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***Rimpu* Culture and the Existence of Bima Women: An Overview of Gender Perspectives**

¹Yunus, ²Amrin, ¹Sugiyarto, ³Supriyanto

¹Universitas Pamulang, Indonesia

²Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

³Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia

Email: nurhang542@gmail.com
amrin20@mhs.uinjkt.ac.id
dosen01186@unpam.ac.id
supriyanto.dr@staff.uinsaid.ac.id

Abstract

The existence of rimpu in the Bima area has become a tradition, perception, and expression that indicates the awareness of women in cultivating local clothing without leaving the substance of Islamic teachings and carrying out their religious teachings. This research aims to examine the culture and existence of Bima women from a gender perspective. This research uses qualitative research with a literature study. The results show that the existence of rimpu for women is a means of expressing freedom for women by paying attention to theological and sociological values. Rimpu, which in the modern era has begun to erode and is in a dilemma with contemporary women's styles, is less concerned about the cultural identity of their area. Therefore, rimpu is an encounter of Islamic teachings with local culture, requiring the involvement of all parties in preserving and caring for it as a local cultural identity.

Keywords: *Rimpu, Bima Women's Existence, Gender Perspective.*

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Introduction

Indonesia is one of the countries that has a very diverse cultural wealth, the territory of Indonesia stretches from Sabang to Merauke with various races and ethnicities so as to create a very diverse culture (Rahma, 2020). According to Taylor Culture or what can be called "Civilization" contains a very broad understanding and contains a very complex understanding of the feelings of a nation which includes knowledge, belief, art, morals, law, customs, habits, and other traits obtained from members of society (Shobron & Rosyadi, Imron, 2020). One area in Indonesia that has a very interesting culture is the Bima area. *Dana Mbojo* or which in Indonesian means Tanah Bima is an autonomous region located in



the eastern part of the island of Sumbawa (M. Facrir Rahman, 2011). West Nusa Tenggara is now administratively divided into three parts, namely Bima City, Bima Regency, and Dompu Regency.

The West Nusa Tenggara area has three tribes, namely the *Sasak* tribe, the *Samawa* tribe, and the *Mbojo* tribe, all tribes in the West Nusa Tenggara area have their own culture and customs that highly uphold religious values (Wahid, 2019). The *Mbojo* tribe which is one of the three tribes has a culture that contains noble values of the nation which are very important in building spiritual, mental, material and others which are guided by the values of togetherness, harmony, mutual cooperation, unity and integrity should be imitated because it is relevant to today's life (Yono, Amrin, 2022). In the history of the *dou Mbojo* or Bima people, there are 2 groups, namely the Bima people (*dou Mbojo*) and the indigenous people (*dou Donggo*) (Ahmad Amin, 1971). Since the beginning of the influence and existence of Islamic teachings in the Bima kingdom, many cultures have emerged in Bima as a result of Islamic teachings such as *rimpu*, *peta kapanca* and many other Bima cultures which are based on Islamic teachings (Ismail, 2002). One of the many cultures that have been mentioned that are based on Islamic teachings that exist in Bima is *rimpu*. *Rimpu* is a tradition of the *Mbojo* tribe, which is unique and very interesting for the people of Bima because where the women use a sarong as a head covering, such as using a hijab that only shows part of the face (Shobron & Rosyadi, Imron, 2020). This was also done by Ayu Fitria and Suharno that *Rimpu* is a Muslim dress in covering the genitals (Fitriana, A., & Suharno, 2019). While this research focuses on the existence of *rimpu* culture and the existence of women with a gender side.

Rimpu is a way of dressing that contains distinctive values that are in line with the conditions of the Bima area with Islamic nuances (Kingdom or Islamic Sultanate) (Aulia, 2013). *Rimpu* culture began with the entry of Islam into the Bima area brought by religious leaders from Gowa Makassar (Saputra, 2021). Because the people of Gowa themselves do not know the *rimpu* culture the *rimpu* culture is the result of the culture of women in Bima. The *rimpu* culture has lived and grown since the Bima community existed and became a local cultural identity (Hardianti, Endang Nila, Khusnul Khatimah, 2019). *Rimpu* has various models which also have different functions and meanings (Nurdin, 2021).

There are several studies that examine *rimpu*, including (Fitriana & Suharno, 2019) and (Ramadhan, 2018) (Karimatil Ulya, 2017), *Rimpu* as Muslim clothing for Bima women to cover their genitals. Nurul (2017) describes that *Rimpu* is the traditional clothing of Bima women which consists of two sarongs (*Tembe Nggoli*) that have multi-functions, such as clothing to cover the genitals.

The existence of *rimpu* provides the existence of women in the Bima community in broadcasting religion. In addition, *rimpu* makes women safe and comfortable in interacting individually and in groups, and socially (Rahmi, 2016). The women of today's Bima consider that people who wear *rimpu* are considered old-fashioned and village women. Even though wearing *rimpu* is quite fun and beautiful to behold by everyone. Currently, Bima women who use *rimpu* can still be found in areas such as Lambitu, Wawo, Sape, Sanggar, Tambora, Ambalawi, Wera and areas in Bima. Uniquely, the *rimpu* culture only applies and becomes a tradition in covering the genitals of women in the Bima area. *Rimpu* has the main function, one of which is as a tool to cover the genitals, maintain health, increase authority and distinguish the status of women who wear it. The community considers such clothes to be "*ntika ro raso*" (beautiful and clean) by the local community (Sumitra, Oruh & Agustang, 2021). Thus, this study examines the concept of *rimpu* and the existence of women from a gender perspective.

Method

This research uses a qualitative approach with a literature study method. Qualitative research is research that intends to understand phenomena about what is experienced by research subjects such as behaviour, perceptions, motivations, actions, etc., holistically and using descriptions in the form of words and language, in a special context that is natural and with using various natural methods (Lexy J. Moleong, 2011). The literature study research method is used to find relevant references related to the problems being carried out. The data collection technique is by collecting primary and *secondary* data. Primary data was obtained by observing community groups regarding the problems in this study. *Secondary* data was obtained from journals and books relevant to the problem. The data analysis technique in this study, namely through analysis using descriptive analysis methods, said that data analysis in qualitative research will take place simultaneously with other parts of the development of qualitative research, namely data collection and writing of findings (Sugiyono, 2018). The descriptive method of analysis is done by describing the facts which then require an analysis. The analysis used aims to provide understanding and explanation.

Result and Discussion

The History of the Entry of Islam to the *Mbojo* Tribe in the Bima Region

Bima is an area that includes the city of Bima, Bima district, Bima was formerly named by the term *Mbojo* and until now it is still popular among the people with the term *Mbojo* fund which means Land of Bima; *Nggahi Mbojo* which means Bima language; *Dou Mbojo* which means Bima people and others(Arwan, 2020).

The word *Mbojo* comes from the word *babuju*, which is a rather prominent or hilly land (in the Bima language, *dana ma babuju*) where the kings resided when they were appointed and sworn in Dara and is now near the hero's grave in Bima. while the word Bima comes from the name of a hero from Java who has the title Sang Bima, the younger brother of Darmawangsa Raja Kedaton Singasari, who sailed to Bima and stopped at *wadu pa'a* who had tried to unite and reconcile the small kingdoms in Bima which later became a kingdom. Bima (Amrin, Muthoifin, Sudarno Shobron, 2020).

According to Muhammad Amin and Muhammad Jafar Bumi(Ahmad Amin, 1971) that the history of the kingdom of Islam in Bima, namely when *Ruma-ta Ma Bata Wadu* was inaugurated at a young age (Amrin, Adi Priyono, Supriyanto, 2022). When his uncle, Raja Ma Ntau asi Peka, caused chaos in the Bima kingdom and wanted to seize power and the throne and wanted to kill the young king, so the Bima king *Ruma-ta Ma Bata Wadu* was forced to flee to Makassar via Sangiang (Wera) island and cross by boat. from the island of Naga Kanda to Makassar by asking the King of Gowa for help to reclaim the royal throne from his uncle's hands(M. Facrir Rahman, 2011).

Arriving at the Palace of the King of Gowa, *Ruma-ta Ma Bata Wadu* conveyed his intentions and goals to Makassar. The King of Gowa replied and was willing to help with a note, if he succeeded in reclaiming the crown of the Bima kingdom, by allowing the spread of Islam in Bima. at that time the kingdom of Gowa had embraced Islam in 1605 AD which was brought by Datuk in Banda and Datuk Tiro who came from Minangkabau (Saputra, 2021). Before saying his agreement, *Ruma-ta Ma Bata Wadu* studied and studied Islamic teachings. Seeing the teachings of Islam and making sense, *Ruma-ta Ma Bata Wadu* liked the requirements proposed by the king of Gowa to spread the symbols of Islam in Bima(Abu Ahmadi, 1997).

While staying in Makassar to ask for help and deepen the teachings of Islam, the king of Gowa noticed the behavior and nobility of *Ruma-ta Ma Bata Wadu* which touched his feelings, so the king Gowa was very impressed and asked *Ruma-ta Ma Bata Wadu* to be

willing married to his sister-in-law (his wife's sister), the daughter of Karaeng Kassuruang Sanra Bone. Then *Ruma-ta Ma Bata Wadu* accepted the request and the marriage were held between the two in a manner by the guidance of Islamic law.(M. Facrir Rahman, 2011).

Not long after, the king of *Ruma-ta Ma Bata Wadu* departed with the help of the Gowa Kingdom army to the Bima area accompanied by two of his teachers from the Gowa kingdom, namely Datu in Banda and Datuk in Tiro. In the month of Rabi'ul Awal 1018 Hijriyah the group arrived in Bima and was able to reclaim the crown of the Bima kingdom.

The royal crown changed hands to *Ruma-ta Ma Bata Wadu* with the name of the Islamic title Sultan Abdul Kahir *Ruma-ta Ma Bata Wadu*. He ruled around the year 1611-1635 AD. In carrying out the government, an order was issued to the jeneli, tureli, and the court to hold fast to the teachings of Islam and establish customary law that does not contradict Islamic law.(Sumitra, Oruh & Agustang, 2021).

During the sultanate, the Bima kingdom was ordered by thirteen sultans(Umanailo, 2021) Converting to Islam in Bima contributed to the order of the people's life starting from the predominantly Muslim religion, apart from that Islam was officially the royal religion, this was evidenced by the title of sangaji being replaced with the title of sultan, besides that, there were several changes after Islam including the adjustment of customary law with Islamic law in the Bima kingdom, the community's traditions adapted to Islamic concepts such as the *Kapanca* map, and also the clothing known as *Rimpu* (Ramadhan, 2018).

The meaning of *Rimpu* in the Bima community

Rimpu is one of the cultures that is well known in the land of Bima as a culture based on religious teachings. *Rimpu* culture itself is a culture that has been known since the entry of Islam in Bima brought by religious scholars from Gowa Makassar (Wahid, 2019). *Rimpu* is a word that comes from the Bima language. The meaning of *rimpu* itself is a cloth in the form of a sarong used as a head covering (Aulia, 2013). Unlike the general public or other areas that use the hijab as a head covering, Muslim women in Bima use a sarong to cover the head and parts of their body. The women wear *rimpu* as taught by Islam that women who have reached puberty are required to cover their *aurat*. Therefore, *rimpu* is not just a culture but also a way of dressing for Muslim women in the land of Bima (Hardianti, Endang Nila, Khusnul Khatimah, 2019).

Rimpu uses a *nggoli* type of sarong or it can also be called Tembe *nggoli*. The *nggoli* sarong is a sarong made from woven cloth typical of the land of Bima, West Nusa Tenggara. This woven fabric is part of the hereditary cultural heritage which is still cultivated by the *Mbojo* tribal women. The reason the *Mbojo* community uses this woven cloth is that the cloth has its own specialties with various advantages such as being warmer, smoother and softer because it does not wrinkle easily and the most important thing is that the color of the cloth does not fade easily (Fitriana, Ayu, 2019).

Rimpu can be said as a religious identity because it shows how the women of Bima dress according to Islamic teachings. *Rimpu* combines or elevates local cultural characteristics by using woven fabrics made into sarongs. *Rimpu* is also considered a protector when environmental conditions are not good (Aulia, 2013).

Apart from being a cultural sign that is passed down from generation to generation based on religious teachings, *rimpu* used to have various uses. *Rimpu Mbojo* is a traditional dress that can commemorate the development of daily customs which have become the basis for the emergence of developments in religion after the development of the sultanate period as an identity for Muslim women in *Mbojo* in ancient times (Ulya, 2017). The women of Bima use *rimpu* as clothes to attend official events. In addition, *rimpu* can also be used when someone or a relative dies. According to the *Mbojo* community, *rimpu* is one of the clothes that has high moral, social, polite, and religious values. *Rimpu* consists of 2 pieces

of gloves. One sarong to cover the head and the other as a substitute for the bottom (skirt) (Octavianingsih, 2018).

After the emergence of civilization and the spread of Islam in the Bima area. Because, *Rimpu* is a garment that can cover the nakedness of the Bima people in ancient times. *Rimpu* has more than one function and its uses. These benefits and uses include clothes worn during official events and also clothes that can be worn when someone dies, and so on (Ramadhan, 2018). Among the *Mbojo* community, *rimpu* is a garment that is considered to have the most strong moral, social, polite and religious values. The majority of the *Mbojo* people develop their customs and cultural traditions by using *rimpu*. Therefore, in the past *rimpu* was very well known as one of their religious reinforcements when ancient civilizations entered the spread of Islam in Bima.

The people of Bima know that *rimpu* consists of two kinds, namely *rimpu chili*, and *rimpu colo*. *Rimpu chili* is generally used by young women or teenagers. While *rimpu colo* is generally used by mothers who already have husbands. According to the *Mbojo* community, the *rimpu* must be worn by women when leaving the house. They are considered to have violated the moral law if they do not wear *rimpu*, not only that they are also considered to have violated the religious laws and customs of the Bima people. Their beliefs and beliefs have strengthened their customs in developing and enforcing their religious polarity (Ernawati, Sri, 2019).

The *Mbojo* area is famous for the number of women who wear *rimpu*, because *rimpu* can provide a symbol and a very high social polarity. This can be used as a spiritual quotation by *Mbojo* women to deal with the development of the conditions of the times (Pals, 2022). To realize this, the *Mbojo* community must be able to establish a very strong belief in strengthening the culture and customs further. Thus, the *Mbojo* community is able to strengthen, facilitate, and create culture and customs that are filled with harmony.

The clothes in the *rimpu* have the purpose of covering the *aurat* for Bima women. *Rimpu* has 2 types, namely ordinary *rimpu* and *rimpu mpida*:

1. Ordinary *rimpu* is *rimpu* which is done by wearing a sarong to cover the head and part of the body, and only the face is visible. According to (Astuti, 2019) that an ordinary *Rimpu* is one that only covers the head and body, and hands into a sarong generally used by housewives. *Rimpu* usually consists of 2 kinds, namely; First, *rimpu cala* which is a special type of clothing worn by mothers in the Bima area who are married. Second, *rimpu colo*, which is a type of dress with a sarong as a head covering, but the tip of the sarong on the forehead on the left is pulled forward. Thus, sunlight cannot hit the face. This type is commonly used by mothers when they go down to the fields or into the fields..
2. *Rimpu mpida* is *rimpu* which is done by wearing a sarong to cover the head and face to some parts of the body, and only the eyes and nose are visible. Both forms of clothing, both ordinary *rimpu* and *rimpu mpida*, have the same goal, which is to cover the *aurat* for Bima women (Prihandoyo, 2022). However, in terms of efficacy, 2 forms of *rimpu* are divided, namely *rimpu mpida*, *rimpu chili*, and *rimpu mpida*, on the other hand, *rimpu mpida* has 3 types, namely *rimpu mpida*, *rimpu cili*, and *rimpu gala*. *Rimpu mpida* when viewed in terms of function and use slightly differs from ordinary *rimpu*, *rimpu mpida* is generally used specifically for women who already know the opposite sex. Usually, this type of *rimpu* is used by a woman who has been proposed to, and a woman or prospective daughter-in-law who lives in the house of the prospective in-laws (*Ngee Nuru*) while being proposed for only a few days. The face of the proposed woman is not allowed to be stared at by the male candidate, so that's when the prospective bride uses *rimpu mpida*. However, *rimpu*

mpida was also used in previous days, only at that moment the way a woman's dress was slightly tightened (Supriyanto, Awal P., 2020).

Specifically, *rimpu mpida* is divided into three types, namely *rimpu cili* which is a type of clothing worn by Bima women by wearing a sarong to cover the head and only the eyes are visible. This type of *rimpu* is used by women who have been proposed to during the time between the first day a man's proposal is accepted until the wedding day. The woman who has been proposed to is not allowed to remove the *rimpu cili* even the sight of the bride's eyeballs is a symbol that the woman really cannot be recognized by other men. Next is *rimpu mpida*, this *rimpu* almost has similarities with *cili rimpu*, it's just that the *cili rimpu* used by women is only visible in the eyes. While the visible *rimpu mpida* are the eyes and nose which are also visible when the *rimpu* is used by a woman. Then *rimpu gala* is the type of *rimpu* used by women in certain events, such as the event of escorting the bride and groom when they want to go to their in-laws' house (*lamba riana*) (Prihandoyo, 2022).



Figure 1.
Rimpu mpida and Rimpu colo

The meaning of *rimpu* There are several terms in the past, namely "*siwe ma rimpu*" which means women who maintain behavior and ethics, not only covering their genitals but also maintaining behavior and obedience in religious regulations, namely in terms of covering the genitals for women who have reached puberty. In the past, when women were going out of the house, not only did they wear *rimpu*, but the *benhur* (gig) vehicle that loaded them was also covered with cloth (Ernawati, Sri, 2019).

The application of religious regulations (sharia) on Bima women can be said to be very hard to shape their character, Bima women are also considered equal in Islam in Bima can be seen in the kande (Bima's old poetry) poem as follows: "*Wara kai ndai ruma dende pu ana mone, ruma ndaka ba ana siwe sa ntointoi dunia*" (God is still there because it is guided by sons, God takes care of daughters forever in the world).

The meaning of the *rimpu* symbol, in particular, includes, namely: first, the objective meaning is a goal that has been determined by the social conditions in which the activity

takes place, where the habits and traditions of using *rimpu* contain ethical principles and values in dressing that are in accordance with Islamic teachings seen from the way they are used. the *rimpu* (Sri Ernawati, 2019). Therefore, the use of *rimpu* is adjusted to the criteria in Islamic law, namely covering the genitals. When wearing *rimpu* women, Bima feels comfortable, and maintains women's dignity and does not even show their curves.

Second, the meaning of the expression is a meaning shown by someone who wears the *rimpu* (Octavianingsih, 2018). The procedure for wearing *rimpu* is that before normal clothes have been worn first, then a piece of sarong is used like wearing a skirt and is tied to the waist, the term for using the sarong is called sanggentu. Then another sarong is worn on the head and then wrapped around the sarong from the left side of the head and turned back like making a head turban, this type of *rimpu* is used by women who are married.

While the use of *rimpu* for women who are still girls, namely, the face is closed first except for the eyes by wrapping the sarong towards the face and then wrapping it from the top of the head then the position of the sarong is wrapped so that the *rimpu* covers the entire head. Before wearing *rimpu*, there are several conditions that need to be considered, including the *rimpu* user is a woman, the *rimpu* user is mature and the *nggoli* sarong used is a local product from the Bima community, which has various motifs and patterns depending on the area of the sarong weaver.

Rimpu and the Existence of Bima Women in Gender Perspective

Women have multiple roles in carrying out all activities (Moser, 1993). For example cooking, washing, cleaning the house, caring for children, and other work such as doing activities in the public domain. In carrying out their dual roles, women have reasons to go directly into the public sphere. This condition as a result of the strong social construction of patriarchal culture.

This reason becomes an opportunity to solve the problems they face so as to encourage them to work and be active. As a human being, according to Rahmaharyati, multiple roles are two or more roles carried out by a person at the same time. In this case, the role of women as wives for their husbands, mothers for their children, and roles as women who work in the public sector (Rahmaharyati, A., Wibhawa, B., & Nurwati, 2017). In Gender theory according to Muhtar, that gender can be interpreted as social sex or the connotation of society to determine social roles based on gender (Muhtar, 2002). While Rahmawati defines gender as a trait inherent in men and women that is socially and culturally constructed (Rahmawati, 2016). So the term gender refers to the differences in the characters of men and women based on socio-cultural construction, which is related to their nature, status, position and role in society.

Gender is a human perspective or perception of women or men that are not based on natural biological sex differences. Gender in all aspects of human life creates differences between women and men, including the creation of a social position for women that is lower than that of men. For example, women are known to be gentle, beautiful, emotional, or motherly. While men are considered strong, rational, manly, and mighty (Syukur et al., 2021). The characteristics of nature itself are the properties that can be exchanged. This means that there are men who are emotional, gentle, and motherly, while there are also women who are strong, rational, and mighty (Gupta et al., 2019) Based on the theory that the role is not limited to staying at home but can carry out activities in the public sphere. in terms of culture, *rimpu* provides guarantees for women to regulate self-expression in the public space. The existence of *rimpu* provides space for Bima women to express themselves in public by sharing activities such as, social, humanitarian, educational, economic, and political in terms of political activities. The existence of Bima women is part of the influence of *rimpu*. As of now, Bima is led by the Regent of the gender group. This means that *rimpu*

provides warmth and security for women in a multi-faceted career in various fields.

Rimpu culture does not limit groups and communities in interpreting the concept of life. *Rimpu* always gives freedom to the community to be part of the executor and players in it. Thus, *rimpu* teaches women to have the concept of morals, social ethics and security in carrying out their social responsibilities and functions. So many people in the community are self-reliant that *rimpu* is the freedom of feminism or gender. Because, with the *rimpu* culture, women want the concept of freedom as a form of empowering women, moreover women are still isolated with limited rights and women are still objects of view for men.

The concept role of gender justice is a condition or fair treatment of women and men. In order for fair treatment of women and men to be realized, steps are needed to decide psychological, political and socio-cultural matters that prevent women and men from being able to play a role and enjoy the results of their roles. Gender justice is a fair condition for women and men through a cultural and structural process that stops the actualization barriers for those who because of their gender experience obstacles, both culturally and structurally. *Rimpu* provides a concept that provides freedom with moral values and social ethics to women in expressing all lines of life.

So *rimpu* culture should not only be seen as a symbol that suppresses women's freedom but should instead be seen as Bima's efforts to control herself, and treat her body as something of value and honor, against various currents of patriarchal hegemony, objectification and commodification of a woman's body.

In the theory of action put forward by Weber, he considers that social action occurs because of different motives and goals by women for an action they take. women have their reasons for doing this. Weber revealed that a person who acts does not only carry out but also places himself in the thinking and behavior environment of others (Wibowo, 2012). So in this discussion, women who wore *rimpu* at that time revealed that their reason was to show it in public.

In Islam, the term woman has become an object that is widely studied and discussed, starting from issues of rights and obligations, physical, and spiritual to their existence in the public sphere. Women in Islam are very concerned so that their glory is always protected and maintained. One of the efforts made to realize this hope is by giving orders for Muslim women who have '*aqil baliqh*' to cover their genitals with the aim of maintaining the honor of women which consists of all limbs from hair to soles of feet except the face. In the view of the majority of Muslim scholars that, women's rights are divided based on their roles which include a wife, mother, child, brother, and grandmother for their legal, social, economic, and other rights (Abdullah, Aksa, 2021).

The command for women to cover their genitals, which consists of head to toe, except for the face, has been included in the Qur'an and Hadith and even confirmed directly in various terminology/terms for covering the genitalia itself. In this modern era, the development of fashion has begun to be seen clearly and is in great demand, especially Muslim fashion, this is motivated by the fact that the majority of the Indonesian population adheres to Islam. Various models of covering the genitals such as headscarves, headscarves, and other Muslim clothing are quite rapid and varied (Mustamin et al., 2022).

Rimpu has the main function, one of which is as a tool to cover the genitals, maintain health, increase authority and distinguish the status of women who wear it. The community considers such clothes to be "*ntika ro raso*" (beautiful and clean) by the local community. Bima is famous for its culture that is thick with the impression of Islam, so all forms of foreign culture will be difficult to enter into the habits of the Bima people themselves. So, in dressing women, Bima is famous for loose clothes and always covers his genitals. Therefore, people used to call it "culture *rimpu 61 mpida*". In fact, in the Qur'an and hadith there are

many recommendations that it is mandatory to cover the genitals and dress in a (tight) shape, prohibition of showing genitalia to non-*mahrams*, and the like.

In this context, the *rimpu* tradition cannot be separated from these two elements, namely the encouragement of the Bima Sultanate and the role of the ulama or what the Bima people call *Lebe* which are scattered throughout the Bima area. These two elements are interrelated in strengthening each other to achieve the goals and interests of the general public.

Even though at this time *rimpu* is still used by the *Mbojo* community, when talking about it, the number is decreasing. Unlike before the collapse of the Bima sultanate, the *rimpu* was the responsibility of the Bima sultanate in supervising women in outdoor activities. After the collapse of the sultanate, no one directly supervised the process of the tradition.

This is also related to the emergence of clothing trends that are considered very modern, such as the hijab, hijab, and others. Because it is the clothes that are considered more practical and the most recent. Thus, awareness of the government and society is needed in being responsible for monitoring and preserving the *rimpu* tradition so that it does not become extinct.

Conclusion

Based on the research above, it can be concluded that *rimpu* for women of the Bima community is not only limited as a symbol or characteristic of the theological and sociological Bima society. *Rimpu* is one of the instruments in carrying out life activities in the public sector. The dual role of women starts working in the public sector, starting from politics, the economy, and business. In addition, women's freedom in the concept of gender is seen as an attempt by Bima women to control themselves, to treat their bodies as something of value and respect, to fight against various currents of patriarchal hegemony, and to objectify and commodify a woman's body. However, *Rimpu* culture has now faded and been replaced by the modern world. One of them is the hijab as a substitute for *rimpu* which has the same function, namely covering the genitals of the head to the chest. Even so, *Rimpu* remains a tradition that has been attached to the *Mbojo* tribe in the Bima area and is very relevant to the order to cover the genitals in Islam. *Rimpu* culture can be a product that has high added value if it is adapted to the development of technology and information. However, there must be efforts to make it a tool to market local culture to the world.

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