



Religious Values In Local Wisdom Of Bima Rimpu Regional Culture According To The Perspective Of The Qur'an And Tafsir

M. Alfin Faiz^{1*}

¹Study of Qur'an and Tafsir, Faculty of Ushuluddin and Relegius Studies, Islam University of Mataram, Lombok, Indonesia.

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Corresponding Author:

M. Alfin Faiz

200601036.mhs@uinmataram.ac.id

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Abstract: The results of this paper show that rimpu is the local wisdom of the Bima people who want to translate their religious values into their own culture so that the religion can then be attached to and inseparable from the local culture. The benefits and role of rimpu for the Bima people are not only limited as a symbol or characteristic of the Bima people. Also, of course, there are other reasons that are so obligatory to continue to maintain a rich culture, namely: theological, sociological, and theoretical reasons. Currently, there are still among the Bima community who do not know the essence or religious values contained in the local wisdom of the Bima culture so that the author is interested in discussing religious values in the local wisdom of the Rimpu culture in terms of the perspective of the Qur'an and Tafsir.

Keywords: Culture; Local Wisdom; Rimpu; Values; Religion

Introduction

Indonesia is a country with various races and ethnicities, so this country has cultural diversity. Each tribe has its own uniqueness that makes them different from other tribes.

One tribe that is unique in terms of clothing is the Mbojo (Bima) tribe. They have a unique clothing called Rimpu. A head covering that functions like a headscarf worn by Bima Muslim women (siwe mbojo). Rimpu is a sarong worn by Bima women as a head covering that extends from the head to the stomach.

Religion and culture are two things that cannot be separated, because they both have such a significant role. From a social science perspective such as anthropology, it is certainly seen as a very valuable cultural heritage of society. because religion always serves humans from the beginning of their birth until they continue throughout their lives, to provide ideas, rules and rituals that function as directors and controllers of human life.

Culture also has a very important role in social life. This is supported by the view of anthropological scientists that culture is something that is born within

humans themselves (Koentjaraningrat, 2002). In this way, Islam is growing more quickly and is being more easily accepted by society, especially in the Bima area. Religion in Bima, including Islam, contains symbols and socio-cultural systems that provide a conception of reality and plans to make it happen (Rachel, 2002).

In this era of globalization, fashion developments are very popular, especially Muslim and Muslim fashion. Uniquely, there is the fact that Indonesia, as a country with various races, ethnicities, cultures and religions, also has a traditional and historical hijab fashion style.

Muslim women wear the hijab in order to cover themselves to avoid slander and the views of men who are not muhrim (Shihab, 2012). Psychologically, dressing like that can provide a sense of security and comfort for oneself and others (Mulyana. 2007).

Misalnya pakaian tradisional "Rimpu" yang ada di Bima-Dompu. According to historical records written in the book Bo "Sangaji Kai", edited by Henry Chambert-Loir and Siti Maryam R. Salahuddin (Princess "Ruma Rato" of the Bima Kingdom), that around 1050 H/1631 AD, a Islamic kingdom under the leadership of Sultan Abdul Kahir (1631-1640 AD) as the first Sultan. The Bima

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Kingdom is one of the kingdoms where Islamic law is very strongly implemented. In their various policies, the Sultan and his palace officials referred to the Al-Qur'an and Sunnah as guidelines for human life.

One proof of this is the Rimpu culture as an implementation of the command to cover women's private parts in the Al-Qur'an and Sunnah, which even became an official decree and rule of the Bima Sultanate at that time. According to MR Pahlevi Putra N.I. Singke, Rimpu in its definition is clothing that covers the private parts or all parts of a woman's body using a typical sarong (Tembe Nggoli) (Lamusiah, 2013). Generally, Rimpu is divided into two types, namely Rimpu Mpida, which is used by unmarried teenagers/girls with all parts of the body covered except the eyes, and Rimpu Colo which is used by married women with the body covered except the face (Wijaya, 2002)

Therefore, the focus of the study in the discussion section in this paper is how the religious values contained in the local wisdom of the Rimpu culture of the Bima region are from the perspective of the Al-Qur'an and Tafsir.

Article 3 paragraph (1) "In principle, in a marriage, a man can only have one wife, a woman can only have one husband." However, in the next article it is explained that the court can give permission to a husband to have more than one wife, if desired by the parties concerned under certain conditions. Permission to practice polygamy, which is a small emergency exit, is often misused by various parties. Instead of implementing the Sunnah of the Prophet, even though it is only a means to indulge in lust. Responding to the misunderstanding that some members of society have in understanding polygamy, it is necessary to study how the insight of the Qur'an speaks about this issue. (Bunyamin, 2015)

Method

This article was prepared using the library research method. Collecting research data using the library research method was carried out to utilize library sources and materials to obtain data regarding religious values in the local wisdom of the Rimpu Culture of the Bima area from the perspective of the Al-Qur'an and its interpretation. This method is not carried out through field research because time and activity limitations do not allow the author to go directly into the field so he only has to collect library collection materials.

Results and Discussion

Definition of Rimpu

The Mbojo (Bima) tribe is one of the tribes that still exists in Indonesia and is known as a strong tribe with Islamic principles. This can be seen from the instillation of Islamic aesthetic values in several Dana Mbojo customs (Bima customs). In ancient times, the Bima

people highly upheld Islamic values, due to their inherent *maja* (embarrassment) and *dahu* (fear) nature of religious and social sanctions (Ismail, 2001).

Rimpu is the traditional everyday clothing of the Bima people (especially women) to cover their private parts. According to the term, Rimpu is clothing that covers a woman's body parts called the *aurat* using a typical sarong (Tembe Nggoli) (Putra, 2011). As Rihlah Nur Aulia said, rimpu is wearing a sarong by wrapping it around the head where all that is visible is the face, and the wearer wears a sarong. This rimpu culture is one of the results of the culture of the Bima people (Rihlah, 2013).

Departing from the definition above, of course the author can also provide a definition based on accurate research results, namely rimpu is the local wisdom of the Bima people who want to translate the values or meaning of their religion into their own culture so that the religion can then be attached to and inseparable from the culture. local.

History of the Entry of Islam in Indonesia

Braam Morris quotes Zollinger's opinion which states that Islam first came to Bima between 1450-1540, the first Bima sultan to embrace Islam was Abdul Galir (Abdul Kahir) and the new religion was brought by preachers from Makassar. Then Helius Syamsuddin linked the arrival of Islam in Bima and the surrounding area with the glory of Malacca as a center of trade and the spread of Islam in Southeast Asia between 1400-1511 AH. (Helius, 1980) He argued that after the fall of Malacca to the Portuguese in 1511 AH, the Muslim traders who also acted as preachers looked for new areas or returned to Java or Sumatra to continue their activities.

Among them there were those who stopped in Bima and then spread Islam on their journey from Java to Maluku or vice versa. Tome Pires reported that the trade shipping route from Malacca to Maluku or vice versa passed through Java and Bima, in Bima traders sold goods brought and bought from Java, then bought clothes (coarse cloth) at cheap prices to sell (exchange) for spices - spices in Banda and Maluku.

From the explanation above, it can be understood that the suspicion of Malacca or Java as the origin of the arrival of Islam in Bima and the surrounding area seems reasonable. This assumption can be related to Bima's location on the trade shipping route between Malacca and Maluku and Bima's position as one of the ports and trade centers on this route. In trading activities, Muslim merchants from Malacca, Sumatra and Java took part in spreading Islam in the places or areas they visited along the trade shipping route from Malacca to Maluku.

History of Rimpu Culture in Bima

Before the Bima people used rimpu to cover their private parts or before Islam entered Bima, the people

already adhered to several local religions (some call them traditional religions), which the Bima people know as makamba-makimbi (dynamism). Makamba-makimbi means belief in objects that have supernatural powers, and influence daily life.

Rimpu first appeared in Bima following the spread of Islam brought by traders on 15 Rabi'ul Awal 1050 AH. Rimpu Mbojo is a traditional Bima traditional clothing as an identity for Mbojo Muslim women in ancient times, where the Mbojo community at the time of the spread of Islamic teachings, rimpu was made into as a polarity of their religion in order to develop ethnic culture. Mbojo women used to require rimpu if they had to leave the house. If not, they have violated moral law, not only that, they have also violated religious law and customs (Rihlah, 2013)

Types of Rimpu

Rimpu is a cultural instrument presented in the form of clothing. Rimpu has become synonymous with Islamic nuances when used as a hijab. Rimpu culture was used by the ancient Bima community as a means of keeping their girls pure and away from things that cause harm. Rimpu is a headscarf that is actually the original headscarf of the Bima tribe, previously rimpu was the traditional clothing of Bima women which was worn like a headscarf now (Suci, 2019)

Rimpu has two types, namely ordinary rimpu and mpida rimpu. Ordinary Rimpu is using a sarong to cover the head and part of the body, and only the face is visible. Meanwhile, rimpu mpida means wearing a sarong to cover the head and face and most of the body, and only the eyes and nose are visible.

Rimpu is usually divided into two types, namely, rimpu cala is a type of rimpu that is usually used by married women. then rimpu colo is a rimpu that uses a sarong as a head covering, but the left edge of the sarong on the forehead is pulled towards the face so that sunlight cannot hit the face. This type is usually used by mothers when going to the rice fields or fields.

Rimpu mpida is divided into three types, namely, first, rimpu cili is a type of clothing worn by Bima girls who have been proposed to. This type of rimpu is a sarong that covers head to toe and only the eyes are visible. Second, this type of rimpu mpida is almost the same as chili rimpu, only in rimpu mpida apart from the visible eyes, the nose will also be visible. This Rimpu is used by Bima girls when they want to leave the house. Third, rimpu gala is a type of rimpu worn by Bima girls only on certain occasions. Like taking the bride and groom to the in-laws' house (Suharno, 2019).

Benefits of Bidaya Rimpu

There are certainly many benefits of rimpu culture in the daily lives of the Bima people (Siti, 20014). Among the benefits and roles of the rimpu for the Bima people, it is not only limited to being a symbol or characteristic

of the Bima people. However, of course there are other reasons that require the continued maintenance of the rimpu culture. According to Hanafi, the benefits of Rimpu are the same as the hijab trend that is currently popular, including:

1. Both clothes cover a woman's private parts from head to toe.
2. Both clothes are loose and long or do not wrap around the body.
3. Rimpu clothing and clothing recommended by Islam both use thick and long cloth (Hanafi, 2008)

The three indicators above are based on the criteria and principles of covering the private parts based on the command to cover the private parts and the concept of clothing covering the private parts according to the Al-Qur'an and Hadith.

Obligation to Cover Aurat

According to Fuad Mohd Fahrudin, the origin of the word "aurat" is a cognate of the word awira (عور) which means to lose one eye, so it means an eye that has lost its light. In general, this word means bad things and is seen as embarrassing. Also the word ara (عار) means to cover or hoard so that it cannot be seen or looked at. And the word a'wara (أعور) is something that if seen will be polluting so it must be covered so as not to cause disappointment and embarrassment. Meanwhile, the word awrah (عورة) in the "Al-Mawrid" dictionary is defined as defect, damage or disgrace. The term 'awrah' actually existed at the beginning of the creation of Adam and Eve, who are described in the Qur'an as having been lured by Satan's trickery to approach and eat the forbidden fruit which Allah forbade them to eat, resulting in both of them being expelled by Allah from heaven and descending to earth.

There are several sharia rules for Muslim women's clothing, namely that it must not be thin or transparent, except when in front of her husband. Discussions about private parts always refer to two verses of the Qur'an, namely surah An-Nur (24): 31 and surah Al-Ahzab (34): 59. in addition to other verses and a number of hadiths of the Prophet Muhammad.

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ
أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ
نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ
أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ
بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ
الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

Say to the believing women: "Let them restrain their eyes and their private parts, and let them not reveal their jewellery, except what is (normally) visible from them. And let them cover their breasts with veils, and let them not reveal their jewellery except to their husbands, or their fathers, or their husband's father, or their sons, or their husband's sons, or their brothers, or their brother's sons, or their sister's sons, or Muslim women, or the slaves they own, or male servants who have no desire (for women) or children who do not yet understand about women's private parts. And let them not beat their feet so that the jewelry they hide is known (An-Nur [24] : 31)

And repent all of you to Allah, O you who believe, so that you may be successful.

Basically there is no disagreement regarding the obligation to cover the private parts. What is in dispute is the boundaries of women's private parts and the parts of the body that can be visible. Al-Qurtubi said that according to traditional practices and worship in Islam, the face and two palms are usually visible.

Apart from that, it must be covered, based on a report from Asma bint Abu Bakr that she was once reprimanded by the Prophet Muhammad: "O Asma, indeed, a woman who has reached adulthood cannot leave her body except this, then the Prophet pointed to her face and two palms of her hands." The purpose of covering the private parts is to avoid slander. For this reason, some scholars, including Ibnu Khwayziy Mandad, emphasized based on his ijhtihad that for very beautiful women, their face and palms can also cause slander, so they must also cover their face and palms. Based on this opinion, most Arab women wear a veil covering their faces (Al-Qurthubiy)

The obligation to cover the private parts is also intended to differentiate between women who maintain their honor and identity as Muslims and non-Muslims. This is based on the reason the verse was revealed. According to Al Qurthubiy, verse 59 of Surah Al-Ahzab was revealed as a rebuke to the habit of Arab women who leave the house without wearing a headscarf. Because they don't wear the hijab, men often harass them and treat them like slaves. To prevent this, this verse was revealed (Qurtuby)

The obligation to cover the private parts during prayer is an absolute obligation. This means that it does not depend on whether the person is praying without anyone seeing him or praying in complete darkness, the nature is the same. Ibn Taimiyah said that covering the private parts during prayer is solely the right of Allah SWT (Ibnu Taimiyah)

As explained above, according to Al-Syafi'iy, the boundary of a woman's genitals that must be covered when dealing with her muhrim (other than her husband) is between the navel and knees, whereas according to Malikiyah and Hanabilah, apart from the head (face and hair), neck, hands to elbows and feet to knees. Thus, the

boundaries of the intimate parts which must be covered absolutely, that is, they must be closed in front of Muhrim and those who are not Muhrim (Abu Zahrah,) continue to develop or in other words in the context of modern society (Syanzan, 2016).

Religious Values in Rimpau According to the Perspective of the Qur'an

In this era of globalization, many hijab and cloth innovations have been created to cover the private parts that are simple and easy to wear and have various beautiful motifs and are in accordance with the teachings of the Islamic religion. The rimpau tradition is still maintained and still used by the Bima people.

According to Syukur, in order for a tradition to survive, there are several values that make it survive in the scope of society which continues to develop or in other words in the context of modern society. such as religious, spiritual, cultural and educational values.

Religious Values

The Bima people believe that respecting ancestors, respecting saints, scholars and people who have contributed, all of this includes religious values. Respect for ancestors, saints, ulama and meritorious people can only be done by those who understand religious teachings and this is recommended in Islam, especially since saints and ulama are religious symbols. They are people who understand religion and some of them even received blessings from Allah SWT.

This is also the case with what the "Mbojo" people do, by maintaining and preserving this rimpau tradition, it indirectly shows that they still respect the people and the previous Sultan Abdul Kahir, who directly called on the Bima people at that time to wear Rimpau is in accordance with Islamic law, not only to protect against heat and cold but also to become a self-identity for Bima women, and also to fulfill the obligation to cover the private parts for Muslim women.

As explained in Tafsir Al-Munir by Imam Wahbah Al-Zuhaili, explaining the meaning of surah an-nur verse 31 above, Allah SWT forbids them to show the jewelry they wear to foreign men. Jewelry here is general, including all jewelry used to decorate and beautify oneself. This prohibition prioritizes and automatically includes a prohibition on exposing the parts of the body where the jewelry is placed

"Let them not reveal the parts of the body where jewelry is placed." Here there is a majaz in the form of mentioning jewelry, but what is meant is the parts of the body where the jewelry is placed.

However, there is an inherent correlation between jewelry and the parts of the body it houses. The main aim is the prohibition on showing parts of the body where jewelry is placed, such as the chest, ears, neck, lower and upper arms, and calves (Wahbah, 2016).

Step by step, the shape of the Islamic society was determined to be different from the jahiliyah society.

Especially the differences in women's clothing that show manners are shown. High manners. Then comes this verse. As explained in Hamka's Tafsir Al-Azhar, the meaning of Surah Al-Ahzab verse 59 is that the Messenger of Allah was ordered by Allah SWT to care for his wives and daughters. And the wives of believers. So that when they leave the house they should wear a headscarf (Hamka, 1990)

The order was given to his wives and children first, and then to the wives of believers, so that their wives and daughters could set an example to others, especially Muslim women.

Imam Al-Qurthubi in his commentary said that the hijab is wider than a shawl. Ibnu Abbas and Ibnu Mas'ud, both friends of the Prophet Muhammad who were considered pious, said that the hijab is *rida'*, a kind of wide blanket. Meanwhile, Imam Ibn Kathir said that the hijab is covered over the body rather than a scarf.

Sufyan al-Tsauri explained the order that the Prophet's wives and daughters and believer women were told to wear the hijab over their normal clothes, namely so that it would be a sign that they were honorable and free women, not slaves, ladies-in-waiting and not prostitutes.

From the explanation above, it can be understood that this verse shows all of us as Muslims the command to cover the private parts or body parts which could be a slander for all of us. Especially for Muslim women who are currently in the process of emigrating, they must always be steadfast in wearing the hijab or headscarf.

Clothing is a covering for the private parts, protection as well as pride and a symbol of honor. If you pay attention to the *rimpu* culture both in terms of its form and in terms of its birth background, it can be ascertained that the use of *rimpu* is an effort to follow the demands of Islamic teachings in terms of covering the private parts. This type of clothing is a source of pride for the development of local culture in the Bima region. Between the *rimpu* and other veiled headscarves, Muslim women share the same philosophy, namely, that they must cover their bodies when interacting with men who are not *muhrim*. They do not flaunt and display themselves in front of men.

Social Values

As Syukur said, the social value of *rimpu* culture will indirectly establish friendship between one human being and another human being (Syamzan, 2016)

The social values contained in the *rimpu* tradition itself can be seen in the interactions that occur between cloth craftsmen (producers) of *songket sarongs* (*tembe nggoli*) and consumers when bargaining. Indirectly, relations between them (producers and consumers) are also established.

As explained in the tafsir of Ibn Kathir compiled by DR. Abdullah Bin Muhammad bin Abdurrahman bin Ishaq Al-Sheikh, the original name of this tafsir is

Lubaabut Tafsir min Ibni Katsir. He explained that the meaning of surah An-Nisa verse 36 is Allah SWT's command to His servants to worship Him alone, without partners for Him. Because indeed He is the Creator, the Giver of sustenance, the One who gives favors, the One who gives gifts to His creatures in all times and circumstances. It is He Who has the right to be worshiped by them by uniting with Him and not associating partners with anything from His creatures. Then Allah SWT ordered the Prophet SAW to bequeath to his people that both parents should be treated with good treatment, because indeed Allah SWT. making both of them the cause of your existence from the realm of Adam to the realm of existence. Then, doing good to your parents is accompanied by the command to do good to your male and female relatives. Then Allah SWT ordered what to do with orphans because they had lost the person who took care of their welfare and the person who provided them with a living. So Allah ordered that they be treated well and with love. Then Allah SWT also ordered to do something for the poor because they are people who need a helping hand because they cannot find anything that can fulfill their daily needs. So Allah ordered that they be helped until their living needs were sufficiently met and freed from their emergency situation (Abdullah, 2001)

From the description of the explanation above, we can understand that this verse explains to all of us to worship Allah SWT, besides that, this verse also explains that we must always maintain the ties of friendship, one of which is that one of us to maintain the ties of friendship is by always doing good to people, parents, relatives and always lend a hand to help and provide food and necessities to orphans and poor/indigent people, such as providing clothes and clothing to protect them from various things that will happen. Therefore, with the *rimpu* tradition, the people of Bima can build relationships not only with people around the Bima region, but also with people outside the Bima region and even outside the territory of Indonesia. Because the *rimpu* tradition uses a special *sarong* which is famous throughout the world.

Culture value

The use of *rimpu*, which is still strong in the Bima community, is considered cultural preservation. So in this case the government should pay more attention to this matter. Because the use of *rimpu* can be used as a learning medium for students to introduce the original culture of the Dou Mbojo (Bima people). If this is related to the current condition of the young generation who are increasingly wearing revealing and westernized clothing, this will trigger crimes against them.

As Allah says in Surah An-Nahl verse 123, it is about preserving culture. M. Quraish Shihab explains in his *Al-Misbah* interpretation of Surah An-Nahl verse 123, starting with the word then not only to indicate the

long distance between Prophet Ibrahim AS and Prophet Muhammad SAW., but also to indicate how high and great God's grace is. SWT. to Prophet Ibrahim (as) whose teachings were revealed by Allah SWT so that the noblest Prophet would follow them, as well as to show that the religious principles conveyed by the Prophet Muhammad (saw) were the same as the religious principles of Prophet Ibrahim (as) and a continuation of his teachings (Quraish, 2002)

From the explanation above, it can also be concluded that the Islamic teachings conveyed by the Prophet Muhammad saw. which basically follows the teachings of the Prophet Ibrahim (AS), which are truly clean and holy from all forms of polytheism. And this verse also explains to all of us to always maintain and preserve the culture and traditions that existed from our ancestors.

Learning about rimpu is very important, apart from introducing one's own culture to the nation's future generations, it can also be an inspiration to encourage them to love and use this culture to maintain honor and avoid crime.

Educational Value

In the implementation of rimpu culture there are also methods of educating children that are in accordance with Islamic education methods. Just like the mothers in Bima district who believe that by paying attention to how to dress well in front of their children, little by little, without needing to be told, their children will start to follow suit.

In Islamic education, we know this method as the exemplary method, namely the way to educate children by first carrying out what we as educators are going to teach the children. In the effort to implement rimpu there is also a method of getting used to it, we can see this from the attitude of parents in the Bima community who make it a habit to provide sarongs for girls when they want to leave the house. As in the Al-Qur'an surah Al-A'raf verse 22 Allah SWT says:

فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لِهِمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَمَا الشَّجَرَةَ وَأَفَلْ تَكْفُرَانِ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ

This means "then the devil persuaded both of them (to eat the fruit) with deception. When both of them had tasted the fruit of the tree, its nakedness appeared to both of them, and they began to cover it with the leaves of heaven. Then their Lord called to them: "Didn't I forbid you both from that tree and I said to you: "Indeed, the devil is a real enemy for both of you?" (Qs. Al-A'raf verse 22)

He explained the ethics of dressing in Islam through the story of the situation of Adam and his partner shortly after violating Allah SWT's command

not to approach a tree but both of them were tempted by Satan so they tasted it.

As explained by M. Quraish Shihab in his Al-Misbah interpretation of Surah Al-A'raf verse 22, it suggests that Adam as., and his partner did not just cover their private parts with a leaf, but a leaf on a leaf as understood from the word (yakhshifani) which is used in the verse al-A'raf above. They do this so that their private parts are completely covered and the clothes they wear are not skimpy or transparent, let alone see-through. This also shows that covering the private parts is human nature which was actualized by Adam and his wife AS. when their awareness arises, it also illustrates that those who do not have awareness like underage children do not hesitate to open and show their private parts (Shihab, 2002)

Conclusion

From the description above, several points can be concluded that: Islam first came to Bima between 1450-1540, the first Bima sultan to embrace Islam was Abdul Galir (Abdul Kahir) and the new religion was brought by preachers from Makassar. Rimpu is a traditional daily clothing for the Mbojo people (especially women) to cover women's private parts using a typical sarong (Tembe Nggoli). The first appearance of Rimpu in Bima was with the spread of Islam brought by traders on 15 Rabi'ul Awal 1050 H. The benefits of Rimpu are the same as the hijab trend that is currently popular, including that both garments cover a woman's private parts from head to toe.

Allah SWT commands his servants, especially Muslim women, to always cover their private parts because the purpose of covering their private parts is to avoid slander. There are several religious values contained in the local wisdom of the Bima region's rimpu culture so that the rimpu culture still survives to this day. Among them are religious, spiritual, cultural and economic values.

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The authors declare no conflict of interest

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