

**THE EDUCATIONAL AND RELIGIOUS VALUES OF BIMANESE
TRADITIONALCOSTUM OF *RIMPU TEMBE*: A STUDY AT SAMBORI
VILLAGE OF BIMA REGENCY WEST NUSA TENGGARA)**

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ABSTRACT

Rimpu is the typical dress of women of Bimanese formed from a traditional sarong woven. The use of Rimpu done by one of the holes or the end of the sheath wrapped around the head so that only the visible face for women who are married (*Rimpu Colo*) and just looking eyes for the girl (*Rimpu Mpida*). Rimpu are local wisdom and become part of the wealth of Bimanese Islamic culture that needs to be preserved. The purpose of study is to investigate the affect of *Rimpu Tembe* traditional custom of Bimanese toward the educational and religious values at Sambori village. The method of this study is qualitative method and the data was collected by using observation, interviews, documentation and recording. The result shows that Educational values that can be obtained from Rimpu is when women wear Rimpu for their activity must be when they traveling or meeting with male and other. Rimpu can protect women from the lust of the opposite sex. Religious values of *Rimpu Tembe* is the moral values, faith and sari'ah, because their body an Islamic beliefs.

Key Words: *Educational, Religious, Rimputembe.*

Introduction

Traditional culture representing many kinds of culture in human life. In Indonesia itself there are too many traditional customs that reflected their culture and their philosophy of life. For example North Sumatra has *Ulos*, Bangka Belitung has *Paksian*, Madura, East Java, is *pesa'an*, and central Sulawesi is called *Nggembe*, as well as west Nusa Tenggara also has traditional custom named *Rimpu Tembe*.

Rimpu is clothing made of two pieces of that aims to cover all parts of women the body. One sheet to cover the head, one sheet again as a substitute for skirts appropriate use, *Rimpu* for women in Bimanese differentiated related to status. For girls, wearing *Rimpu Mpida*, whereas for women who had married wearing *Rimpu Colo*. *Rimpu Mpida* is covered all the body and women face the only thing that appeared is eyes, just like Cadar used to use by Arabic women, where as *Rimpu Colo* is used by women who are married, when traveling to the market, and any other places or activities.

According to Muhammad, A (1992) cited in M. Fachrir, R (1992), said that Rimpu is the influence of Islam which describes how the women should not open his private parts or good at prayer time outside their prayers, their habits Rimpu dressed after the arrival of the influence of Islam in Bimanese about -17 century.

Based on the research problem above, the purpose of the study are: To investigate the effect of *RimpuTemb* traditional custom of Bimanese toward the educational and religious values at Sambori village. To investigate the educational and religious values of *RimpuTembe* traditional custom of Bimanese at Sambori village.

REVIEW OF RELATED LITERATURE

Educational Values

Educational is the activity of optimizing the development potential, skills and personal characteristics of participant's upbringing. Education is an activity that core interaction between learners with educators as well as a variety of educational resources.

There are 4 kinds of meaning in education values, namely:

a. Education Religious Values

Religion is an awareness that is implicated in depth in the depths of the human heart as human nature. Religion not only the outward aspects of life but also of the whole human self in total in relation to their integration in the oneness of God (Rosyadi, in Amalia, 2010). Religious values aims to educate so that people better under the guidance of religion and always remember God. Religious values embodied in works of art intended to be connoisseurs of the work to get the reflections of inner life that is rooted in religious values. Religious values in art is individual and personal.

b. Education Moral Values

Moral is the meaning contained in works of art, which prerequisite through stories. Morale can be viewed as a theme in a simple form, but not all themes moral constitute Hasbullah (in Amalia, 2010) states that, the moral is a person's ability to distinguish between good and bad. Moral values embodied in works of art aims to educate people to recognize the ethical values is the value of good and bad of an act, what to avoid, and what to do, so as to create an order of human relations in society are considered good, harmonious and it's useful for people, society, environment, and natural surroundings. Uzey (2009) argues that moral values are a part of the value, ie the value of good conduct or bad handling of human. Moral always associated with the value, but not all values are moral values. Moral behavior or actions relating to human. Moral value is more related to the behavior of everyday human life.

c. Education of Social Values

The word "social" means matters relating to public / public interest. Social educational value is the lessons learned from social behavior and manner of social life. as social behavior attitudes towards events that occur in the vicinity that has to do with others, ways of thinking, and community social relations between individuals. Social educational value in the artwork can be viewed from the reflection of a society that is interpreted (Rosyadi, in Amalia, 2010). The value of social education will make men aware of the importance of life groups in a familial bond between one individual to individual.

Social educational value refers to the individual's relationships with other individuals in a society. How one should behave, how they solve problems and deal with certain situations are also included in social value.

d. Educational Cultural Values

Cultural values according to is something that is considered good and valuable by a community or ethnic group that is not necessarily viewed favorably also by community groups or other ethnic groups because of cultural values to the limit and give the characteristics of a society and its culture. Cultural values is the most abstract level of customs, life and rooted in the minds of the public, and not easily replaced with other cultural values in a short time. (Rosyadi, in Amalia, 2010).

Religious Values

Religious value is the highest spiritual values, absolute and eternal nature, and stem from Fiduciary and Social Phenomenon Examples of human belief.

The majority of Indonesia's population is Muslim. In Indonesia, the Islamic religion consists of several groups. Such as Nahdlatul Ulama (NU), Muhammadiyah. All of the Group of the one God, one Prophet, one book. But in the understanding of the teachings, vary. Muhammadiyah is the source of the teachings of the Qur'an and Hadits. All citizens Muhammadiyah live the teachings of Qur'an and Hadits. If there are not in accordance with the teachings of the Qur'an and the Hadits, they do not carry out these teachings, such as: the salvation of people died. There are 3 kinds of meaning in religious values, namely:

1. Aqidah

Aqidah linguistically means a bond, the terminology means grounding binding, that faith, that's why science is called the science of monotheism aqid (plural aqidah)

Aqidah by Azra et al (2002: 103-104) is a doctrine about what should be believed, believed and believed by everyone to Islam. Therefore Aqidah is a tie and knot the basis of Islam is first and foremost.

According Rejono (1996: 67) says aqidah is a hardened heart to justify that makes life calm and be clean confidence of indecision and doubt.

2. Shari'ah

According to Ahmadi and Salimi (2008: 237) defines sharia is the ordinance or about the behavior of human life to achieve the pleasure of Allah SWT.

Furthermore Shafi'i (in Ramulyo, 2004: 8) argues that the rules of sharia is a spiritual and physical for Muslims which is based on the revelation of God and the conclusions (deductions) that can be drawn from the word of God, and so forth. Regulations born on how way people interact with other creatures of God and neighbor.

3. Morals

Etymologically (meaning language) character is derived from the word khalafa, the word originally means: coupling, nature, custom, or khalqun meaning of events, artificial, creation. So about etymology means coupling morals, customs, character, good behavior system.

Morals often called the moral, defined as either poor teaching of the act or behavior. According to Nurdin (in Ariani, 2010: 20) says that morality is a value system that governs the pattern of attitudes and actions of human beings on earth. The system in question is the value of the teachings of Islam with the Qur'an and Sunnah as the source of values and ijtihad (Islamic law). According to Ghazali (in Musthofa, 1999: 12) describes the character is a trait that is embedded in the soul acts arising there from easily, with no consideration is required in advance.

2.2 Bimanese Traditional Costum

Bimanese is one of the areas in the Province of West Nusa Tenggara (NTB) is precisely located at the eastern end of Sumbawa Island. Bimanese is bordered by: the east by the Sape Strait, on the north Sea in Indonesia, in the west Dompu, south bordering the Indian Ocean and surrounded by the city of Bimanese regency. (M. Hilir Ismail:2004)

Some kind of traditional costum which has go then in Bimanese like, traditional dresses and Rimpu. It used to be traditional clothing used daily, both at home and travel far, but over the times, now traditional dresses only in use at the time of last rites and other customary ceremony. Likewise with Rimpu, only used when activities related to cultural.

Rimpu Tembe in Bimanese

Rimpu is one of traditional custom of Bimanese culture which has its own dimensions and understanding, to details, the writer will explain how Rimpu itself. The entry of Rimpu to Bimanese very thick with the introduction of Islam to the District's motto "Maja Labo Dahu". Islamic merchants who came to the Milky especially Arab women become stronger for women inspiration Bimanese to identify with their clothes by using Rimpu.

According to Bimanese historian, M. Hilir Ismail, where Rimpu also inseparable from the efforts of government (the period of Sultan Nur al-Din) to take a sarong or woven fabric Milky which has long been known even become a commodity in world trade is in demand around the 13th century ago. Because, at that time, Doumbojo (Bimanese people) utilize the abundance of cotton plants to be woven fabric becomes a commodity trading which sold to China. "The punishment is the moral punishment. People who abuse themselves would feel embarrassed," he said.

Rimpu is how close the genitals of women with a glove so that only the eyes or look at his face. Rimpu should not only be viewed as symbols that suppress freedoms of women, but precisely should be seen as an attempt to control her Bimanese woman, treat her to something valuable and honorary, against the current hegemony patriarchy, objectification and commoditization of women's bodies. At the time ruin how to evaluate women of her beauty, in the midst of the media and the world defines women only of sexiness appearance, Bimanese women should want to shut her meetings with the creativity of their own. They alone were *muna* (weaving), they themselves are wearing. And in the history of the empire Bimanese, there was never a formal order that women are forced to wear Rimpu Bimanese. Rimpu grown naturally and full really consciousness.

According AtunWardatun (2011) Rimpu is wisdom Bimanese local communities who want to translate values into their own cultural his religion that religion was then attached to an inseparable from culture.

Based on the arguments, the researcher can conclude that Rimpu is one Bimanese culture is still strong among the Bimanese, although now Rimpu disappears or is replaced with a headscarf modern. Concomitant development era, Rimpurarely be found because the era of modernization now. Though there that we find at certain times, such as on the culture festival Bimanese and commemorate the big days, for example when Tambora greet the world.

Types of Rimpu

Rimpu is customary fashion of traditional growing daily during the empire, as the identity for Muslim women in Bimanese. RimpuBecame popular since the establishment of the Islamic State in Bimanese on 15 Rabiul early 1050 H coincides with the July 5, 1640.

The big difference between the use of Rimpuwho was a girl with who had married, indirectly explained to the public, especially men of the status of women at that time. Especially for men who are single, saw them wearing RimpuMpidais a good sign. What's more, if the single men have the desire to reside Immediately stairs. By Themselves, the single men will seek out the presence of the targeted girl from the holster in Spoken Rimpu consists of two models:

2.3.1 Rimpu Mpida

RimpuMpida, specifically for girls Bimanese or who have not married. This model of is also often called the veil, In the culture of the people, an unmarried woman cannot show her face, but that does not mean the motion-motion is restricted. This shows the culture created by the preachers rooted to remote villages. But with the modernization that incorrectly interpreted the fragile make-identikits inedible era, really very lamented.

2.3.2 Rimpu Colo

RimpuColo, Rimputhistypeofspecial for a mother-housewife toclearance order. His face already be visible by the public spacious. In the traditional markets, it can still be found mothers who wear gloves Rimpuwith typical of the Bimanese(TembeNggoli).

2.5 Function of Rimpu

One of the tools and equipment the which is very Considered by the people living Bimaneseis clothing. Procurement should be guided Rimputhe authentic customs (custom good). Rimpu is one word of the language Bimanese language that has meaning in the Muslim women's clothing models Bimanese to cover her nakedness. 2 sarong required to wrapped around the entire body to be closed properly. One glove sticking to the head and abdomen, the arms and the hands. The other one, for the wound from abdomen to toe (Bimanese language: *Sanggentu*). And the main function of this Rimpuis close the genitals, and various symbols of social status and to add user authority Rimpu(Alan Malingi: 2011).

2.6 Previous Studies

The previous study that examines the many cultural researched by TaufikKurahman(2013) "RimpuBiological Culture Established (weaving Bimanesein the present innovation)" Rimpuactually quite lovely and polite despite saying plebeian by young people who are apathetic to the local culture. Rimpuandthat outfit became a cover for female genitalia Bimanese. Therefore in order to maintain and preserve the culture Rimpuneed the collective consciousness of the various parties and the community Bimanese.

A second study conducted by Kadafi (2013) with the title "Islamic Education to Culture perspectiveSaRimpu(veil Bimanese) DistrictsSapeBimanese. Researchers conducted by researchers before namely SaRimpuin society, especially in the public SapeBimanese culture is deeply rooted in the life of society and become distinctive clothing Sape.Perspectiveof religions and views of Islam SaRimpu the clothes of the women who use gloves as head and body coverings like hijab clothing at this point, there are two kinds SaRimpu, RimpuMpidaandRimpu Colo. This research as well as research form againstwomen especially those that exist in the Sapedistricts so that they can recognize the clothes that can lift morale as a human characteristic.

A third study conducted by Lamusiah, S (2013) with the title "Aesthetical Culture RimpuinBimaneseCommunity "Study religious" In the course of the aesthetic world, there are different perspectives among Western thinkers with Islamic thinkers, thinkers modern Western has a tendency to organize their aesthetic values to directions how people worldwide are realized with a form of praxis with the works of art that stirs the senses and also irritate the psychological aspects of human beings, while the aesthetic values of Islam have a tendency to blunts the world there are several fundamental reasons for having maintained Rimpu of erosion of culture by the trend of globalization, modernization and secularization.

Rimpu also is a form of decent clothes which is a representation of women Bimanese in everyday life. Of course the meaning of modesty is relative depending How the situation and context to each area. There is no reason not to preserve the culture this Rimpuand deservedly there is a policy that supports conservation. Bimanese government should start thinking about taking mentioned least a policy on a particular day that a woman dressed in a daily Rimpu of Bimanese should be considered so as to impact the revenue increase cottage industry sector, especially traditional weaving Bimanese. In connection with that there are several things that affect the shifting culture of Rimpu this community, among others: inspired by the western culture which is not in accordance with the culture and culture Bimanese society, Bimanese community now not aware of the loss of cultural values Bimanese, using Rimpu considered out dated, Bimanese community is now very multicultural in everyday life. With the reality that there are people back in the must maintain Culture Rimpu that once existed in the area of Bimanese, because when one culture is dead or nearly extinct, the cultures and customs of others would disappear by itself. Keywords: Aesthetics, Culture Rimpu, Religious.

The equation of this study from researchers before they both raised about the culture in the Rimpuof Bimanese community. The first study discusses the cultural shift in Bimanese society Rimpu in general, as well as research conducted by these

researchers, but research over reviewing first Rimpu cultural shift in society as a whole Bimanese while this study discusses the educational and religious value of cultural about Rimpu on Bimanese community. The second study discusses the cultural Rimpu the Islamic perspective that examines the Islamic view on cultural Rimpuas Islamic dress that meets Islamic Sharia in society Bimanese and the third study discusses about Aesthetic Culture Rimpu the Bimanese Community.

The difference this study with research above is this more prominent researcher with Rimpu educational value to society at large Bimanese.

3.1 Research Design

The research method used in this research is descriptive qualitative. Descriptive qualitative method is to collect, process, analyzing the data and submit the results objectively in accordance with the results obtained in the field. According to Molleong (1998), the data source of qualitative research is to see that form of words speak or write that is observed by the researcher, and the object were observed to detail that can be captured implied meaning in the document or object. So the writer would use descriptive qualitative method explain the data about the educational and religious values that has been collected.

3.2 Participant

In this participant researchers are involved with the daily activities of people who are being observed or used as a source of research data. While doing observations, researchers would do what is done by the data source and to feel like grief. Then the data would be more complete, sharp, and to determine the level of significance of any behavior that appears, (Sugiyono, 2015: 204).

There are some features which has been selected by the participant, among other male, female, village heads, community leaders and customary law, the total of participants are 7 (seven).

3.3 Instrument of Research

For collecting the data the researcher used four kinds of instruments to collect the data. The first instrument is the observation, the second instrument is the interview, the third is recording instrument, and the instrument is documentation.

3.4 Procedure of Data Collection

Procedure of the data collection is the most important in the research, because the aims of the research are to getting data. Without knowing the techniques of the data collection, the researcher would not get the data is that suitable with the standards specified Data (Sugiyono, 2014: 224).

In collecting the data, this research would apply some procedure. First the researcher comes to Sambori Village to observe the location. Then the researcher look the situation that in village. After that the researcher would take documentation and looked again the community in Sambori Village.

Then next stages, the researcher would conduct interviews with the participant. The first time the researcher would give some questions at once that interview to the

participant. After that the researcher would tape record and documentation from the participant

3.5 Technique of Data Analysis

Miles and Huberman(1984) cited in Sugiyono, 2014 stated that activities in the qualitative data analysis performed interactively and going on continuously for enough complete. So the data already surfeited. Activities in the analysis of the data, that is: data reduction, data display, and conclusion drawing/verifications:

4.1 Result and Discussion

The results of this study begin by describing the state of the Sambori village West Nusa Tenggara Bima district in general (Both of physical condition or socio-economic conditions). Those condition would be explained as follows:

4.1.1 The Topography of the Sambori Village

a. Location

Sambori Village is the village which is located on a plateau, exactly Lambitu the slope of the mountain range about is ± 800 m up to sea level. Residents of the village used to call the district Bimanese Sambori with term *douDonggoEle* (people of east donggo). The climate are dry and cool weather with a temperature of 25-35° C.

Administratively, the Sambori village Lambitu districts included in the district Bima. Is one of the 6 (six) villages in the subdistricts are located in the southern part with an area of 18 km². Sambori village district subdistrict Lambitu Bima have limits areas as follows:

- North : the village of Kuta
- South : Kalodu village Kec.Langgudu
- The west : Kawuwu villages, Ncera, Ngali, Lace, Cenggu.
- East : Teta Village kec.Lambitu and Tarlawi kec.Wawo

b. Size and Land Use

Sambori village Lambitu District of Bima district has an area of 1,798 ha/m² consisting of agricultural land, plantation soil, garden soil, and forest soil State and other public facilities.

Table 4.1: Size and land use

No	Type of land	Area (ha)	%	Ket
1.	Rice Field	725	40.3	
2.	Plantation / moor	278	15.5	
3.	courtyard / building	45	2.5	
4.	Forest Country / etc	750.56	41.74	
	The total area of	1.798		

(Sources : Data Bides Desa Sambori)

4.1.2 Demographics

a. Population

Regarding the discussion on population in the Sambori village Lambitu District of Bimanese regency which aims to determine the number of residents, and also to know the state of social structural covering economic conditions and so forth. From the data obtained by researchers when conducting the study, the number of residents in the Sambori village District of Lambitu Bimanese community totaled 2,016 people, consisting of 456 households, so if detailed from total population then-sex male numbered 955 souls, While the female sex amounted to 951 people, so if described in tabular form, the number of inhabitants of the Sambori village are:

Table 4.2: Total population by Gender.

Populaton (people)	In years		Progress (%)	
	2015	2016		
Male	955	1.005	1.05	50
Women	951	1,011	1.06	60
Total	1.906	2016	1.06	110

(Sources : Data Sekdes Desa Sambori) Table 4.3: The number of families

No	Years	Population	households (%)	
1.	2015	456	1.02	9
2.	2016	456	1.02	9
Total		456	1.02	9

(Sources : Data Sekdes Desa Sambori)

4.1.3 Education

The level of education is a major factor in a community to create a social order that is more established as the higher the level of education that exist in the community, the higher and dynamic is social mobility society, so that the level of public education in the village Sambori be part of the discussion of this demographic. From the data found the number of people in the village Sambori pretty good once that reached a level of education equivalent to high school and above, especially arriving at college graduates, then of the population that there is only a small part of society Sambori are not in school. Then the number of levels of education in the village can be seen in table Sambori following.

4.1.4 Social and Cultural Circumstances

Sambori Village is an agrarian society the Islamic religion in social life style base by a spirit of mutual cooperation. So that people in the village still live in harmony and peace with one another. The absence of people who converts to another in the village always is making people in worshipping to worship Allah. Citizens who are not works of agriculture very little because almost all of the village are farmers Sambori. The form of faming system is still traditional. This is attributable to the lack of knowledge and management of agricultural refineries owned by the villagers. The

lack of knowledge and not maximum management application causes the results of work less than the maximum. This will certainly affect the other aspects of community life, such as level of education and health. In terms of education and health, in general, the Samborivillage still categorized as poorly educated and still there are things that must be considered in the factor-factor related to health.

4.1.5 Economy

The field of economy is a thing that helps the life of society, which physically is needed by anyone to be able to improve the life of his life, including for community who lived in the village of the district BimaLambituSamboridistricts.

The level of welfare in a society can be measured by its economic growth rate. If the higher level of income in a society, the economy will have a higher position also in the life of the local community, and vice versa if the income level of the economy in a society increasingly lower than the position in society will be low. Economics is a form of business to earn income. The effort could take the form of goods and services, from the data that can be obtained by the researchers in the study on the ground level of the economy of the villagers Sambori can be quite variation, there who work as government officials, merchants, to farmers, and from data collected by researchers, then the majority of people Sambori income from agriculture

4.2 The effect of traditional costum on Educational and Religious values

RimpuTembe is one that is still in the Bimanese culture preserved by Bimanese society, especially in rural districts SamboriLambitudistrictBima. Rimpu is customary fashion of traditional growing daily during the Bimanese sultanate, which serves as the identity for Muslim women in Bimanese. Beginning their RimpuTembeBimanese especially in rural Sambori happened because at that time women in the Sambori village has no head coverings so that they use a sarong (TembeNggoli) as a means to cover the head. Sarong used by the girls or mothers in the village are made of cotton which is processed into yarn then woven by the women in the village so that it becomes glove Sambori (Tembenggoli). according to the kingdom ofRimpu became popular since the establishment of the Islamic State in Bimanese on 15 Rabiul early 1050 H coincides with the July 5, 1640.

The entry of Rimpu to Bimanese very thick with the introduction of Islam to the District as their motto "MajaLaboDahu". Islamic merchants who came to the especially Arab women become stronger for women inspiration Bimanese to identify with their clothes by using Rimpu. According to historian Bimanese, M. Ismail Downstream, where Rimpu also inseparable from the efforts of government (the period of Sultan Nur al-Din) to take a sarong or woven fabric which has long been known even become a commodity in world trade is in demand around the 13th century ago. Because, at that time, doumbojo utilize the abundance of cotton plants to be woven into a fabric trading commodity sold to the domestic China. Since that time, all the women who are required to wear Rimpu puberty when going away to leave his home and family for something affair. If not, then it violates religious law and customary at the time. "The punishment is the moral punishment. People who abuse themselves would feel embarrassed.

Meaning of education that can be obtained by Sambori society is how Sambori able to maintain their social and cultural educational using Rimpu Tembe, because the women wearing Rimpu Tembe in Sambori is presented preserve the cultural and moral of Sambori society. While the meaning of religious is able to keep character of Sambori women and girls to cover the body using Rimpu Tembe. Because they wearing Rimpu Tembe Sambori community able to preserve their honor from the opposite sex.

4.3 The Educational and Religious Values

Educational is the activity of optimizing the development potential, skills and personal characteristics of participant's upbringing. Education is an activity that core interaction between learners with educators as well as a variety of educational resources.

"The educational values of Rimpu can be seen from the social and cultural values are still attached to the village community Sambori, because society Sambori not aware that when they use Rimpu to perform daily activities are moral educational value that is embedded in Rimpu, the value of education moral that can be obtained from Rimpu is able to maintain the honor of the woman." (Jamaludin)

Jamaludin said of the opinion that education can be taken by the public Sambori is socio-cultural, but he did not realize the moral values embedded within Rimpu wear this, apart from the sambori community able to preserve and always maintain the values be contained in this Rimpu.

"According mother Hadijah and mother Amina, they argue that the educational values that can be obtained from Rimpu is when women wear Rimpu for activity both when traveling or meeting with male relatives, Rimpu can protect women from the lust of the opposite sex."

Hadijah mother and mother Aminah found wearing women can Rimpu awake of the passions of men, termed the male will mender or embarrassed when he saw women who were wearing Rimpu.

"In addition, according to mother Nurmi and father Ismail that the value of education to our people in the Sambori village on Rimpu Tembe is the women in the Sambori village can understand the culture that must be preserved and could be the inspiration of the women who was a girl to always maintain the honor women."

Likewise, according to Nurmi mother and father Ismail that women who wear Rimpu can maintain their honor and dignity as a woman, Rimpu can also keep women from the lust of the opposite sex (of disobedience male).

Religious value is the highest spiritual values, absolute and eternal nature, and stem from Fiduciary and Social Phenomenon Examples of human belief.

"Religious values of Rimpu Tembe religion is the moral values, faith and sari'ah, because they were able to close the genitals them to make use Rimpu Tembe." (Jamaludin)

This religious values can help Bimanese women to always maintain the moral, beliefs or sari'ah them by using Rimpu Tembe.

"Religious values of Rimpu Tembe are women Bimanese able to maintain the honor of women in the Sambori village." (Hadijah and Aminah)

Of the opinion Hadijah mother and mother Aminah are women in this Sambori village still maintain their dignity as women were honored in the eyes of men Sambori, because they are able to honor their of the opposite sex.

“Religion values of Rimpu tembe with obtained are women in the village Sambori can close the genitals with use Rimpu and keep aqidah to protect them from the lust of the opposite sex.” (Nurmi and Ismail)

From the opinions of the opinions expressed Nurmi mother and father Ismail almost the same, because the values of these religious women were able petrified Bimanese (sambori) to cover their aurat using the Rimpu Tembe and always keep them as women asahlak which was recommended by Allah SWT.

From the opinions above are justified by public figures named Mr. Muhammad and Mr. M. Saleh that education and religious values that can be taken from Rimpu Tembe is Sambori village in the women to maintain morale and maintaining a culture of honor Rimpu Tembe still be preserved by the Sambori community. While religious values obtained are women in the Sambori village can keep the moral and sari'ah. Aside from the moral and public sari'ah Sambori also able to keep aqidah using Rimpu. Some think the other "father Muhammad" that Rimpu in Sambori existed before Islam entered in Bima. The opinions above are justified by M. Saleh one of the communities in the rural districts Sambori Lambitu district Bimanese that value can be extracted and studied by our students who will be the successor to the nation (for students) is the moral, cultural, social and religious values.

5.1 Conclusion

Rimpu from the result of the study it can be concluded that:

1. Rimpu Tembe in sambori village has effect toward the Educational values of Rimpu it can be seen from the social and cultural values are still attached to the Sambori village community, because society of Sambori not aware that when they use Rimpu, they are to performing in daily activities are moral educational values that is embedded in Rimpu, the value of education moral that can be obtained from Rimpu is able to maintain the honor of the woman.
2. While the values of Rimpu Tembe religion is the moral values, faith and sari'ah, because they were able to close their body by using Rimpu Tembe. The educational values to our people in the Sambori village on Rimpu Tembe is the women in the Sambori village can understand the culture that must be preserved and could be the inspiration of the women who was a girl to always maintain the honor women. While religious values of this Rimpu Tembe are women of Bimanese are able to maintain the honor of women in the Sambori village.

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