Mohammad Mahpur, And Yulia Solichatun, "Eksplorasi Budaya "Bapa' Babu' Guru Rato" Dalam Menciptakan Kebersyukuran Siswa Kepada Orang Tua," *Jurnal Psikologi Islam Dan Budaya* 5, No. 2 (December 21, 2022): 135, Accessed October 11, 2024, <https://journal.uinsgd.ac.id/index.php/jpib/article/view/17818>.

<sup>14</sup> Sukri, "Understanding "Bhapa, Bubu, Guru, Rato" In Madura Philosophy And Its Relevation Mplication To Democratization Case Study Of Bondowoso Community, East Java," 431.



for transforming and enhancing societal circumstances. Religion governs not just the connection between people and the divine but also the interactions among individuals.<sup>15</sup>

Hasan Hanafi sees religion not as a distinct entity from social life, but as a powerful force that significantly impacts and is shaped by social dynamics. Hanafi sees religion as a foundation of moral ideals that provide direction for human existence. Principles such as justice, fraternity, and tolerance are universal tenets espoused by all faiths. Religion and society possess a reciprocal connection.<sup>16</sup>

The proverb "Bhuppa'-Bhâbhu'-Ghuru-Rato" simply underlines the importance of respecting social hierarchy in Madura society, especially towards parents, teachers, and king.<sup>17</sup> This perspective is intriguing when linked to Hasan Hanafi's ideas, which underscore the significance of religion in societal existence. Hasan Hanafi views religion as a significant factor that both shapes and is shaped by societal dynamics, particularly in relation to the proverb "Bhuppa'-Bhâbhu'-Ghuru-Rato". Religion as a Shaper of Social standards, the proverb "Bhuppa'-Bhâbhu'-Ghuru-Rato" exemplifies robust social standards within Madura culture. This standard is evidently shaped by the comprehension of Islam. Thus, religion has influenced the development of the social structure and hierarchy shown in the proverb. Conversely, the proverb illustrates the proximity of religion to the daily lives of Madura culture, with religious ideals manifesting in common manifestations. This aligns with the Hanafi perspective, which emphasizes the significance of religion's influence in social life.

The proverb "Bhuppa'-Bhâbhu'-Ghuru-Rato" reflects the cosmological perspectives of the Madura people and its connection to the social theological philosophy of Hasan Hanafi. This proverb, when examined as a reflection of the cosmological perspectives of the Madura people, might be viewed as a depiction of their seen order of the cosmos. Numerous civilizations, like Madura, maintain the belief in a distinct hierarchy inside the world, whereby each creature has a certain position. Humans have a certain position within the hierarchy of the cosmos.<sup>18</sup>

Hasan Hanafi's insights on social theology provide a compelling foundation for comprehending this cosmological viewpoint. Hanafi underscores the significance of religion's role to societal existence. He also critiques perspectives that absolutize religious scriptures without taking into account the social and cultural context. The proverb "Bhuppa'-Bhâbhu'-Ghuru-Rato" represents the convergence of the cosmological perspectives of the Madura people with the Islamic ideals inherent within them.

This proverb explicitly underlines the importance of respecting four main figures in Madura society: parents (Bhuppa' and Bhâbhu'), teachers, and king (Rato).<sup>19</sup> The

<sup>15</sup> Ahmad Zainuddin, "Dimensi Sosial Tawhid; Konstruksi Jaringan Relasional Islam Perspektif Hassan Hanafi," *Miyah; Jurnal Studi Islam* 13, No. 1 (2017): 60, <http://ejournal.unkafa.ac.id/index.php/miyah/article/view/121>.

<sup>16</sup> Hilmi Ridho And Debi Fajrin Habibi, "Al-Turast Wa Al-Tajdid; Telaah Atas Pemikiran Hasan Hanafi Tentang Tradisi Dan Pembaharuan Ajaran Islam Di Era Digital," *Indonesian Journal Of Cyber Education* 1, No. 1 (2023): 44.

<sup>17</sup> Hj Eka Susylawati, *Peran Bhuppa' Bhâbhu' Ghuru Rato Menghadapi Pandemi Covid-19 Di Madura*, 1st Ed. (Pamekasan: Iain Madura Press, 2022), 37.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.



proverb 'Bhuppa'-Bhâbhu'-Ghuru-Rato' reveals a compelling relationship with Hasan Hanafi's views on the function of religion in societal existence. Similar to Hasan Hanafi's perspective that religion may positively transform society, this proverb illustrates how religious ideals provide a robust social framework in Madura. The prevailing social order, characterized by reverence for parents, educators, and leaders, fortifies society and assigns distinct roles to individuals. Despite the evolution of societal norms, values such as respect and obedience remain crucial for sustaining peace. By integrating traditional and contemporary principles, Madura civilization may persist in its advancement and development.

## **RELEVANCE PROVERB "BHUPPA'-BHÂBHU'-GHURU-RATO" TO COMMUNITY DEVELOPMENT**

The principles embodied in the proverb "Bhuppa'-Bhâbhu'-Ghuru-Rato" have influenced the character and social dynamics of Madura society for generations. A manifestation of these ideals is the establishment of a robust social structure based on hierarchy. The notion of "Bhuppa'-Bhâbhu'-Ghuru-Rato" distinctly delineates a precise social order within Madura society. This hierarchy is founded on reverence for parents, educators, and leaders, establishing a structured and ordered social framework. This instills a feeling of order and predictability throughout societal life. This order is established due to a defined hierarchy facilitating effective communication among societal members. Every person is aware of whom to consult for guidance, assistance, or to report issues, therefore fostering order and minimizing conflict. A robust social structure is established when each member of society is aware of their social standing, fostering a feeling of security and stability. Individuals see their societal roles and understand the expectations placed upon them.<sup>20</sup>

The proverb "Bhuppa'-Bhâbhu'-Ghuru-Rato" significantly contributes to societal development by serving as a "life guideline" for the Madura community, so indirectly safeguarding traditional values like as decorum, ethics, and morals within this group. Particularly the instillation of courteous values and respect for parents. This principle instructs youngsters to consistently honor their parents via both verbal and behavioral expressions. This cultivates a respectful and kind demeanor. Conversely, respect for educators fosters the significance of learning and valuing knowledge. This courteous demeanor is also evident in engagements with the elderly or others possessing more expertise.<sup>21</sup>

The esteemed principles encapsulated in the proverb 'Bhuppa'-Bhâbhu'-Ghuru-Rato' have cultivated a robust practice of discussion and consensus within Madura society. In the face of a problem, the Madura community favors collective deliberation to identify the optimal solution. The rationale is straightforward: they have profound regard for those who are older and more experienced. Senior individuals are seen as repositories of information and wisdom, making their perspectives very important. Moreover, the significance of discussion promotes active participation from all stakeholders in seeking

<sup>20</sup> Ibid., 16–17.

<sup>21</sup> Fitriati, *Bhuppa' Bhabbu' Guru & Rato Dalam Cultural Character Masyarakat Madura*, 39.



collaborative solutions. The conclusions made are anticipated to be universally acceptable and not favor any one party.<sup>22</sup>

In essence, the values contained in the proverb "Bhuppa'-Bhâbhu'-Ghuru-Rato" have become a strong foundation for the development of Madura society. The concept of respect for parents, teachers, and leaders creates a hierarchical yet orderly social structure, providing a sense of certainty and stability. This structure also facilitates the preservation of traditional values such as manners, ethics, and morality that are passed down from generation to generation. In addition, these values encourage the formation of a culture of deliberation and consensus, which is very important in joint decision-making and conflict resolution. Thus, this proverb not only shapes individual character, but also contributes to the creation of a harmonious, solid, and sustainable society.

## CONCLUSION

duresefunctioning as a medium to convey moral values, religious teachings, and social criticism. The proverb "Bhuppa'-Bhâbhu'-Ghuru-Rato", for example, not only reflects a hierarchical social structure with an emphasis on respect for parents, teachers, and leaders, but also underlines the strong influence of religion in shaping the social norms of Madura society. This concept is in line with the thinking of Hasan Hanafi who sees religion as a force that greatly influences and is influenced by social dynamics. Thus, Madura literature and proverbs are not only a form of artistic expression, but also a tool to maintain the sustainability of cultural values and strengthen the identity of the Madura people.

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<sup>22</sup> Ridwan Ahmad Sukri, "Kepemimpinan Profetik Dalam Tradisi Masyarakat Madura Tapal Kuda," In *Eksplorasi Kekayaan Filsafat Dan Kearifan Lokal Nusantara Dalam Rangka Mewujudkan Indonesia Maju* (Presented At The Simposium Nasional Filsafat Nusantara, Yogyakarta: Laboratorium Filsafat Nusantara Fakultas Filsafat Universitas Gadjah Mada Yogyakarta, 2020), 186.





**The Meaning of The Madura Proverb "Bhuppa'-Bhâbhu'-Ghuru-Rato" in Hasan Hanafi's Social Theology Perspective and Its Relevance to Community Development**

Rifqi Khairul Anam – Institut Ahmad Dahlan Probolinggo



- Moh. Hefni, Moh. Hefni. "BHUPPA'-BHÂBHU'-GHURU-RATO (Studi Konstruktivisme-Strukturalis Tentang Hierarkhi Kepatuhan Dalam Budaya Masyarakat Madura)." *KARSA Journal of Social and Islamic Culture* 11, no. 1 (May 2012): 12–20. <https://ejournal.iainmadura.ac.id/index.php/karsa/article/view/144>.
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