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Rimpu Culture as a Means of Instilling Islamic Character Values at Madrasah Aliyah Environment

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Abstract

This study aims to analyze the Rimpu culture as a means of instilling Islamic character values in students at Madrasah Aliyah environment. The location of the study was at the Madrasah Aliyah in Bima City, West Nusa Tenggara. This study used a descriptive qualitative method with data collection using observation, interview, and documentation instruments. The collection technique was carried out in four stages, namely: data collection, data reduction, data presentation, and verification (drawing conclusions). The results of this study indicated that the application of local culture to instill the Islamic character values is still rarely used in the Madrasah Aliyah environment. In this case, the Rimpu culture can be an effective means for optimizing the instillation of Islamic character values at Madrasah Aliyah environment. The Rimpu culture is a traditional dress of the Bima community which is worn to cover the entire body. The Islamic values covered by the Rimpu culture are such as; obedience to Allah's commands, the obligation to cover the genitals, politeness and shame, as well as simplicity and sincerity. The instillation

of Rimpu cultural values in the Madrasah Aliyah environment can be done by integrating it into the education curriculum, extracurricular activities, holding religious and cultural events, and schools making policies that support Rimpu culture in instilling Islamic character values in students at Madrasah Aliyah environment.

Keywords: Rimpu Culture, Value Instillation, Character, Islam, Madrasah Aliyah

A. Introduction

Education has an important role in shaping the character of students. Especially at Madrasah Aliyah environment, instilling Islamic values becomes as part of its curriculum. However, the changes of globalization and modernization often lead to moral degradation and reduced understanding and practice of Islamic character values among students (Jaenullah et al., 2022; Harmadi et al., 2022; Bayani, 2025). Therefore, an effective strategy is needed to internalize Islamic values in students' daily lives.

One approach that can be applied is the internalization of culture-based Islamic character values. Local culture is often one of the effective ways in instilling religious and moral values in educational environments (Hayati & Susatya, 2020; Maidugu & Isah, 2024). In Indonesia, with its diversity of cultures and traditions, each region has its own unique local wealth to be integrated into the education system (Nadlir, 2014). One of the interesting local cultures is the *Rimpu* culture from Bima, West Nusa Tenggara, which not only functions as traditional clothing, but also has a strong religious meaning in the Islamic context (Hairunnisa et al., 2023). The use of Rimpu in the Madrasah Aliyah environment is one way to connect local values with Islamic teachings. *Rimpu* plays an important role in instilling values such as politeness, maintaining modesty, and obedience to Islamic law, all of which are relevant to religious education in madrasahs (Ilmawati et al., 2023). *Rimpu* culture is a tradition of Muslim women's clothing in Bima, which has an important position in the local community.

Rimpu culture is a tradition of Muslim women's clothing in Bima, which has an important position in the local community. *Rimpu* is a term in the Bima language that refers to the practice of “covering the head and body with a sarong.” *Rimpu* is the traditional clothing of Muslim women in Bima, they wear two sarongs typical of Bima to cover their heads and bodies. Rimpu not only functions to cover the aurat but also reflects the Islamic values that are firmly held by the community. In the midst of

development of the times and the influence of global culture, there are challenges in maintaining and teaching these values to the younger generation (Fikri, 2024). Therefore, this study aims to explore how *Rimpu* culture can be an effective means of instilling Islamic values at Madrasah Aliyah environment.

In the world of education, integrating local culture into the religious education curriculum is very important since it can make the material more relevant and interesting for students (Sendana et al., 2024). When learning instills religious values with natural everyday experiences, students will be more enthusiastic about learning. At Madrasah Aliyah, students are taught about Islamic principles, but often with an overly theoretical approach. At Madrasah Aliyah environment, teaching Islamic principles tends to focus on theoretical aspects, but lacks practical material or relevance in students' daily lives (Pangesti & Mujiburrohman, 2023). Introduction to *Rimpu* culture can help students to better understand and internalize values that are close to life. For example, lessons on covering the genitals can be more easily understood through practice wearing Rimpu, in which Rimpu is a tradition close to their daily lives.

In addition, education that does not pay attention to local culture can make students feel alienated from their identity. The lack of application of local culture in education can make students lose understanding and connection with their cultural identity. In the era of globalization, foreign cultures often dominate, so it is important for students to have a sense of pride in their cultural heritage (Manarfa et al., 2023). Globalization often causes foreign cultures to be more popular and sought after, thus marginalizing local cultures (Sari et al., 2022). Therefore, education that integrates local cultural materials is very important to help students understand and appreciate their cultural identity. Through the understanding and application of *Rimpu*, students not only learn about the importance of covering their bodies, but also understand the *Rimpu* culture as part of their cultural and spiritual identity. This can encourage them to appreciate and preserve local culture more.

One of the challenges faced in instilling Islamic values through *Rimpu* culture is the lack of understanding and support from schools and parents. Local culture is often seen as irrelevant to the developments and demands of the modern era. The influence of globalization makes local culture considered outdated and unable to meet the needs and expectations of a society that is increasingly open to outside influences (Suradi, 2018). Furthermore, although there is a view that traditional culture is

irrelevant, the values contained in local culture still have meaning and an important role, especially in shaping students' character and providing moral guidance amidst rapid change (Abidin, 2021). Therefore, it is important to make all elements aware of maintaining and inheriting the *Rimpu* culture as part of character education. In this case, schools can provide an understanding to parents and teachers about how the *Rimpu* culture can contribute to the formation of students' character.

In addition, extracurricular activities involving *Rimpu* culture can also be an effective means for instilling Islamic values. Extracurricular activities that focus on religion and culture can serve as an effective means for increasing the instillation of Islamic character values (Oktafia & Adiyono, 2023). Activities such as *Rimpu* costume contests or traditional art performances featuring Bima culture can increase student involvement (Nuraeni et al., 2023). Through these activities, students learn to be proud of their culture while internalizing the values contained in Islamic teachings (Aldosary & Alzeetawi, 2023). Thus, the existence of local culture can be a medium for more interesting and relevant learning in instilling Islamic character values (Madkur & Albantani, 2017; Hidayatulloh et al., 2024).

However, there are problems in implementing local cultures such as *Rimpu* in schools, especially when schools focus more on academic and formal materials than on contextual cultural aspects. Some schools, especially in the Madrasah Aliyah environment, may still have difficulty in effectively integrating local culture into the religious curriculum. Not all schools in Bima implement the use of *Rimpu* in daily activities, even though this tradition is very relevant to build the character of students to have noble morals in accordance with the Islamic teachings. This problem raises concerns that local values that are in line with religion, such as those contained in the *Rimpu* culture, are increasingly marginalized amidst the demands of modern education.

This gap creates a gap between the potential use of local culture as a medium for moral education and the reality in the field. In some Madrasah Aliyah, *Rimpu* culture may only be considered as part of a formal tradition or ceremonial event, not as a means that can support the instillation of Islamic values comprehensively and sustainably (Nuraeni et al., 2023). As a result, *Rimpu* culture has the potential to be an effective means of instilling Islamic character values that is often not maximized. This shows the need for a more in-depth study of *Rimpu* culture, so that it can be integrated more effectively into student character education, especially at Madrasah Aliyah environment. *Rimpu* has the potential to be more than just a cultural identity,

but also as a means of real practice in implementing Islamic values such as covering the genitals, modesty, and politeness in social life. However, in reality, many students may not understand the meaning and philosophical values of *Rimpu* and simply see it as a cultural ceremony, not as a manifestation of the religious teachings adhered to by students (Ilham, 2019; Faiz, 2024). Therefore, it is important to conduct further and in-depth research on *Rimpu* culture as a means of instilling Islamic values more effectively at Madrasah Aliyah environment.

With the various challenges and opportunities that have been described, the instillation of Islamic values through *Rimpu* culture at Madrasah Aliyah environment is a very relevant and contextual research study. Because in *Rimpu* culture, there are values contained, such as a form of obedience to Allah SWT, covering the aurat, shame, modesty, simplicity, and sincerity (Marzuki & Hayati, 2023). This study aims to describe and analyze the *Rimpu* culture as a means of character education medium that integrates Islamic values and local culture. By understanding this context, it is hoped that an effective strategy can be found to preserve the *Rimpu* culture while strengthening students' Islamic identity in the modern era. This study will explore the role of teachers, students, and the school environment together in utilizing this local tradition to create a more inclusive and religious learning environment. By prioritizing a culture-based approach, schools are expected to be able to provide a deeper understanding of religion, which is not only limited to theory but also reflected in real actions.

B. Methods

This study uses a descriptive qualitative method. Descriptive research is an effort made by researchers to understand and explain the events or objects being studied (Arikunto, 1992). The descriptive approach is a method used to understand research subjects, including actions, behaviors, interests, motivations, and perceptions, by explaining or describing them using words (Zamharirah, 2012). The location of data collection was at Madrasah Aliyah in Bima City, West Nusa Tenggara. This location was chosen because the *Rimpu* culture is the original culture of the Bima community. The subjects of this study were 3 Islamic cultural history teachers, 5 Akidah Akhlak teachers, 3 cultural arts teachers, and 23 students who were randomly selected. Data collection was carried out by observation at madrasah aliyah in Bima City, interviews with teachers and students, and documentation of data that supports research, such as lesson plans, syllabuses, and other documents.

Data analysis was conducted using the Miles and Huberman models. There are four stages in conducting data analysis using the Miles and Huberman model, as follows (Sugiyono, 2018), 1) Data collection. Before collecting data, the researcher first conducts a literature review to identify the problems to be studied. Furthermore, data is collected through interviews with subjects and informants, and is also obtained from direct observations in the field; 2) Data Reduction. At the data reduction stage, the researcher filters, selects, and summarizes all data that has been collected in written form for analysis. The results of interviews with subjects and informants are presented in sentences, while the results of observations are arranged in an observation table; 3) *Display data.* At this stage, the researcher presents the data that has been compiled in the form of a script to facilitate processing and analysis according to the theme and objectives of the research. With the presentation of data, researchers can more easily analyze the final results of the data that has been collected; 4) Verification (drawing conclusions) is the last stage in data analysis according to the Miles and Huberman model. At this stage, drawing conclusions involves describing all existing theme subcategories.

C. Result and Discussion

The results of the study at MAN 2 Kota Bima showed that the *Rimpu* culture plays an important role in instilling Islamic values at madrasah environment. Through interviews with teachers, students, and parents, it showed that *Rimpu* is not just a tradition or culture, but also a representation of the teachings of modesty in dress in accordance with Islamic principles. In Islamic law stipulates several basic principles regarding clothing, including the obligation to cover the genitals, the prohibition of dressing like the opposite sex, and avoiding showing off or arrogance (Darwish, 2009; Bin Nafisah, 2015; Susanti & Fahyuni, 2021). For women, the genitals cover the entire body except the face and hands, while for men, the genitals are the body parts between the navel and the knees (Wahid, 2011).

As the results of the interview conducted with Mr. Mly as the teacher of the subject of Akidah Aklah, stated that in the *Rimpu* culture there are Islamic values that can be implemented and as a means of instilling Islamic character values. "*Rimpu* plays a very important role in teaching Islamic values, especially in the aspect of dressing. We often tell students that *Rimpu* is not only a tradition, but also a real manifestation of the teaching of modesty in dressing. This is in line with Islamic teachings about

covering the genitals, and students find it easier to understand because they see this practice directly in their community."

In addition, as an effort to instill Islamic character values in *Rimpu* culture, teachers can integrate *Rimpu* culture into several courses, such as moral learning, local history and PPKn. In the learning process, students are taught about the importance of appreciating cultural heritage in line with religious teachings. Thus, students not only learn about history, but also understand the meaning and values presented in *Rimpu* culture, which include simplicity, politeness, and respect for customs. This helps students to better appreciate cultural identity and obey Islamic commands.

The interviewed students revealed that wearing *Rimpu* at school makes them more aware of the importance of covering their bodies and maintaining modesty in dress. They explained that being proud to wear *Rimpu* because it reflects their identity as Muslims. Support from parents is also very meaningful, where they see their children becoming more concerned about how to dress after understanding the values contained in Rimpu at school. "At home, I am used to seeing my mother and grandmother wearing *Rimpu*. At school, we also often wear *Rimpu* during certain events, I understand more why this clothing is important, especially in Islam. *Rimpu* makes me more aware of the importance of covering my bodies and maintaining modesty in dress."

Extracurricular activities involving *Rimpu*, such as competitions and cultural events, provide fun and educational experiences for students. Through these activities, students can understand the obligation to maintain modesty and manners in a way that is closer to their daily lives (Ngalimansyah, 2024; Muttaqin et al., 2024). Overall, this study showed that the *Rimpu* culture not only functions as a tradition, but also as an effective means of instilling Islamic values among the generations. The results of the interviews showed that the *Rimpu* culture at Madrasah Aliyah has an important role in instilling Islamic values in students. The teachers, students, and parents agree that *Rimpu* is not just a cultural symbol, but also an effective tool in moral and religious education. Through *Rimpu*, students learn about the importance of dressing modestly and maintaining morals in accordance with Islamic teachings.

1. *Rimpu* Culture as the Identity of Muslim Women in Bima

This study discusses the *Rimpu* culture, one of the local cultures typical in Bima region, used as an effective means to instill Islamic values at Madrasah Aliyah

environment. The *Rimpu* culture includes rich historical dimensions, types of clothing that are full of meaning, and effective instillation of moral and religious values. In education at Madrasah Aliyah, the application of *Rimpu* not only helps strengthen religious understanding, but can also enrich students' cultural insights, especially playing a role in forming stronger characters (Fitratunnisa, 2019). The following is a discussion of Islamic values in *Rimpu* culture based on four main points: the history of *Rimpu*, types of *Rimpu*, Islamic values, and the instillation of these values in the Madrasah Aliyah environment.

Rimpu culture has a long history that is closely related to the traditions and religious values of the Bima community. *Rimpu* originated from the Bima Sultanate, where this clothing was worn by women as a form of politeness and respect for customs (Anang, 2024). *Rimpu* clothing uses two typical Bima *Tembe Nggoli* (sarongs) wrapped around the woman's body, which symbolizes self-respect and protection of the genitals (Fitriana & Suharno, 2019). Historically, *Rimpu* has been an integral part of the cultural identity of the Bima people, reflecting respect for social and religious norms. *Rimpu* culture began to be known in Bima along with the entry of Islam brought by missionaries from Makassar. *Rimpu* is part of the tradition of Bima women's clothing that has developed since the establishment of the sultanate and Islamic kingdom in the area (Aulia, 2013).

The emergence of *Rimpu* was initially closely related to the customary rules applied in Bima society, especially in terms of women having to maintain politeness in interacting with the community. In its development, the *Rimpu* culture was then influenced by the entry of Islamic teachings, where *Rimpu* was increasingly identified as a symbol of obedience to sharia. *Rimpu* is not just a fashion, but also symbolizes honor, politeness, and obedience to Islamic religious values. *Rimpu* is considered a form of obedience to Islamic teachings regarding the obligation to cover the genitals for women, so that slowly this culture experienced integration with Islamic norms (Aksa, 2018). In the context of education, Rimpu culture is often introduced to students as part of art and culture lessons at Madrasah Aliyah. Through this approach, students not only learn the roots of their local culture, but also realize that in the practice of *Rimpu* culture there are strong Islamic meanings and values. By understanding *Rimpu* culture, students can better appreciate their local culture as part of their cultural and spiritual identity.

2. Types of Rimpu: Rimpu Mpida and Rimpu Colo

Rimpu Mpida is a form of *Rimpu* that covers a woman's entire body, including her face, and only the eyes are visible.(Fitriana & Suharno, 2019) This *Rimpu* is often said to be similar to the veil worn by Muslim women in general (Asiah et al., 2024). *Rimpu Mpida* usually worn by unmarried women. In the tradition of the Bima community, *Rimpu Mpida* not only functions to protect the aurat, but also as a symbol of modesty, self-protection, and vigilance of unmarried women (Setiabudi et al., 2023). The use of *Rimpu Mpida* is considered important to maintain honor and symbolizes compliance with religious and customary norms. Meanwhile, *Rimpu Colo* is a woman's clothing that only covers the body and the face is still visible. This type of *Rimpu* resembles the hijab used by Muslim women today, but what distinguishes is the way it is worn. *Rimpu Colo* is usually worn by married women. In the context of social life, *Rimpu Colo* gives women more freedom in interacting with society, especially in husband-wife relationships (Asiah et al., 2024). However, the use of *Rimpu Colo* still reflects Islamic values such as covering the genitals, modesty and obedience to Islamic teachings.

3. Islamic Values in *Rimpu* Culture

Values are guidelines or measures that are considered valuable by individuals or groups in society in determining behavior, attitudes, and decisions taken. Values act as important guidelines that help distinguish between right and wrong, and are often used as references in community life (Pratama et al., 2023). The values that shape a person's behavior and personality are influenced by the culture that develops in the society in which he lives.(Alghifari et al., 2022) Religious values refer to concepts that include beliefs, convictions, or the relationship between humans and God in living everyday life (Azzahrah & Dewi, 2021). Islamic values encompass all the rules that govern human life, including how to think, speak, dress and behave, which have been determined by Allah and His Messenger.

In Rimpu culture, there are strong Islamic values that can be emulated, such as obedience to Allah, covering the genitals, morals, and simplicity in behavior. Rimpu culture not only functions as an introduction to traditional culture and clothing, but also as an effective means to instill Islamic values. In Islamic teachings, dressing modestly and maintaining genitals are obligations that must be carried out by every

Muslim (Ka'anto et al., 2024). The Rimpu culture, which emphasizes modesty and covering the intimate parts, is in line with these basic principles.

The Islamic values contained in *Rimpu* culture, namely:

First, Obedience to religious orders. *Rimpu* is a symbol of obedience to Islamic law, especially in terms of dress. At Madrasah Aliyah environment, *Rimpu* can be used as a tool to teach students about the importance of carrying out religious orders, not only in terms of worship, but also in everyday life. *Rimpu* shows how Islamic values can be applied concretely through simple actions such as dressing.

Second, Covering the Aurat. Islam teaches the importance of covering the aurat as a form of obedience to Allah SWT. Covering the aurat is a command from Allah that must be obeyed by every Muslim (Hamdani et al., 2022). A woman's aurat is her entire body except her face and the palms of her hands which are visible (Kristianto, 2023). Covering one's private parts is a human nature that was first manifested by Prophet Adam AS and his wife when they realized their condition. This also shows that people who do not yet have awareness, such as children who are still minors, tend not to be ashamed to open or show their private parts (Ka'anto et al., 2024). In the culture, *Rimpu* functions as clothing that protects women's genitals, especially in social life. In interviews with teachers of Akidah Akhlak, History of Islamic Culture and Arts and Culture at Madrasah Aliyah, *Rimpu* is often used as a real example of the practice of covering genitals according to Islamic teachings. Students are taught that *Rimpu* is a representation of religious obligations in terms of dress, and through this culture, they are expected to understand and practice Islamic values in everyday life.

Third, Modesty and Shame. In Bima society, the *Rimpu* culture is used by women as a form of modesty and shame in their environment. The *Rimpu* clothing teaches students to maintain their attitude and appearance to always reflect modesty, both in social interactions and in personal life. While shyness in Islam is also related to maintaining self-respect, and this is clearly implemented through the use of Rimpu. In Islam, shyness is one of the characteristics of faith. Shyness is a character that makes each individual leave things that are not good. Shame makes a person more careful in acting so that it can prevent him from doing bad things (Farmawati, 2021). These values can be internalized among students, especially women.

Fourth, Simplicity and Sincerity. The value of simplicity teaches a lifestyle that is simple and not excessive, so that they will get used to not being luxurious in their lives (Hasanah, 2022). Meanwhile, the value of sincerity is reflected in the individual as a

form of obedience and dedication in doing something, both to Allah and to the good things done by each individual (Badriyah & Amalih, 2023). *Rimpu* reflects the value of simplicity taught in Islam. Although this clothing has a high cultural value, its simple form and universal use among the Bima community reflect Islamic teachings about sincerity and simplicity in dressing. This teaches students that in Islam, simplicity and sincerity are important parts of a Muslim's life.

4. Instilling Islamic Values through Rimpu Culture in Madrasah Aliyah

The instillation of Islamic values through the *Rimpu* culture at Madrasah Aliyah is carried out through a systematic and structured approach. The school seeks to integrate the *Rimpu* culture into various aspects of learning and daily activities, so that students can learn about Islamic values not only in theory, but also through direct practice. The *Rimpu* culture is one of the cultures that can be used as a means of instilling Islamic values to students at Madrasah Aliyah (Astuti et al., 2018; Umar & Sukrin, 2021). *Rimpu* clothing in Bima society is neither new nor difficult to do, because this culture has become a garment used every Bima anniversary (Iswahyudi & Hidayat, 2022). So that efforts to internalize Islamic values using culture are very contextual and relevant for students in Bima, especially madrasah.

Some approaches used to instill Islamic values through *Rimpu* culture at Madrasah Aliyah environment include, First, integration in the education curriculum. *Rimpu* is integrated into various subjects, especially in religion, history, and local culture lessons. The integration of local culture in education, including the utilization of dress traditions such as Rimpu, can improve students' understanding of Islamic values (Umar & Sukrin, 2021; Wati et al., 2024; Suprapto, 2020). In an effort to integrate Islamic values, religious teachers use Rimpu as a concrete example to teach Islamic concepts, such as the obligation to cover the aurat and maintain modesty. In local history lessons, students are taught about the history and symbolic meaning of *Rimpu*, so that they understand that tradition is not only related to culture, but also has a deep religious dimension.

Second, extracurricular activities. Extracurricular activities such as *Rimpu* wearing competitions or cultural day commemorations are also important means to introduce and instill Islamic values through *Rimpu* culture. Culture-based extracurricular activities serve not only as a means of cultural preservation but also as an effective medium for instilling values among students (Ulah et al., 2024) Azizah et

al., 2025). By using extracurricular activities, students not only learn about the history and philosophy of *Rimpu*, but are also invited to practice the values of politeness, responsibility, and respect contained in the tradition.

Third, religious and cultural events. *Rimpu* is often used in various religious and cultural events at school. At certain moments, such as commemorating Islamic holidays or local cultural events, female students are asked to wear *Rimpu* as part of the activity. This provides an opportunity for students to experience firsthand how Islamic values and local culture can go hand in hand. In addition, the use of *Rimpu* in these events is also a form of cultural preservation and local identity (Hidayani, 2024; Adepeko et al., 2023). *Rimpu* also teaches them that religious and cultural values can support each other in shaping a character that is rooted in tradition but remains relevant in modern life (Rizki, 2024).

Finally, create supportive school policies. The principal of Madrasah Aliyah shows a strong commitment to preserve the *Rimpu* culture as part of a program to instill Islamic character values in students. In addition, the government needs to make policies so that schools can use Rimpu culture to internalize values because culture is not only instilling Islamic values but also being part of cultural preservation. Efforts to instill these values must be carried out by various parties, starting from the government, educational institutions, and the community.

D. Conclusion

Rimpu culture, which is a traditional heritage of the Bima community, has been proven to have an important role in instilling Islamic values at Madrasah Aliyah environment. This study showed that through the introduction and practice of Rimpu culture, students are invited to understand Islamic concepts, such as the obligation to cover the genitals, modesty, shame, modesty, and obedience to sharia. Rimpu culture, which traditionally emphasizes the importance of maintaining genitals and self-respect, is in line with Islamic teachings on how Muslim women should maintain modesty in dressing and behaving. At Madrasah Aliyah, Rimpu culture is effectively integrated into the curriculum and school activities. Teachers utilize Rimpu as a learning medium in religious, history, and local cultural lessons, so that students understand the philosophy behind this traditional clothing. In addition, extracurricular activities and cultural commemoration events provide opportunities for students to participate directly in preserving this tradition while implementing the Islamic values.

The use of Rimpu at Madrasah Aliyah environment is also supported by the school policy that considers Rimpu as part of the student character building program. This makes Rimpu not just traditional clothing, but a symbol that teaches students how to implement religious teachings in everyday life. By using Rimpu, students are taught to maintain their cultural identity as part of the Muslim community in Bima. Overall, the Rimpu culture is a bridge that connects local traditions and Islamic teachings. Instilling Islamic values through this culture not only strengthens students' understanding of religion, but also instills a sense of pride in their cultural heritage. This effort creates a balance between preserving tradition and teaching religion, which ultimately helps shape the character of students who have noble morals in accordance with Islamic values and local culture.

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