



**RECEPTION OF THE ORDER OF WEARING HIJAB
IN RIMPU TRADITION
(Study Qs. Al-Ahzab Verse 59)**

**Shopian Hidayatullah,¹Ahlan,²
M. Ridho Rizki Setiawan³**

Abstract: *Rimpu is an aurat cloth typical of the mbojo tribe that uses two pieces (dua ndo'o) of cloth called Tembe Nggoli, and has become a hereditary heritage of Siwe Mbojo. In Islam the command to close the aurat is one of the mandatory commands for a Muslim woman balig, as contained in Qs. Al-Ahzab verse 59. This study uses a qualitative approach with descriptive analysis method. By using the theory of Sociology of knowledge Karl Mannheim as a surgical tool in order to trace in depth to the study conducted. So that the data obtained through field observations as well as books, journals and articles related to the discussion. The results of this article indicate that; first, Rimpu in women of the mbojo Tribe Other than as a distinctive tradition that must be maintained, is also part of the submission of the Siwe Mbojo to the teachings of Islam. Second, the Rimpu on the women of the Mbojo Tribe shows obedience to the commands of Allah and The Messenger of Allah. Third, Rimpu by women of the Mbojo tribe is a symbol of respect, appreciation and self-preservation efforts of the opposite sex, in line with the purpose of the command to wear the hijab in Qs. Al-Ahzab verse 59.*

Keywords: *Rimpu, Jilbab, Siwe Mbojo, Qs. Al-Ahzab 59*

Abstrak: Rimpu merupakan kain penutup aurat khas suku Mbojo yang menggunakan dua buah (dua ndo'o) kain disebut Tembe Nggoli, dan telah menjadi warisan turun temurun Siwe Mbojo. Dalam Islam perintah menutup aurat merupakan salah satu perintah wajib bagi seorang muslimah balig, sebagaimana termuat dalam Qs. Al-Ahzab ayat 59. Penelitian ini menggunakan pendekatan Kualitatif dengan metode Deskriptif analisis. Dengan menggunakan teori sociology of knowledge Karl Mannheim sebagai alat bedah dalam rangka menelusuri secara mendalam terhadap kajian yang dilakukan. Sehingga data didapatkan melalui pengamatan lapangan serta buku, jurnal dan artikel-artikel yang berkaitan dengan pembahasan tersebut. Hasil artikel ini menunjukkan bahwa; pertama, Rimpu pada perempuan suku Mbojo selain sebagai tradisi khas yang harus dijaga, juga merupakan bagian ketundukan para Siwe Mbojo terhadap ajaran Islam. Kedua, Rimpu pada perempuan Suku Mbojo menunjukkan kepatuhan atas perintah Allah dan Rasulullah Saw. Ketiga, Rimpu oleh perempuan Suku Mbojo merupakan simbol penghormatan, penghargaan serta usaha penjagaan diri dari gangguan lawan jenisnya, selaras dengan tujuan perintah memakai Jilbab dalam Qs. Al-Ahzab ayat 59.

Kata Kunci : *Rimpu, Jilbab, Siwe Mbojo, Qs. Al-Ahzab 59*

¹ Universitas Islam Negeri Mataram, Email: 220401041.mhs@uinmataram.ac.id

² UIN Sunan Kalijaga Yogyakarta, Email: ahlanalghauts@gmail.com

³ [Universitas Islam Negeri Mataram, Email: 200601113.mhs@uinmataram.ac.id](mailto:200601113.mhs@uinmataram.ac.id)

A. INTRODUCTION

The discussion of women in Islam is one of the complex and seemingly endless issues, ranging from physical, spiritual, rights and obligations to their existence in the public sphere. This is not to demean and show the shortcomings of a woman but as a form of Islamic attention and maintain the glory of a woman. One form of guarding against women's self-esteem is the emergence of orders to wear the hijab.⁴ The use of hijab in reality is understood and implemented variously. It is not only a matter of applying Shari'ah, but also because it is influenced by different traditions and cultures between countries/regions. Even so, this diversity does not intend to fade or even eliminate the purpose and essence of closing the aurat itself.

In the tradition of the Mbojo tribal community, the hijab is introduced with the nuances of locality. The hijab in the tradition of the Mbojo tribal community is known as Rimpu which combines elements of local culture with Islamic teachings adopted by the majority of the Mbojo community to this day. Customs and culture are characteristic of a tribe Indonesia is a nation that is famous because it is rich in different customs in each region. Rimpu culture is a way of dressing characteristic of the Mbojo tribe, especially for women, because Rimpu is worn by Native Women of the Mbojo Tribe. Hijab in Islam not only serves as jewelry and cover the body from heat and cold. But the main thing is to cover the aurat, muslim women also wear the hijab in order to cover themselves in order to avoid the views of men who are not muhrim.⁵ Likewise with the use of Rimpu on women of the Mbojo Tribe, the initial purpose of the use was to cover the aurat of Siwe Mbojo in the past by using tembe nggoli dempa dua as a covering cloth. The use of Rimpu on the women of the Mbojo

⁴ Nurul Karimatil Ulya, 'RESEPSI KONSEP MENUTUP AURAT DALAM TRADISI PEMAKAIAN "RIMPU" (STUDI LIVING QUR'AN-HADIS DI DESA NGALI, KEC. BELO, KAB. BIMA-NTB)', *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir*, 2.2 (2017), 147–62 (p. 148) <<https://doi.org/10.15575/al-bayan.v2i2.1895>>.

⁵ M. Quraish Shihab, *Jilbab, Pakaian Wanita Muslimah: Pandangan Ulama Masa Lalu dan Cendekiawan Kontemporer* (Tangerang: Lentera Hati Group, 2004), pp. 150–52.

tribe is an identity that must be closely guarded in order to distinguish them from other groups in Bima.

Islam, with its Qur'an, gives protection to women as a form of glorifying them. In accordance with his word in Qs. Al-Ahzab [59] that the use of hijab on a Muslim woman who has reached puberty is an absolute obligation to do. Some verses in the Qur'an and Hadith show the specific limits of correct aurat according to Shari'ah, even directly affirmed in various terms / terminology covering clothing aurat itself. The firmness of the Qur'an in establishing the obligation to cover the aurat on women by wearing a hijab was later adopted by Sultan Abdul Kahir (1631-1640 ad) as the first Sultan to embrace Islam in the Kingdom of Bima. According to historical records written in the book *Bo' Sangaji Kai*, edited by Henry Chambert-Loir and Siti Maryam R. Salahuddin, that the kingdom of Bima is a kingdom that establishes Islamic Shari'ah firmly. Al-Qur'an and Hadith became the main guidance of the Sultan and his officials in setting various government policies.⁶ One of the proofs of the application of the Shari'ah is the tradition of Rimpu as the implementation of the command to cover the aurat with hijab as mentioned in Surah. Al-Ahzab [59].

Along with the development of the times, the tradition of wearing Rimpu gradually became very rare, because of the stigma that spread among women of the Mbojo Tribe today who consider that wearing Rimpu is an old-fashioned women's activity.⁷ nevertheless, in some places in Bima can still be found women who are still steadfast and proud to use Rimpu as a substitute for hijab clothing that is a trend today. Based on these conditions, this article seeks to explain Rimpu's position as a tradition that is very relevant to the mandatory commandment of veiling contained in the Qur'an and the Hadith of the Prophet. So that a woman of the Mbojo Tribe does not need to feel uncomfortable and

⁶ Henri Chambert-Loir and Siti Maryam R. Salahuddin, *Bo' Sangaji Kai : Catatan Kerajaan Bima*, Edisi II (Jakarta: Yayasan Pustaka Obor, 2012), p. 44.

⁷ Catherine Allerton, 'Dou Donggo Justice: Conflict and Morality in an Indonesian Society. (Book Reviews: Legal Anthropology)', *Journal of the Royal Anthropological Institute*, 8.3 (2002), 592-94 (pp. 592-93).

embarrassed if she uses Rimpu as a substitute for hijab as a contemporary fashion that remains thick with the traditions of the locality. This is because Rimpu is a clothing used by women of the Mbojo Tribe in the past as clothing to cover the aurat in accordance with Islamic Shari'ah.

Some writings that are almost in line with this article, such as that done by Kurais, Rimpu: adaptation of local culture and religion, he explained that the Rimpu tradition is basically a combination of local community traditions with religion brought by the early preachers of Islam in Bima. So the Rimpu tradition is a tradition that is closely related to the culture of the Mbojo people and the Islamic tradition.⁸ Also written by Astuti, the existence of the Rimpu culture of the Mbojo Tribe community in Bima Regency, he explained that the Rimpu culture for the Mbojo Tribe community is a very thick culture and cannot be separated from daily life activities, the community has a very important role in maintaining the existence of the Rimpu culture of the Mbojo Tribe community which is a local cultural heritage derived from ancestors.⁹ based on this research, this article will focus on explaining how the relationship between the Rimpu tradition practiced by the Mbojo tribal community, especially Mbojo women, and the order to wear the hijab contained in Qs. Al-Ahzab [59]. Thus will be found the compatibility between the practice of Rimpu in the tradition of the tribe of mbojo with the teachings of the veil commanded in the Qur'an and the Hadith of the Prophet.

This study uses a qualitative approach with descriptive analytical methods. Primary Data in this paper is obtained from field observations of the use of rimpu on women mbojo tribe. While the secondary data in this paper is obtained from books, journals, and articles related to the writing being

⁸ Kurais, 'Rimpu: Adaptasi Budaya Lokal Dan Agama', *Al-Ittihad: Jurnal Pemikiran Dan Hukum Islam*, 6.1 (2020) <<http://e-journal.stisbima.ac.id/index.php/ittihad/article/view/28>> [accessed 26 June 2022].

⁹ Astuti Astuti, 'EKSISTENSI BUDAYA RIMPU MASYARAKAT SUKU MBOJO DI KABUPATEN BIMA', *JUPE: Jurnal Pendidikan Mandala*, 4.5 (2019) <<https://doi.org/10.36312/jupe.v4i5.843>>.

discussed. This paper will focus on discussing how the relevance of Rimpu as a traditional clothing of Mbojo women with hijab command in Qs. Al-Ahzab [59]? How to limit covering aurat based on Rimpu tradition in women of the Mbojo tribe with the limitation of covering aurat in the hijab command in Qs. Al-Ahzab [59]? And the third, How Rimpu orientation on women Mbojo Tribe as a tool to cover the aurat and veiled command orientation in Qs. Al-Ahzab [59]?

B. DISCUSSION

Discourse on *Rimpu* in general has not been widely conducted by academics, both nationally and locally. This makes Rimpu considered ordinary by the academic community, even by Bima-Dompu natives. Before further discussing the phenomenon, we will first explain some important points about the background of the emergence of *Rimpu* tradition.

1. Entry of Islam in Bima

Islam in Bima is counted as a religion that later came from other religions. Bima people before the arrival of Islam have known other beliefs, some of which are still adhered to today and some have become history in the community. The original mbojo tribe based on tutur and some historical relics adhered to the *Makakamba-Makakimbi* (animism-dynamism) belief.¹⁰ As a medium of connecting humans with other realms in this belief, a leader known as *Ncuhi Ro Naka* was appointed. The belief of the people of the Mbojo Tribe says that there is a force that governs all life in this nature, in the belief of local people called *Marafu*. If Allah, in the belief of Muslims, controls all aspects of human life and everything in the universe such as the earth, sky, mountains, water, large stones, and beautiful places, then in the belief of the people that *Marafu* is the same. Therefore, the *Mbojo* people make *Marafu* as a place to ask and take benefits in life. In addition, their belief also lies in the spirits of

¹⁰ M. Hilir Ismail, *Kebangkitan Islam di Dana Mbojo (Bima): 1540-1950* (Bogor: Penerbit Binasti, 2008), p. 35.

respected people who believe that their spirits will still live like *Ncuhi*, for the community still has a role and dominates their daily lives. They believe that these spirits live with the *Marafu* in certain places that are considered supernatural. Indigenous Peoples also have a tradition through rituals to honor the spirits of ancestors, by holding worship ceremonies at certain times. The ceremony was accompanied by offerings and sacrifices of farm animals led by *Ncuhi*. These places of worship are commonly known as “*Parafu Ra Pamboro*”.

Islam entered the Bima region for the first time on 11 Jumadil awal 1038 H/1618 ad, through trade routes carried out between the Bima people and traders from Sulawesi. The Kingdom of Bima, which at that time had bilateral relations with the kingdoms of Gowa, Talo, and Bone, was the reason why it was easy for traders from Sulawesi to enter Bima Bay. The arrival of traders / mubaliq from Gowa, Talo, Luwu and Bone was well received by the people of Bima located on the eastern and northern coasts such as the people of Sape, Wera, Wawonduru, and Tambora. The background of the entry of Islam in Bima is not only in the trade route but the background of the entry of Islam in Bima between his mission Sunan Prame and the Sultan of Makassar.¹¹

The process of spreading Islam in Bima was quite massive and effective, because the arrival of the envoys from South Sulawesi was very well received by the people of Bima. A good reception by the people of Bima, especially in coastal areas, gives a positive signal to facilitate the mubaliq in spreading Islam in Bima. The openness of the Bima community provided an opportunity for traders who were also mubaliq to be used to spread Islam. After spreading Islam to the coastal region, the mubaliq spread the wings of Da'wah to the Palace, until in 1030 the Sultanate of Bima converted to Islam and said two sentences of shahada.

¹¹ Roni Irawan, ‘Peran Masyarakat Pesisir Bima Dalam Proses Masuknya Agama Islam Di Bima Pada Abad XVI-XVII’, *JURNAL PENDIDIKAN IPS*, 10.2 (2020), 144–49 (p. 147) <<https://doi.org/10.37630/jpi.v10i2.399>>.

Kalodu mosque as evidence of the early history of the acceptance of Islam in Bima and *kalodu* as the first place of the oldest mosque built in Bima. News of the entry of Islam Bima King's family quickly heard by the people of Bima in various regions to the corners, people flocked to know the new teachings and at the same time accept Islam as a religion he professed. Increasingly, Islam is growing rapidly in the community of Bima. This was used by the Bima Kingdom to transfer the status of the Bima kingdom into a sultanate. Previously, Bima was known as the Royal system that made “*makamba-makakimbi*” as the old belief, then it was replaced by the Sultanate government system with a new belief in Islam as the religion he adhered to in life. In the system of government of the Sultanate of Bima based on Islamic law.¹² it then presents regulations that are in accordance with Shari'ah and are widely practiced by the people of Bima at large.¹³

One proof of the influence of Islamic Shari'ah on the people of Bima is the use of *Rimpu* on adult women both married and unmarried in the Bima region. The command to use *Rimpu* was a very real effect of the Bima Sultanate's adoption of Islamic teachings, which required a Muslim woman to cover her aurat with a veil as mentioned in the Qur'an. *Rimpu* then in the Bima community is used every day with restrictions and provisions in accordance with the teachings of Islam as a whole. Until now *Rimpu* has become an identity inherent in every woman of the Mbojo Tribe and a living proof of the long history of the entry of Islam in Bima.

2. Meaning of *Rimpu*

Citing the results of research conducted Adiyat Rizki, et al.

Rimpu comes from the Bima language which contains the meaning of covering the head using a sarong, so it can be understood that rimpu is

¹² Ayu Fitriana and Suharno Suharno, 'Budaya Rimpu sebagai Eksistensi Perempuan Islam di Tanah Bima', *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 21.2 (2019), 211–17 (p. 215) <<https://doi.org/10.25077/jantro.v21.n2.p211-217.2019>>.

¹³ Ismail, p. 45.

*a dress for Muslim women by using a typical Bima sarong as a head cover and part of the body. Rimpu is actually an expression in dress for Muslim women-Bima by using two sheets of sarong typical of Bima (Tembe Nggoli).*¹⁴

Rimpu is a clothing that covers the aurat of Bima women in ancient times. *Rimpu* in Bima society has many functions, in addition to covering women's genitals other benefits of *rimpu* in ancient times; 1) used during official events, 2) and can also be used when people die and others.¹⁵ For Dou Mbojo, *Rimpu* is one of the clothes that have very strong moral, social, modesty, and religious values. Thus *Rimpu* in Bima society became a strong tradition and culture in Bima society, as well as a strong identity of Islamic teachings adopted by the people of Bima in the past.

Rimpu has two types of usage, namely *Rimpu cili* or *Rimpu Mpida* and *Rimpu Colo*.

- a. Usually worn by young women and teenagers, the use of *Cili Rimpu* is similar to the use of bed sheets in the Arab Islamic tradition.
- b. *Rimpu Colo* is usually used by mothers who are married, and generally like the use of hijab in general that displays the face.¹⁶

The difference to the use of *Rimpu* in Bima women has a strong philosophy both traditionally and religiously. *Rimpu Cili/Mpida* is used by Bima teenage girls as a guardian of the opposite sex, as well as a sign that they are still

¹⁴ Adiyat Rizki, Andi Ima Kesuma, And Najamuddin Najamuddin, 'RIMPU: SUATU TINJAUAN ANTROPOLOGI BUDAYA (STUDI PADA PENGGUNA RIMPU Di KECAMATAN WOHA, KABUPATEN BIMA, NUSA TENGARA BARAT)' (Unpublished Masters, UNIVERSITAS NEGERI MAKASSAR, 2020), P. 7 <[Http://Eprints.Unm.Ac.Id/20733/](http://Eprints.Unm.Ac.Id/20733/)> [Accessed 26 June 2022].

¹⁵ Sitti Maryam Rachmat Salahuddin, *Hukum adat Undang-Undang Bandar Bima* (Mataram: Lengge, 2004), pp. 34–35.

¹⁶ Atun Wardatun and Abdul Wahid, 'Perempuan dan Kearifan Lokal dalam Bina Damai: Pengalaman La Rimpu (Sekolah Rintisan Perempuan untuk Perubahan) di Bima, Nusa Tenggara Barat', *PALASTREN Jurnal Studi Gender*, 14.2 (2022), p. 5 <<https://doi.org/10.21043/palastren.v14i2.11548>>.

not married so that they can be approached and proposed to. While *Rimpu Colo* is used by mothers or married women, so in practice a woman with these clothes should not be disturbed anymore.

If you associate it with the development of today, then the use of *Rimpu* has multifunctionality. First, *Rimpu* as a religious identity. Second, *Rimpu* as a combination of local culture and shows the characteristic of Bima culture. Third, *Rimpu* as a protector of women in interacting with the opposite sex in the colonial period, so that now it can be used to guard against interference from the opposite sex in the midst of rampant social conditions with sexual harassment. Fourth, as a protector against bad environment. The unique thing about *Rimpu* is that the use also hints at the creativity of *Mbojo* women and a sign that they have been good at weaving cloth, because the cloth they use is their own work so that pride emanates from the use. design use is the result of his own work. The revealing of a woman's nakedness in the past was considered a disgrace. Whoever a man is either intentionally or unintentionally looking at their nakedness, the man is obliged to marry her. The revelation of calves alone women of old have felt ashamed and immediately asked for marriage they consider it as abuse (disgrace) against women.¹⁷

Rimpu is a local tradition of the Bima people in covering their genitals by using a typical Bima cloth called tembe Nggoli (Nggoli sarong), which is the result of Bima community weaving. The practice of *Rimpu* has been passed down from generation to generation in the women of the mbojo tribe, and is part of the local cultural wealth that must be cared for by generations. But over time, the use of *Rimpu* then began to fade among the women of the *mbojo* tribe, regardless of the views and social stigma that considers that *Rimpu* clothing is old-fashioned and not according to the Times, or because of other points of view, but the thing that is certain is that the use of *Rimpu* among the community can only be found at the Bima cultural festival which is held once a year. This

¹⁷ M. Fachrir Rahman, *Kebangkitan Islam Di Dana Mbojo* (Mataram: Alamtara Learning Institute, 2000), p. 65.

condition is further exacerbated when the younger generation does not seem to care about *Rimpu* culture which is part of the social identity of the local community. Whereas if traced more deeply, culture has a very broad meaning and mangandung very complex understanding includes knowledge, beliefs, morals, laws of art, Customs and habits.¹⁸ Basically, culture is an identity that is attached to a region and is the easiest way a region is known and known to people in other regions.¹⁹

3. The Commandment of Veiling in Islam

The use of *Rimpu* in women of the *mbojo* tribe, has many benefits and very big goals, both socially and theologically. *Rimpu* practice as described earlier, is the clothing used by women of the *mbojo* tribe along with the entry of Islam in Bima, which was brought by preachers from Sulawesi. Sociologically, today the use of *Rimpu* by women of the *mbojo* tribe is part of preserving the local culture that is the identity of the region. The preservation must continue on the principle that the use of *Rimpu* is not only a locality identitas, but more than that it must come to the point of being an integral part of the character and identity of a woman of the *mbojo* tribe. Theologically, the use of *rimpu* is a representation of the command of Islam which is the religion of the majority of Bima people today, to close the aurat properly based on the guidance and guidelines that have been stated in the Qur'an with local nuances. The benefits are clear to protect women from interference and threats that come from the opposite sex who are not mahram.²⁰

In Islam, the command to cover the nakedness of women is an order that must be carried out by every woman who has reached puberty. This is as stated in Qs. Al-Ahzab verse 59;

¹⁸ Francis E. Merrill, *Society and Culture: An Introduction to Sociology*, 3rd Ed (New York: Prentice Hall, 1957), p. 318.

¹⁹ Fitriana and Suharno, p. 212.

²⁰ Kurais, 'Rimpu: Adaptasi Budaya Lokal Dan Agama', *Al-Ittihad: Jurnal Pemikiran Dan Hukum Islam*, 6.1 (2020), p. 31 <<http://e-journal.stisbima.ac.id/index.php/ittihad/article/view/28>> [accessed 5 November 2022].

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ

يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ٥٩

O Prophet (Muhammad), tell your wives, your daughters and the wives of the believers to spread their veils over their entire bodies. That is so that they may be more easily recognized so that they may not be harassed. Allah is forgiving and merciful.

It is seen in the verse above that the function of clothing is as a pointer to identity and distinction between one person and another. Also to protect the honor of a Muslim woman from the annoyance of nosy men who want to tease her. The Messenger Of Allah. it strongly emphasizes the importance of the appearance of muslim identity, among others through clothing. In a hadith it is stated:

The Prophet Saw. forbidding men who wear women's clothing and women who wear men's clothing (HR. Abu Dawud).

If you trace *Asbab Al-Nuzul* this verse, ikemukakan that Siti Saudah (wife of the Prophet) out of the house for something after the revelation of the verse hijab. He is a man of great height so easily recognized people. Then Umar saw him and said, " O Saudah. By God, we know you. So think about why you came out?" With haste he went home and at that time the Prophet was at Aisha's House holding a bone while eating. When he entered he said:"O Messenger of Allah, I went out for something, and Umar rebuked me (because he still knew me)". That is why this verse was revealed (Sura alAhzab: 59) to the messenger of Allah. when the bone was still in his hand. The Prophet (peace be upon him) said, "*Allah has allowed you to leave your homes for some reason.*"²¹

In another narration also found information, that the wife of the Prophet Muhammad. he went out for the night to make up for his woes. Then *Munafiqin*

²¹ Jalaluddin Asy-Syuyuti, *Asbabul Nuzul, Terj* (Bandung: Penerbit Jabal, 2013), p. 433.

disturbing him and hurt him. This was reported to the Prophet Muhammad. the Prophet (Sholallahu Alayhi Wa Sallam) rebuked the hypocrites. They said: "We only harass slaves." The revelation of this verse (Sura alAhzab: 59) as an order to dress covered, in order to be different from slaves.²²

Based on historical information because of the revelation of the verse, the command to close the aurat for women is an effort to protect women themselves, in order to maintain their honor and glory. This is as explained by Ibn Kathir in his commentary, Allah SWT told The Messenger of Allah that he ordered believing women, especially his wives and daughters because of their eyesight, to extend the veil over their entire bodies. This is what distinguishes them from the women of the Jahiliyyah and the slaves of the women. Hijab means a wider shawl than a veil. This is according to *Ibn Mas'ud, Ubaidah, Qatadah*, and so on. If now, the hijab is like a long cloth.

Al-Jauhari said, "*Hijab is a fabric that can be folded*". Ali ibn Abi Talha narrated from Ibn Abbas, he said, "Allah ordered the believing women, if they want to leave the house for some reason, to cover their faces starting from the top of the head with a veil. All he could see was his two eyes. This can also be found in the explanation of Muhammad bin Sirin saying "I asked Ubaidah al-Salmani about the word of Allah," let them extend her veil over her body," she said that is, cover her face, head, and may only reveal her left eye only." Ikrimah said "it means that the woman covers her neck with a veil folded over her chest. Ibn Abi Hatim narrated Umm Salamah, he said, "after the above verse down, then the women of Anshor out of the house and seolaholah on their heads there is a crow's nest. They also wear black clothes."²³

²² Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kemenag, *Buku Pintar Asbâbun-Nuzûl: Mengerti Cerita dan Latar Belakang Turunnya Ayat-Ayat Al-Quran* (Jakarta: Lentera Hati, 2011).

²³ Muhammad Nasib Al-Rifa'i, *Taisir Al-Aliyy al-Qadir Li Ikhtishari Tafsir Ibnu Katsir* (Riyad: Maktabah Ma'arif, 1989), JILID III, p. 901.

Buya Hamka in his tafsirs explained, that the verse is a command from Allah to the Prophet to remind his wives that when they want to go out of the house using the hijab. After the command was notified his wives, then he then ordered it to his children, namely, Zainab binti Muhammad, Ruqaiyah binti Muhammad, Umm Kultsum binti Muhammad, and Fatimah binti Muhammad. After his family carried out the order, then the messenger of Allah ordered it to other believing women. The purpose of the jilbab order is to keep the women from being disturbed by men when they leave the house without a mahram. The use of hijab was also at that time as a sign of distinction between free women and slaves and jahiliyyah.²⁴

4. Reception Hijab In The Tradition Of Wearing Rimpu.

In the study of the sociology of knowledge, every social activity of society is either related to culture or inseparable from the elements of knowledge in it. Karl Mannheim's Sociology of Knowledge states that every action and every word has a meaning. It cannot be separated from the objective, expressive and documentary meaning of a tradition that is carried out.²⁵

Objectively, it can be understood that the tradition of wearing *Rimpu* by women of the *mbojo* tribe contains a dress code in accordance with the demands of Islamic Shari'ah. This can be seen in the practice of using *rimpu* on women of the *mbojo* tribe whose standards are in accordance with the standards for the use of hijab in Islamic Shari'ah, such as;

- a) Covering the aurat, by showing only the face and palms as well as the command to veil in Islam.
- b) Provide comfort when worn, thus protecting and preserving the dignity of the glorified woman.

²⁴ Buya Hamka, *Tafsir Al-Azhar* (Jakarta: Pustaka Panjimas, 1998), JILID V, p. 165.

²⁵ Karl Mannheim, *Ideology and Utopia : An Introduction to the Sociology of Knowledge* (London: Routledge & Kegan Paul LTD, 1954), p. 253.

- c) *Nggoli* cloth used as a tool for rimpu is not thin, so it does not show the curves of the body.

The use of the rimpu can be seen in the image of the mbojo tribe women who use the rimpu below:



Sumber: <https://bimacenter.com/2020/05/13/rimpu/> dan <https://www.gurusiana.id/read/sitikhusnulkhotimah192436/article/rimpu-2606448/>

In the picture above, the left is a way of using *Rimpu Colo*, and in the picture on the right is a way of using *Rimpu Cili*. In the use of the rimpu, other outfits are also like *sanggentu* (cloth wrapped around the bottom like a skirt) using *tember nggoli* (woven sarong typical of bima), as a subordinate used by women. The fabric used as a subordinate is also not allowed to be tight and form certain curves, and not thin. The fabric used as rimpu and as sanggentu must be equally thick. As with the use of hijab in Islam, as a tradition born from the womb of Islam with patterned culture, rimpu also emphasizes the dress code neat, and closed.²⁶ It was intended to maintain the glory of women, as well as a form of obedience to the rules of Syar'i as an expression of obedience to God Almighty.

Then if you trace expressively, the use of rimpu based on its history is an order of the Bima Sultanate after making Islamic Shari'ah as the legal basis of the Sultanate at that time. The command was then conveyed by the *Lebe* (designation of scholars in the *mbojo* language) to the community. This

²⁶ Ulya, p. 156.

commandment is based on the word of God in the Qur'an. An-Nur; 31 and Qs. Al-Ahzab;59;

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ
بُحْمَرَهُنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ
أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ أُولَى الْأَرْثَةِ مِنَ
الرِّجَالِ أَوْ الْوَلَدِ الَّذِينَ لَمْ يَطْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا
إِلَى اللَّهِ جَمِيعًا إِنَّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ٣١

Say to the believing women that they should guard their eyes and keep their private parts, and should not show their adornments (parts of their bodies), except what is (normally) visible. And let them draw their veils over their chests. Nor should they reveal their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, (fellow Muslim) women, their slave slaves, (old) male servants who have no desire (for women), or children who do not yet understand the female form. Nor should they move their feet so as to make known the adornment which they conceal. Repent ye all to Allah, O ye who believe, that ye may prosper.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيزٍ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ
فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ٥٩

O Prophet (Muhammad), tell your wives, your daughters and the wives of the believers that they should spread their veils⁶²² over their entire bodies. That is so that they may be more easily recognized so that they may not be harassed. Allah is forgiving and merciful.

Based on research conducted by Ulya, that for Ruhana (ngali village female figure) who revealed that *Rimpu* can represent an ideal example of

Islamic clothing because the material is thick, loose and does not form a body.²⁷ The explanation is an important point to prove that rimpu clothing is a representation of the hijab in the teachings of Islamic Shari'ah. This is very different from the way modern Muslim women dress today, who tend to display their curves and beauty on the pretext of following current trends. The use of hijab which should function as a cover of aurat and maintain honor for women to avoid sexual harassment and the like is then ignored in order to promote a fashionable and fashion look.

The Prophet (peace and blessings of Allaah be upon him) warned us that it is dangerous for a woman to wear clothes but to be naked. This is as mentioned in a hadith;

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ، رُؤُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا

Abu Hurairah Radhiyallahu anhu reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: There are two groups of the inhabitants of Hell, which I have never seen, namely (1) A people who hold a whip like a cow's tail. They whip people with it. And (2) women who are clothed but naked, walking with their shoulders and backs swaying and their hair (plaited) like the hump of a camel. They will not enter Paradise and will not smell the fragrance of Paradise, whereas in fact the fragrance of Paradise is smelled as far as such and such a journey." (This hadith is Sahîh. Narrated by Muslim (no. 2128); Ahmad in his Musnad (II/356, 440) The trend-following attitude causes modern women to fall into the devil's seduction. This condition causes modern women, including in this case mbojo women, to be entangled in

²⁷ Ulya, p. 158.

problems in their social activities. There is sexual harassment everywhere, as well as other criminal acts, due to the lack of anticipation carried out by women, one of which is the way of dressing that is not in accordance with the prevailing socio-religious ethics and is adopted. The use of head coverings such as headscarves in the Shari'ah and *Rimpu* in the *mbojo* tradition is very important to note. Because the use of hijab and *Rimpu* is not only carrying out religious orders or just caring for culture but far greater than that is an effort to maintain and protect themselves from all forms of evil that exists in society.

Then, if tracing the documentary aspect, that the use of *Rimpu* by women of the *mbojo* tribe is an implementation of the Qur'an and the Hadith of the Prophet Saw, as previously described. So in this case the tradition of wearing *Rimpu* Bima women is a strong culture of religious doctrine in it that has been pioneered since the time of the Sultanate of Bima. It was present through mutual agreement by the Lebe / ulama of Bima who had been entrusted by the Sultan of Bima at that time, based on the quality and authority of qualified science.

To quote Clifford Geertz's thought, a culture that lives in society is determined by several elements. First, the Government; second, agents (figures, in this case Lebe/Ulama). Judging from the early history of the emergence of the *Rimpu* tradition in the bima community, it was the result of a consensus that occurred between the Bima Sultanate and the Lebe/ulama who were scattered throughout the Bima region and who were members of the Bima land Syara' legal entity at that time. These two things are the reason for the beginning of the tradition of using *Rimpu* in the Bima community. Between these two elements, the role of ulama becomes very vital in the effort to spread the teachings of Islam in Bima. An interpretation and a change in the viewpoint of the people of Bima is determined by a *Lebe*/ulama who plays a role in it.²⁸

²⁸ Clifford Geertz, *Agama Jawa: Abangan, Santri, Priyayi dalam Kebudayaan Jawa* (Depok: Komunitas Bambu, 2013), pp. 55–56.

When the information has been issued by the Sultanate about the obligation to wear Rimpu for all siwe mbojo (Bima women), all ministers and the Sultanate and the Lebe/ulama kesulitanan conduct socialization to the entire community, by sending a petition to all Lebe/ulama in every region in Bima at that time. The role of Lebe / ulama Bima in this case is not only to convey the ultimatum from the Sultan, but also to interpret and deepen the understanding of the community about the Rimpu tradition regarding its relationship with the teachings of Islam which is the official religion of the Bima people. The interpretation that is done is giving an understanding that Rimpu is part of the implementation of the obedience of a Muslim woman to Allah SWT, to keep herself by covering her aurat as stated in the Qur'an and the Hadith of the Prophet Saw.

This interpretation must then be continued until now, considering that the element of benefit contained in the tradition of wearing Rimpu is the same as wearing hijab. It can be specified in several parts;

- a) Between Rimpu and hijab are both used to cover the aurat, so that it contains a very thick religious element. So that religious motives become a unity in the tradition of using Rimpu.
- b) Both clothes are both loose, long and do not wrap the body by showing certain curves.
- c) The use of Rimpu must be with a thick cloth, just as the commandment of veiling in Islam must be with a thick cloth.

However, in the development of the use of *Rimpu* among the people of Bima began to erode. It can not be separated from several factors that cause a lack of public attention to the tradition. *First*, after the collapse of the Sultanate of Bima and the entry into the unity of the Republic of Indonesia, the monitoring process carried out by the Syara' Tanah Bima legal entity entrusted to the *Lebe/ulama* in each region was lost.²⁹ *Second*, the development of an

²⁹ Ulya, p. 160.

increasingly modern era, with the entry of an increasingly contemporary way of dressing, caused a lack of attention and the loss of the tendency of the Bima people to return to wearing *Rimpu* as a head covering. The condition is then exacerbated by the inclusion of models of hijab and Islamic clothing more current, causing a loss of interest to the people of Bima to return to use *Rimpu* in daily activities.

Whereas in the *Rimpu* tradition there are several motives that are very urgent, such as; 1) religious motives. As a society with a majority of adherents of Islam, it should close the genitals to be a very important thing to do; 2) motives of ethnic character. As a cultured society, it is natural to preserve an existing tradition, which in this case *Rimpu* is a typical tradition that only exists in the mbojo tribal community; 3) controlling motives. The use of *Rimpu* is an attempt to control women who do not cover their genitals, which will endanger them from social problems such as being raped, sexual harassment and other aspects. During the Sultanate, women who did not use *Rimpu* would receive Social sanctions in the form of being shunned by other communities. So that in this condition the tradition of *Rimpu* becomes happening, and awareness to close aurat becomes very important to do.

C. CONCLUSION

Rimpu is a traditional Bima women's clothing consisting of two sheets of sarong (Tembe Nggoli) which has a multi-function, such as clothing covering the genitals based on Qs. Al-Ahzab 59; prevent from sunburn; and, protect the dignity and glory of women. Generally, *Rimpu* is divided into two kinds, namely *Rimpu Mpida/Rimpu Cili*, which is used by unmarried girls with all parts of the body covered except the eyes, and *Rimpu Colo/Tada* which is used by women who are married with the body covered except the face. However, in its development, the function and use of *Rimpu* become slightly “shifted”. This is due to various factors, such as the entry of foreign cultures, the development of more up-to-date fashion, and others. At the beginning of the entry of Islam in Bima and the order to wear *Rimpu* was issued by the Bima Sultanate, almost all women of the mbojo tribe wore it. But over time, the use of *Rimpu* gradually reduced due to the emergence of new trends such as hijab, hijab and others, which are more practical and fashionable use. However, in an effort to maintain the tradition, awareness of education efforts against tradition should be encouraged by the government and assisted by Humanists, religious leaders and academics. So far, efforts to preserve the tradition can only be found in anniversary events and cultural festivals held by the local government.

BIBLIOGRAPHY

Allerton, Catherine, 'Dou Donggo Justice: Conflict and Morality in an Indonesian Society. (Book Reviews: Legal Anthropology)', *Journal of the Royal Anthropological Institute*, 8.3 (2002), 592–94

Al-Rifa'i, Muhammad Nasib, *Taisir Al-Aliyy al-Qadir Li Ikhtishari Tafsir Ibnu Katsir* (Riyad: Maktabah Ma'arif, 1989), JILID III

Astuti, Astuti, 'EKSISTENSI BUDAYA RIMPU MASYARAKAT SUKU MBOJO DI KABUPATEN BIMA', *JUPE : Jurnal Pendidikan Mandala*, 4.5 (2019) <<https://doi.org/10.36312/jupe.v4i5.843>>

Asy-Syuyuti, Jalaluddin, *Asbabul Nuzul, Terj* (Bandung: Penerbit Jabal, 2013)

Chambert-Loir, Henri, and Siti Maryam R. Salahuddin, *Bo' Sangaji Kai : Catatan Kerajaan Bima*, Edisi II (Jakarta: Yayasan Pustaka Obor, 2012)

Fitriana, Ayu, and Suharno Suharno, 'Budaya Rimpu sebagai Eksistensi Perempuan Islam di Tanah Bima', *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 21.2 (2019), 211–17 <<https://doi.org/10.25077/jantro.v21.n2.p211-217.2019>>

Geertz, Clifford, *Agama Jawa: Abangan, Santri, Priyayi dalam Kebudayaan Jawa* (Depok: Komunitas Bambu, 2013)

Hamka, Buya, *Tafsir Al-Azhar* (Jakarta: Pustaka Panjimas, 1998), JILID V

Irawan, Roni, 'Peran Masyarakat Pesisir Bima Dalam Proses Masuknya Agama Islam Di Bima Pada Abad XVI-XVII', *JURNAL PENDIDIKAN IPS*, 10.2 (2020), 144–49 <<https://doi.org/10.37630/jpi.v10i2.399>>

Ismail, M. Hilir, *Kebangkitan Islam di Dana Mbojo (Bima): 1540-1950* (Bogor: Penerbit Binasti, 2008)

Kemenag, Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat, *Buku Pintar Asbâbun-Nuzûl: Mengerti Cerita dan Latar Belakang Turunnya Ayat-Ayat Al-Quran* (Jakarta: Lentera Hati, 2011)

Kurais, 'Rimpu: Adaptasi Budaya Lokal Dan Agama', *Al-Ittihad: Jurnal Pemikiran Dan Hukum Islam*, 6.1 (2020) <<http://e-journal.stisbima.ac.id/index.php/ittihad/article/view/28>> [accessed 26 June 2022]

———, 'Rimpu: Adaptasi Budaya Lokal Dan Agama', *Al-Ittihad: Jurnal Pemikiran Dan Hukum Islam*, 6.1 (2020) <<http://e-journal.stisbima.ac.id/index.php/ittihad/article/view/28>> [accessed 5 November 2022]

Mannheim, Karl, *Ideology and Utopia: An Introduction to the Sociology of Knowledge* (London: Routledge & Kegan Paul LTD, 1954)

Merrill, Francis E., *Society and Culture: An Introduction to Sociology*, 3rd Ed (New York: Prentice Hall, 1957)

Rahman, M. Fachrir, *Kebangkitan Islam Di Dana Mbojo* (Mataram: Alamtara Learning Institute, 2000)

Rizki, Adiyat, Andi Ima Kesuma, and Najamuddin Najamuddin, 'RIMPU: SUATU TINJAUAN ANTROPOLOGI BUDAYA (STUDI PADA PENGGUNA RIMPU Di KECAMATAN WOHA, KABUPATEN BIMA, NUSA TENGARA BARAT)' (unpublished masters, UNIVERSITAS NEGERI MAKASSAR, 2020) <<http://eprints.unm.ac.id/20733/>> [accessed 26 June 2022]

Salahuddin, Sitti Maryam Rachmat, *Hukum adat Undang-Undang Bandar Bima* (Mataram: Lenge, 2004)

Shihab, M. Quraish, *Jilbab, Pakaian Wanita Muslimah: Pandangan Ulama Masa Lalu dan Cendekiawan Kontemporer* (Tangerang: Lentera Hati Group, 2004)

Ulya, Nurul Karimatil, 'RESEPSI KONSEP MENUTUP AURAT DALAM TRADISI PEMAKAIAN "RIMPU" (STUDI LIVING QUR'AN-HADIS DI DESA NGALI, KEC. BELO, KAB. BIMA-NTB)', *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir*, 2.2 (2017), 147–62 <<https://doi.org/10.15575/al-bayan.v2i2.1895>>

Wardatun, Atun, and Abdul Wahid, 'Perempuan dan Kearifan Lokal dalam Bina Damai: Pengalaman La Rimpu (Sekolah Rintisan Perempuan untuk Perubahan) di Bima, Nusa Tenggara Barat', *PALASTREN Jurnal Studi Gender*, 14.2 (2022) <<https://doi.org/10.21043/palastren.v14i2.11548>>

