

Rimpu Bima as a Basis for Internalising Religious Character in Primary Students

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ABSTRACT

Rimpu culture, as a reflection of the identity of the Bima community, contains religious values such as politeness, respect for women, and piety, making it relevant for character building in primary education. This study aims to identify the religious values embedded in the Rimpu tradition and analyse how these values are internalised in primary schools. Unlike previous studies that generally discuss character education based on local wisdom, this study specifically focuses on the formulation of the internalisation of religious values in the Rimpu tradition at the primary education level. This study uses qualitative ethnographic methods and was conducted in one of the primary schools in Bima Regency. Data were collected through participatory observation, in-depth interviews with traditional leaders, religious leaders, teachers, community members, and students, as well as documentation. Data analysis followed the Miles and Huberman model. The study shows that Rimpu religious values are reflected in community social practices and have begun to be applied in school activities. This study confirms that the Rimpu tradition can be positioned as a structured socio-religious value system with pedagogical significance in primary education.

INTRODUCTION

Culture can be defined as a system of values, norms, and patterns of behaviour that grow and develop in society and are passed down from generation to generation through socialisation and social interaction (Veronika et al., 2021). Culture plays an important role as a guideline for behaviour and as a collective identity that distinguishes one social group from another (Febrian et al., 2025). The diversity of ethnicities, customs, and traditions in Indonesia places culture as a strategic element in shaping the character and identity of the nation. Local

wisdom born from this culture not only maintains social harmony but also serves as a means of educating noble values such as mutual cooperation, tolerance, and religiosity (Jubaedah et al., 2025). The rapid pace of globalisation and the development of information technology pose challenges in the form of shifting values and a weakening of national cultural identity. This condition has an impact on the increasing vulnerability of the younger generation to the influence of foreign cultures that are not always in line with local values. Cultural preservation is important, not only to maintain national identity, but also to strengthen character education based on local wisdom. Local culture can be used as a contextual learning resource because it is closely related to the life experiences of students (Rismawati et al., 2025; Rismanto, 2024). A number of regions in Indonesia have customs and traditions that reflect religious values and serve as a medium for character learning, such as the Rimpu tradition in Bima, and various similar cultures in other regions that have deep spiritual and social meanings (Saleh et al., 2025).

The regions of Indonesia have a variety of customs that share similarities with the Rimpu tradition, namely as a means of internalising religious values through cultural, social and religious practices. In Aceh Province, for example, the application of Islamic dress culture, reflected in the use of kurung dresses and wide headscarves, is a symbol of obedience to Islamic teachings as well as a form of respect for women's dignity (Fariza et al., 2024). In Minangkabau, the philosophy of *adat basandi syarak, syarak basandi Kitabullah* is manifested in the traditional clothing of Bundo Kanduang, which depicts the modesty, wisdom, and moral steadfastness of Minang women (Hadi et al., 2024). The traditions of the Banjar community in South Kalimantan also demonstrate similar values through the distinctive Banjar Muslim attire, which emphasises simplicity and modesty as a manifestation of *fai* (Agustina & Jannah, 2023). In South Sulawesi, the *bodo* dress, which was originally revealing, has now been adapted to comply with the principle of covering the *aurat* without abandoning local cultural values (Inayah & Hamka, 2023). On the island of Lombok, the Sasak people also practise the tradition of Muslim dress, which reflects their religious values and respect for traditional norms. These diverse clothing traditions show that cultural expressions in various regions of Indonesia not only serve as markers of social identity, but also as a medium for shaping religious character that can be internalised in community life and educational environments (Hartini et al., 2024). The Rimpu tradition is a tangible manifestation of these values, which are still preserved today and have strong relevance to the formation of the religious character of the younger generation.

Rimpu is a traditional dress worn by women in Bima, West Nusa Tenggara, which uses a sarong to cover the body and head so that only the face or eyes are visible (Faiz, 2024). This tradition is not merely a form of dress, but a symbol of cultural identity that represents modesty, simplicity, and respect for women's dignity (Saidin et al., 2025). Rimpu developed with the arrival of Islam in Bima in the 17th century, when religious teachings encouraged people to cover their *aurat* and display morals that reflected piety. Over time, Rimpu has come to be understood not only as a covering for the body, but also as a symbol with philosophical meaning that encompasses moral, religious, and social aspects (Irfan, 2024). Through this tradition, Bima women are taught obedience to religion, respect for themselves and others,

and to live simply in accordance with cultural norms. Rimpu continues to be used in traditional rituals, religious celebrations, and the Rimpu Festival as a form of preservation. Its presence demonstrates high adaptability and relevance to modern values that emphasise morality and religiosity (Rizki, 2024). Rimpu can be seen not only as an expression of local culture, but also as an important heritage of wisdom and a potential strategic tool in religious character education for the younger generation, especially in primary schools.

Several previous studies on the Rimpu Bima perspective as a basis for the internalisation of religious character values have been conducted simultaneously, but few have integrated them into primary school students (Amanda et al., 2025 ; Syakhsiyyah et al., 2025 ; Supriatman et al., 2025 ; Hamzah et al., 2025 ; Wajdi, 2025; Nashihin et al., 2024 ; Arwitasari et al., 2023; Hairunnisa et al., 2023 ; Fitriyanti, 2023; Mahariah, 2023). Hamzah et al., 2025 explain that Rimpu has been part of the cultural identity of the Bima community since the introduction of Islam. Rimpu serves as a religious and cultural marker for local women. Fitriyanti, (2023) states that this tradition has several variations, including Rimpu Colo and Rimpu Cili, each of which has different philosophical meanings and cultural functions according to the social context of the community. She emphasises that the uniqueness of Rimpu lies in the harmony of its practice with the principle of covering the aurat, thus demonstrating the dynamic interaction between culture and religion.

Hidayat & Rusyada. (2024) emphasise that Rimpu is in line with Islamic teachings on covering the aurat, while its cultural representation contains symbols of purity and spirituality that can still be adapted to contemporary fashion trends. The colours and motifs of Rimpu are believed to have philosophical meanings that resonate with Islamic values, reinforcing its position as more than just clothing. The Rimpu tradition has also proven to be adaptive, integrating religious values without losing its cultural substance, reflecting harmony between local customs and religious practices. Nuraeni et al. (2023) observe the practice of Rimpu among the younger generation, including in millennial fashion styles, demonstrating the resilience of the cultural identity of the Bima community amid ever-changing socio-cultural currents.

Aziz, (2025) explain that ethnomathematics-based digital modules that integrate Bima cultural elements such as tembe nggoli have been proven to significantly improve students' geometric problem-solving skills. Margunayasa & Wibawa. (2025) highlight the use of Bima folklore as reading teaching material, which shows better text comprehension. The influence of religious identity on academic achievement, and found that teacher identity affects student learning motivation. Chusniyah & Iqbal. (2016) emphasise the importance of ethnic and religious identity in the context of multicultural Indonesia, where both contribute to group self-confidence and attitudes of acceptance towards other groups. These various studies demonstrate the close relationship between culture, religion, and education.

Based on several results from previous studies, Rimpu is generally studied from the perspective of cultural identity, religious function, and its relevance to the history and social development of the Bima community. Other studies highlight the challenges of Rimpu in the era of globalisation and its adaptation to contemporary modes, but research linking Rimpu to education is still limited, especially as a basis for religious character building in primary

schools. This study aims to integrate the philosophical values of Rimpu into the contextual learning process so that it can instil religious values, politeness, and simplicity in students. The novelty of this study lies in the construction of Rimpu not only as a cultural symbol but also as a strategic medium for religious character education in primary schools.

METHOD

This study utilises a qualitative method, citing the Miles & Huberman research model with several stages, namely data collection, data reduction, data presentation, and conclusion drawing. It employs an ethnographic approach, which is one of the qualitative approaches that plays an important role in understanding social and cultural phenomena in the context of education. This approach focuses on direct and in-depth observation of daily activities, social interactions, and communication patterns that occur within the educational community (Ananda & Albina, 2025). The focus of the study is on the meaning of Rimpu Bima customs from a cultural, social, and religious perspective, as well as how these traditions are internalised in the formation of the religious character values of primary school students. The location was purposively selected from primary schools in the Bima region that still maintain the practice of Rimpu. The selection of the school as the research location was based on several considerations, namely that the school is located in a community that still maintains the practice of Rimpu culture as part of its local tradition. The school also conducts activities to introduce local culture and provides access and permission to researchers to collect data, thereby enabling the collection of data relevant to the research focus. Data collection techniques included observation, participatory observation, in-depth interviews with two traditional leaders (TL), two religious leaders (RL), two class teachers (CT), five students (FS), and documentation studies. This research was conducted in accordance with research ethics principles. Prior to conducting the research, the researcher obtained permission from the school. Respondents were given an explanation of the purpose and procedures of the research, and their participation was voluntary. The researcher also maintained the confidentiality of the respondents' identities by not including their real names in the research report. The data obtained was used solely for academic and research purposes. The data collection process was carried out until saturation point was reached, which was indicated by the absence of new information or significant variations in themes from additional interviews and observations. The main research instrument was the researcher himself (human instrument), while the supporting instruments were observation guidelines, interview guidelines, and documents focusing on Rimpu traditional practices, the views of teachers, students, community leaders, and the integration of religious values in educational activities. The research analysis is shown in Figure 1.

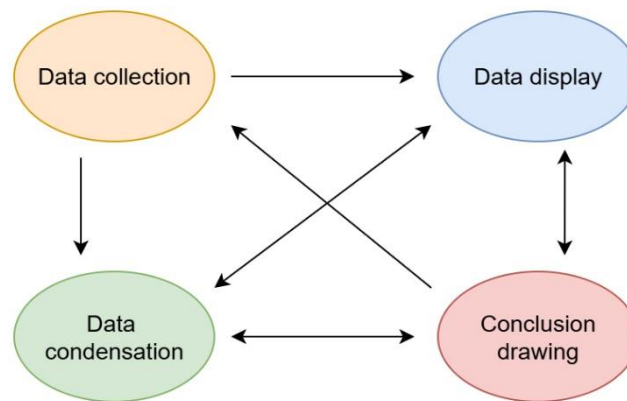


Figure 1. Miles and Huberman Analysis

Figure 1 explains that during the data collection stage, the researcher conducted a literature study, interviewed two traditional leaders (TL), two religious leaders (RL), three teachers, five students, and conducted direct observations at SDN Inpres Nontotera related to the Rimpu custom that is still practised by the community. The collected data was then reduced by selecting, summarising, and focusing on information related to religious values in the Rimpu custom, such as politeness, respect for Islamic teachings, and strengthening local cultural identity. During the data reduction stage, a structured and systematic coding procedure was carried out. The researcher applied open coding by identifying units of meaning obtained from interview transcripts, field notes, and supporting documents. Codes with similar meanings were then classified into categories based on conceptual proximity. The next process was theme extraction through analysis of the relationships and patterns between categories. Categories that showed consistency in meaning were synthesised into main themes that represented the process of internalising religious values in the Rimpu tradition. This analysis was carried out repeatedly to ensure the accuracy of interpretation and depth of analysis. The results of the reduction are presented in a structured manner in the form of a narrative description that shows the relationship between cultural, social, and religious dimensions in the Rimpu tradition as a means of shaping religious character in primary school students. The final stage involves drawing conclusions that affirm that Rimpu not only plays a role as a cultural identity in clothing, but also contains religious values that can be used as a basis for the internalisation of religious character, with results reinforced through data triangulation and sources.

RESULT AND DISCUSSION

The Meaning and Philosophy of Rimpu Culture in Bima Society

The Rimpu tradition holds an important position in the structure of Bima society because it contains philosophical values that reflect the identity, worldview, and morality of Bima women. These values are essential elements in the social and spiritual order of society, which are continuously passed down from one generation to the next. Based on observations at SDN Inpres Nontotera, Monta District, Bima Regency, West Nusa Tenggara, local culture-

based learning is still implemented through local content lessons that apply local values within the Bima community. One of these is the Rimpu tradition, which is used as the basis for religious values taught to students. Rimpu is a cultural symbol that has deep meaning for the people of Bima. Philosophically, Rimpu not only functions as traditional clothing, but also represents the identity, modesty, and pride of Bima women. Based on observations, Rimpu is understood as a form of obedience to Islamic values, especially in carrying out the command to cover the aurat and maintain self-respect. This philosophy is based on the principles of the Bima community, which highly prioritises the concept of *maja labo dahu*, or the attitude of shame and fear of making mistakes, which forms the basis of social and spiritual ethics in everyday life. The traditional image of Rimpu is shown in Figure 2.



Figure 2. Rimpu Colo and Rimpu Mpida

Figure 2 shows examples of Rimpu clothing worn by students through local content learning. In Bima tradition, the use of Rimpu for women differs based on status. Rimpu colo is worn by married women and shows the entire face, while Rimpu mpida is worn by unmarried women and only shows the eyes as a form of maintaining honour and modesty. These differences not only reflect social identity, but also contain moral and religious values that serve as guidelines in Bima society.

In the past, Rimpu was used as everyday clothing by Bima women, but with the passage of time, its use is now limited to certain occasions such as traditional ceremonies, cultural festivals, and cultural parades. However, various efforts continue to be made to preserve Rimpu among the younger generation, one of which is through cultural and educational activities. Rimpu is seen as a symbol of simplicity and modesty in line with Islamic values.

Religious Values Contained in the Rimpu Tradition

Based on observations and interviews conducted, there are four types of religious values contained in the Rimpu tradition, including:

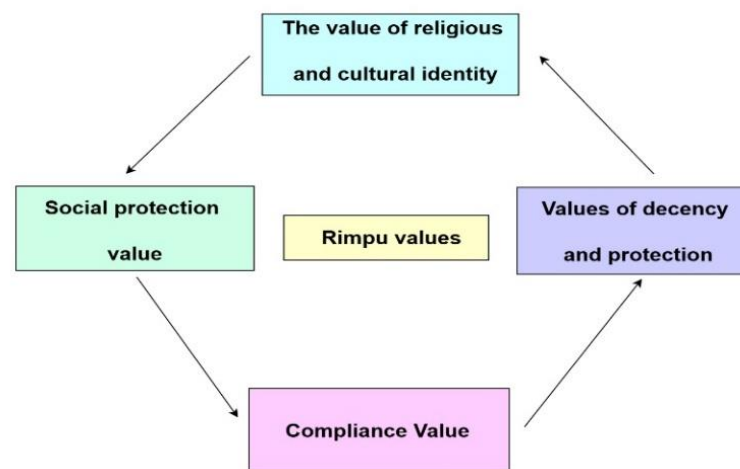


Figure 3. Rimpu's religious values

1. The value of obedience to Islamic teachings (covering the aurat)

Rimpu shows that Muslim women in Bima use Rimpu as a concrete manifestation of Islamic teachings about covering the aurat. This custom is not just a matter of clothing but also has the meaning of obedience to Sharia law.

2. Values of decency and protection

The veil is a means of teaching morals. Women who wear the veil are expected to guard their gaze, interact in accordance with Islamic law, and protect their personal and family honour. In children's education, the value of modesty can be instilled through the message that the veil is part of being polite and respectful.

3. The value of religious and cultural identity

In Bima Rimpu society, it is not just an old custom that is practised without meaning, but rather part of how the Muslim community in Bima affirms its identity as Muslim women who practise their teachings while preserving local culture.

4. The value of social protection and care for women

Rimpu can reinforce the values of protection, social norms, and gender ethics in accordance with Islamic teachings. Rimpu is not only understood as traditional clothing, but also as a symbol of obedience to religious commands and a form of actualisation of Islamic values in everyday life. The use of Rimpu reflects the religious awareness of the community to dress in accordance with Sharia law, as well as being a manifestation of the modesty and self-respect that is highly valued by the women of Bima. In addition, the religious values in Rimpu are also embodied in the moral principles contained therein, such as simplicity, politeness, and social responsibility.

The Rimpu tradition serves as a means of shaping religious character in Bima society. The Islamic values inherent in Rimpu are not only evident in the physical appearance of the clothing, but also in the spiritual and ethical meanings underlying its use. Through Rimpu, Bima women are taught to behave politely, humbly, and uphold the values of *akhlakul karimah*

(good character) in social life. Thus, Rimpu not only serves as a cultural symbol, but also as a medium for moral and spiritual education that instils Islamic values contextually in the life of the Bima community.

Internalisation of Religious Character Values in Primary School Students Through Rimpu Culture

“(CT) said that these values are instilled from an early age through family education and the social environment, where girls are introduced to Rimpu and taught its meaning and how to wear it properly. The distinctive features of the loose-fitting, thick fabric of the Rimpu symbolise modesty and caution in presenting oneself, in line with the principles of Islamic dress that emphasise the protection of honour and simplicity”

The process of internalising religious values through Rimpu culture among primary school students takes place through three main channels: family, school, and socio-cultural environment. Within the family environment, parents play a role in introducing Rimpu to their children, especially girls, by teaching them how to wear it properly and explaining the values of modesty and religiosity contained within it.

In schools, Rimpu values are introduced through local content learning and cultural activities. Several schools in the Bima region have incorporated local cultural elements, including Rimpu, into educational activities such as the wearing of traditional clothing on certain days or school cultural celebrations. Teachers play an important role as role models and mentors in instilling religious attitudes through the value of *maja labo dahu*, which means shame and fear of doing wrong. These values are considered to be in line with the formation of religious character in students.

Students showed a positive response to learning related to Rimpu. They felt proud and enthusiastic when wearing Rimpu in school activities or cultural festivals, and understood that Rimpu teaches the importance of covering the aurat, guarding one's speech, and avoiding despicable behaviour. Thus, Rimpu acts as an effective medium in character education to foster religious attitudes, modesty, and pride in regional culture. The practice of using Rimpu among students is shown in Figure 4.



Figure 4. How to use Rimpu

Figure 4 Rimpu in the Bima tradition has its own meaning and procedure that reflects values of modesty and cultural identity. Rimpu is worn by wrapping a cloth or sarong around the head and face. In the Mpida type of Rimpu, the cloth covers most of the face, leaving only the eyes visible. Meanwhile, in the Rimpu Colo type, the nggoli cloth is wrapped around the head without covering the entire face. There are various motifs of nggoli sarongs, as shown in Figure 4.



Figure 5. Nggoli sarong

Figure 5 The types of sarongs used by the Mbojo Bima community for Rimpu have various motifs, including bali lomba and bali mpida (large and small lines), gari (line motif), kapempe motif (butterfly motif), Checkered pattern.

The Role of Traditional, Religious and Community Leaders in Strengthening Rimpu-based Religious Values

1. The Role of Traditional Leaders

Traditional leaders play a central role in ensuring the sustainability of these cultural values through various efforts, such as education within the family environment, organising training activities, actively participating in various cultural activities, providing moral support, especially to children, and also serving as a gateway to the preservation of Rimpu through education by collaborating between schools and traditional leaders. These efforts are not only aimed at preserving Rimpu as an ancestral heritage, but also at instilling moral, religious, and social values in the younger generation. An interview with (TL) stated that:

"Preserving Rimpu means preserving the identity of Bima women, because Rimpu embodies noble values that have been passed down from generation to generation and reflects the identity and honour of Bima women"

This statement indicates that Rimpu is not merely traditional clothing, but a cultural symbol that reflects the identity and honour of Bima women. Efforts to preserve Rimpu are seen as a way of maintaining cultural values and moral principles that have been passed down from generation to generation, giving this tradition an important role in preserving the identity of Bima women amid dynamic social developments.

2. The Role of Religious Leaders

The role of religious leaders in strengthening Rimpu-based religious values is to reinforce cultural identity. Religious leaders play a role in strengthening the view that Rimpu is an important part of local wisdom that is in harmony with Islamic teachings. This helps to foster cultural pride while reducing the impact of outside cultures that conflict with Islamic values. In addition, religious leaders also play a role in promoting moral and ethical values. (RL) explaining that:

“Rimpu is a tangible expression of faith and obedience to Allah SWT, which teaches women to maintain their dignity by dressing modestly and in accordance with Islamic teachings, and to make Muslim women more easily recognisable so that they are less likely to be harassed.”

The statement explains that Rimpu not only serves as a cultural tradition but also a form of compliance with Islamic teachings that require women to protect themselves. Every Muslim must wear modest and appropriate clothing so that they can avoid bad things. In addition, Rimpu has been around for a long time and is still preserved today because it has a very positive impact, one of which is strengthening their moral development in daily life.

3. The Role of Community Leaders

Community leaders play an important role in strengthening religious values based on Rimpu through setting social examples, preserving traditions, and fostering community morals. They serve as role models in maintaining standards of modesty and self-respect for women while encouraging the application of Rimpu cultural practices in various social and religious activities. In addition, community leaders also educate the younger generation about Rimpu as an element of cultural identity that is in line with Islamic principles, as well as creating an environment that supports the sustainable application of religious and local cultural values. In an interview conducted by (CL), he explained:

“Rimpu is a symbol and identity for the women of Bima, protecting them from harm and making them feel secure and respected. In addition, Rimpu also brings together people from all walks of life, from children to the elderly.”

This statement emphasises that Rimpu among the Bima community can foster a sense of togetherness and affection. Despite differences in generation and age, Rimpu can still be a unifying force for everyone, from the younger generation to the elderly.

The inheritance of Rimpu values to the younger generation is carried out in several stages. First, through family education, where parents play a direct role in introducing Rimpu to their daughters, including teaching them how to wear it properly and explaining the moral and religious values contained within it (Rahayu, 2016). Second, through formal education in schools, for example by wearing cultural clothing such as Rimpu on certain days each week, as well as by incorporating material related to local culture into local content lessons. Third, through training and workshops organised to introduce Rimpu to the younger generation in more depth. Fourth, through various cultural activities such as festivals and exhibitions, where Rimpu is often displayed as a form of preserving local cultural heritage (Kilwakit & Zamhari, 2025).

CONCLUSION

Based on the results of research and interviews, it can be concluded that the Rimpu tradition as a cultural heritage of the Bima community has a deep philosophical meaning and plays an important role in the internalisation of religious values in primary school students. Rimpu is not only a cultural identity of Bima women, but also reflects obedience to Islamic teachings that emphasise simplicity, humility, and respect for the dignity of women. Through cultural socialisation in families, schools, and communities, religious values such as obedience to Sharia law, manners, simplicity (*maja labo dahu*), and social responsibility can be instilled in students. Schools, through local content learning and research on culture-based activities, become strategic means for preserving Rimpu values. In addition, cooperation between teachers, traditional leaders, religious leaders, and the community helps strengthen the internalisation of Rimpu values. Theoretically, this study contributes to the strengthening and development of the framework for internalising values in primary education by emphasising that local cultural traditions can serve as systematic pedagogical instruments in shaping religious character. This study broadens the discussion on character education by positioning Rimpu not merely as a cultural symbol, but as a structured socio-religious value system that can be integrated into educational practices. From a policy perspective, this study emphasises the urgency of formulating integrated education policies that incorporate local wisdom into the curriculum and character education strengthening programmes. Regulatory, curricular, and institutional support from local governments and educational units is an important prerequisite for the sustainable implementation of culture-based education at the primary school level.

Based on the results of the study, schools need to strengthen the application of Rimpu values in learning and school activities to support character education based on local wisdom. Teachers are advised to apply contextual learning that emphasises Rimpu values so that students can understand and practise them in their daily lives. The role of parents, the community, and local government is needed through habit formation, role modelling, and policy support for cultural preservation. This study is novel in that it explicitly formulates the internalisation of religious values in the Rimpu tradition as a conceptual and practical framework for character education in primary schools, which differs from previous studies that tended to position Rimpu merely as a cultural practice without systematic elaboration in a pedagogical context. Further research can be directed towards the development of systematic teaching media and tools for primary school levels.

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