

The Genealogy of Prophets from a Gender Perspective: An Ethnography of Strengthening Women's Behavior through the Rimpu Tradition in Bima

Muh. Yunan Putra,¹ Nurdiniawati,² Ainun Rahma Daniah³, Muh. Zulkarnain⁴

^{1,2,3,4} Universitas Muhammadiyah Bima - Indoensia

*Corresponding author : mohammed.elgehady@gmail.com

DOI : <https://doi.org/10.47625/fitua.v6i2.1176>

Article	Abstract
Article History : Received: Oct., 28, 2025 Reviewed: Nov., 20, 2025 Accepted: Dec., 5, 2025 Published: Dec., 8, 2025	This study aims to map the prophetic genealogical values in the Rimpu tradition, the role of teachers and traditional leaders in shaping their meaning, and their implications for strengthening the role of women in Bima. This study uses ethnographic methods through participatory observation, in-depth interviews with female Rimpu practitioners, teachers, and cultural experts, as well as visual documentation. Data sources were determined using purposive sampling techniques and analyzed using the interactive analysis model steps from Miles, Huberman & Saldana, including data collection, data condensation, data presentation, and conclusion drawing. The research data was analyzed using Nvivo 12 software. The results and findings of the study reveal: (1) The tradition of rimpu for women in Bima genealogically reflects prophetic values such as religious values, values of modesty, moral values, values of obedience, and cultural values; (2) Teachers and cultural figures play a role in promoting the rimpu tradition for women in Bima through various activities, ranging from religious lectures, rimpu education, cultural festivals, seminars, and cultural dialogues; (3) The rimpu tradition has positive implications for women's attitudes, such as being respected, protecting themselves, maintaining modesty, and educating women's character in Bima society.
Keywords: <i>Prophetic Genealogy; Rimpu Tradition; Behavior; Bima Women</i>	

INTRODUCTION

The people of Bima, West Nusa Tenggara, have a unique tradition called rimpu, a practice of dressing women that combines the hijab and sarong, divided into rimpu mpida (for girls) and rimpu colo (for married women). This tradition is not only a cultural identity, but also rich in religious values that are believed to originate from Islamic teachings (F. Fitriyanti, 2024; S. Octavianingsih, 2018). However, in its development, Rimpu is often understood dichotomously: on the one hand as a symbol of piety that should be preserved, on the other hand as a form of control over women's bodies in a patriarchal structure. In fact, initial research shows that Bima women actually use rimpu as a tool of negotiation to strengthen their agency in the public sphere, such as education, economics, and religious activities. This phenomenon is interesting to study in more depth, especially with a prophetic genealogy approach, a method that traces the exemplary values of the Prophet Muhammad SAW that have been inherited and practiced in the local context (A. Fitriani & S. Suharno, 2019; R.A. Ramadhan, 2018; V. Raihany, 2018).

The tradition of rimpu has also not been widely studied from a critical gender perspective. Most previous studies tend to view it as merely a part of custom, without linking it to Islamic discourse and women's empowerment. In fact, in Bima society, which is strongly influenced by Islam, prophetic values play a central role in shaping social behavior (S. Ernawati, 2020; I. Hidayat and R. Pranasa, 2023). For example, teachers interpret Rimpu not only as an obligation to cover the aurat, but also as a medium for building the character of independent and knowledgeable women. Thus, this study aims to fill this academic gap by

combining ethnographic and gender studies approaches to view rimpu not as a static tradition, but as a dynamic practice that continues to negotiate with modernity (S. Ernawati, 2020; M. S. Ernawati, 2019; I. Hidayat and R. Pranasa, 2023).

This research is urgent academically, socially, and practically. First, academically, this study will enrich the field of religious anthropology and gender studies by offering a new perspective on the relationship between local traditions, Islam, and women's empowerment. Second, socially, this research documents rimpu as a dynamic cultural heritage amid the challenges of modernization (I. Ilham, 2019; V. Raihany, 2021; Y. Yono, et al., 2023; J. Arifuddin, 2024). Many similar local traditions in Indonesia are threatened with extinction because they are considered irrelevant, even though they contain values of wisdom that can be solutions to contemporary issues, such as gender inequality. Third, from a practical perspective, the findings of this study can be used as a reference for local governments, community organizations, and educational institutions in designing women's empowerment programs based on local wisdom and strengthening women in Bima. Thus, this research is not only important for understanding the complexity of the rimpu tradition but also offers an alternative perspective on how religion and culture can be progressive forces in fighting for gender equality in the social life of the Bima community.

RESEARCH METHOD

The research method used is qualitative, based on an ethnographic study approach. Methodologically, the qualitative approach is used to explore and understand the conditions of individuals or groups of people from various issues (C. N. Creswell, John W. & Poth, 2016; Emzir, 2012). In principle, the qualitative research process involves important efforts such as asking various questions and procedures, collecting specific data from participants, analyzing data inductively, and interpreting the meaning of the data. The qualitative research paradigm is based on the postpositivism philosophical construct used to study natural objects, positioning the researcher as the main instrument and emphasizing meaning in the form of descriptive narratives rather than generalizations (L. J. Moleong, 2017; Sugiyono, 2022). The use of qualitative research is relevant to the author's research direction, which focuses on exploring prophetic genealogy that emphasizes the search for character values in the rimpu tradition of the Bima community, with a focus on strengthening women's behavior through a gender lens.

This research was conducted in the Bima region, involving rimpu practitioners, teachers, traditional leaders, regional councils of scholars, and regional government officials as data sources or research subjects. Data sources were determined using purposive sampling techniques, considering that the informants as research participants were deemed credible in terms of the validity of research data related to character values in the rimpu tradition of the Bima community (L. J. Moleong, 2017; Sugiyono, 2022). The research data was analyzed using the interactive analysis model steps from Miles, Huberman & Saldana, including data collection, data condensation, data presentation, and conclusion drawing, which were visualized with the help of Nvivo 12 software. In this study, Nvivo 12 software was used as a tool to enable a more comprehensive analysis of the research data in constructing themes and visualizing/mapping the research results related to character values in the rimpu tradition of the Bima community.

RESULT AND DISCUSSION

Prophetic Genealogy Values Manifested in the Rimpu Tradition and Influencing Gender Constructions in Bima Society

The existence of the rimpu tradition in Bima society can be interpreted not only as a distinctive practice of women's dress, but also as a manifestation of prophetic values that have been passed down genealogically since the arrival of Islam in Bima. Rimpu serves as a symbol of purity, modesty, and obedience, representing the close connection between religion,

customs, and the cultural identity of the community. As part of the prophetic heritage, rimpu is not merely a means of covering the aurat, but also affirms the dimension of spirituality that guides women toward dignified moral and social roles. Thus, rimpu has a strategic position in maintaining the continuity of prophetic values that live on in the cultural space of Bima society.



Figure 1. Rimpu Women's Cultural Festival in Bima

Mapping information from various sources, ranging from actors, religious leaders, and cultural figures in Bima, generally explains that rimpu has become a symbol of Islamic culture that is deeply rooted in Bima. It has become a cultural heritage that is continuously preserved and practiced by some women, both teenagers and adults, in expressing their Muslim identity through the “culture of rimpu” in their social lives. The results of NVivo data coding through word cloud visualization in Figure 2 below identify the word “Rimpu” as the most dominant, confirming that this tradition is central to the identity of Bima women. The words “women,” “Bima,” and ‘culture’ also appear prominently, indicating that Rimpu is seen not only as clothing but also as part of the cultural and gender identity of the Bima community. The word “identity” further reinforces the view that Rimpu is a symbol of women’s existence within a cultural and religious framework. In addition, the words “aurat” (private parts), “menutup” (covering), and “agama” (religion) indicate that Rimpu is closely associated with Islamic teachings, particularly in maintaining the honor and purity of women. The words “dakwah” (preaching), ‘ajaran’ (teachings), and “Islam” emphasize that Rimpu is not only a cultural practice, but also a medium for preaching and internalizing prophetic values that have been passed down from generation to generation. On the other hand, the appearance of the words “proud,” “symbol,” and “unique” indicates that rimpu gives Bima women a sense of collective pride as a cultural heritage that distinguishes them from other groups.



Overall, this word cloud suggests that the Rimpu tradition for Bima women is interpreted as a symbol of identity, purity, and pride rooted in Islamic prophetic values while constructing gender roles in the cultural and religious spheres. Based on the visualizations produced by NVivo software regarding the views of several informants, ranging from cultural experts, rimpu practitioners, and religious leaders, related to various prophetic values in the rimpu tradition for women in Bima, these include religious values, values of modesty, moral values, values of obedience, and cultural values in the social life of the Bima community. The findings of NVivo data coding through the hierarchy chart visualization in Figure 3 below, in mapping the scope of prophetic values in the Rimpu tradition for Peremoua in Bima, have axiologically shown that the most dominant prophetic value in the Rimpu tradition is Religious Values. The breadth of this section indicates that Rimpu is primarily interpreted as a manifestation of Islamic teachings in the daily lives of Bima women.

The use of Rimpu is seen as a form of obedience to Sharia law in maintaining modesty, displaying Muslim identity, and serving as a symbol of cultural da'wah. This confirms that religiosity is the main foundation of *Rimpu*. Modesty also occupies a large portion in the hierarchy. Rimpu is not only about physically covering the aurat, but also instilling values of politeness in social interactions. Women who wear Rimpu are seen as more respectable, well-behaved, and maintaining good manners in their interactions with the opposite sex and the wider community. This modesty represents a prophetic aspect of akhlaq karimah (good character) taught in Islam. The value of honor emerges as another important aspect. For the people of Bima, Rimpu is a symbol of family and community dignity. Women who wear Rimpu



are considered to be protecting their own honor as well as the good name of their family. Thus, Rimpu functions as a social mechanism that binds women to the collective value system of society. In addition, moral values also occupy a significant place. This tradition is seen as fostering moral awareness among women so that they always behave in accordance with religious and cultural guidelines. Rimpu serves as a reminder for women to behave in a praiseworthy manner, avoid despicable acts, and set an example in their social environment.

Figure 3. Hierarchy Chart of Prophetic Values in the Rimpu Tradition

Meanwhile, the position of cultural values shows that Rimpu is not merely a religious symbol, but also part of Bima's cultural identity. It has been passed down from generation to generation and has become a characteristic of the community, thereby strengthening the sense of belonging to the community. This value shows the close relationship between religion and culture in the Rimpu tradition. Finally, the value of obedience has a smaller portion than the others, but it is still significant. This obedience reflects women's compliance with religious and cultural norms, as well as the directives of community leaders. Rimpu thus becomes a concrete manifestation of Bima women's loyalty to prophetic teachings and the socio-cultural system. Thus, prophetic values in the practice and actualization of the Rimpu tradition can minimize gender inequality and promote respect for the dignity of women in Bima society.

The Role of Tuan Guru and Traditional Leaders in Producing the Meaning of Rimpu as a Gender-Based Tradition in Bima

The cultural existence of the Rimpu tradition in Bima is not only understood as a practice of Muslim women's dress, but also as the result of a socio-cultural construct that continues to be produced and reproduced by the guardians of values, especially religious teachers and traditional leaders. Religious teachers, as representatives of religious authority, play an important role in linking Rimpu with Islamic teachings, particularly in terms of maintaining modesty, decency, and the honor of women. Through preaching, recitation, and social fatwas, religious teachers instill the understanding that Rimpu is not just traditional clothing, but a symbol of obedience and religious identity for Bima women. Thus, Rimpu is interpreted as a tradition that integrates prophetic values into the daily lives of the community.

The traditional leaders, on the other hand, serve as guardians of the cultural values inherent in Rimpu. They ensure that Rimpu continues to be practiced in accordance with traditional norms that have been passed down from generation to generation, while also affirming its position as a symbol of honor and cultural identity for the women of Bima. From a gender perspective, the role of traditional leaders is not only to regulate how women wear Rimpu, but also to reinforce the position of women as markers of morality and dignity in the community. It is this synergy between the tuan guru and traditional leaders that gives Rimpu its dual power as a religious and cultural tradition that constructs the gender roles of women in Bima society. The results of information mapping from research sources reveal various efforts to socialize the rimpu tradition to women in Bima, such as religious lectures, rimpu festivals, rimpu education, rimpu cultural seminars/dialogues, including its integration into the local content curriculum in schools.

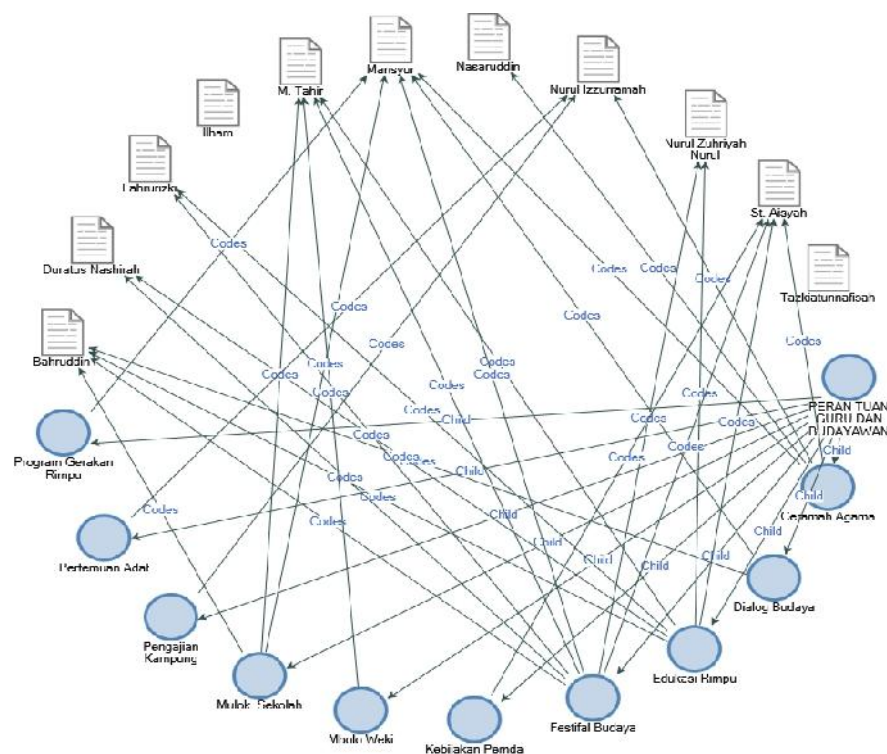


Figure 4. Project Map: The Role of Teachers, Cultural Figures, and Local Government

The findings of NVivo data coding through the visualization of the project map in Figure 4 above refer to the project map, which shows a complex network between actors (informants: teachers, cultural figures, female leaders, and policy makers) with various social, cultural, and educational activities. This shows that the preservation of Rimpu is not a stand-alone process, but rather the result of collective interaction between religious leaders, cultural leaders, the community, and the local government. First, the role of the teacher is prominent through activities such as religious lectures, village recitations, and Rimpu education. They act as cultural agents of da'wah who connect local traditions with Islamic teachings so that Rimpu is not only understood as traditional clothing, but also as a symbol of spiritual obedience. Second, the role of cultural figures and traditional leaders is reflected in cultural dialogues, cultural festivals, traditional gatherings, and mbolo weki (traditional deliberations). Cultural figures serve as guardians of traditional continuity while also promoting the discourse that Rimpu is the cultural identity of the Bima community. They frame Rimpu as an ancestral heritage that must not be lost, while also linking it to prophetic values in gender construction.

Third, local government elements appear to be connected through local government policies, the Rimpu movement program, and local content in schools. The government acts as

a facilitator that institutionalizes Rimpu in the public sphere, whether through education policies (local content in schools), social activities (mass Rimpu movements), or official events (cultural festivals). This structural support strengthens the legitimacy of Rimpu as a tradition that is preserved across generations. The interconnections in the project map also show collaborative relationships between these three elements.

For example, the government organizes Rimpu festivals, but involves religious leaders to provide religious legitimacy and cultural figures to strengthen the cultural narrative. During village recitation activities or mbolo weki, the value of Rimpu is contextualized within the framework of both custom and religion, making it more acceptable to the community. Thus, this visual map illustrates that Rimpu is not merely an individual practice of women, but rather the result of a collective construction produced simultaneously by three main authorities: religion, culture, and government. Through Rimpu, the women of Bima not only carry out their personal identities, but also represent prophetic symbols that are continuously maintained through social and cultural political interactions within the community.

The Implications of the Rimpu Tradition on Strengthening Women's Agency in the Domestic and Public Spheres in Bima

The position of the Rimpu tradition in Bima society is not merely a cultural heritage that represents local identity, but also has significant social implications for the construction of women's roles. Rimpu, which is rooted in Islamic prophetic values and local wisdom, has become a symbol of self-control, modesty, and honor for women. In the domestic context, Rimpu reinforces the role of women as central figures in maintaining family harmony, teaching moral values to the younger generation, and ensuring the preservation of Islamic traditions. These values serve as a foundation that shapes women's agency in facing social dynamics within the household, so that they are not merely positioned as “domestic guardians,” but as active actors in passing on prophetic morality.

Thus, the implications of Rimpu are also evident in the strengthening of women's agency in the public sphere. Rimpu has become a symbol of identity that builds the confidence of Bima women to participate in various social, educational, and political spaces without losing their religious identity. This tradition provides cultural and religious legitimacy for women to negotiate their roles amid the challenges of modernity, while also showing that their presence in public spaces remains in harmony with the values of modesty and honor that are upheld by Bima society. Information from several research sources explains several positive implications of the rimpu culture for women in Bima, which are presented in the Project Map as follows.

The findings of the Nvivo visualization project map in Figure 5 above show the relationship between research informants and various thematic codes that form the construct of “The Implications of the Rimpu Tradition for Strengthening Women’s Agency in the Domestic and Public Spheres in Bima.” In this case, the existence of the rimpu tradition can be understood as a distinctive clothing practice of Bima women and as a representation of prophetic values that foster a broader role for women. Each document or informant connects their experiences, views, and interpretations with a number of derivative themes that strengthen the role of women in social and family spaces.

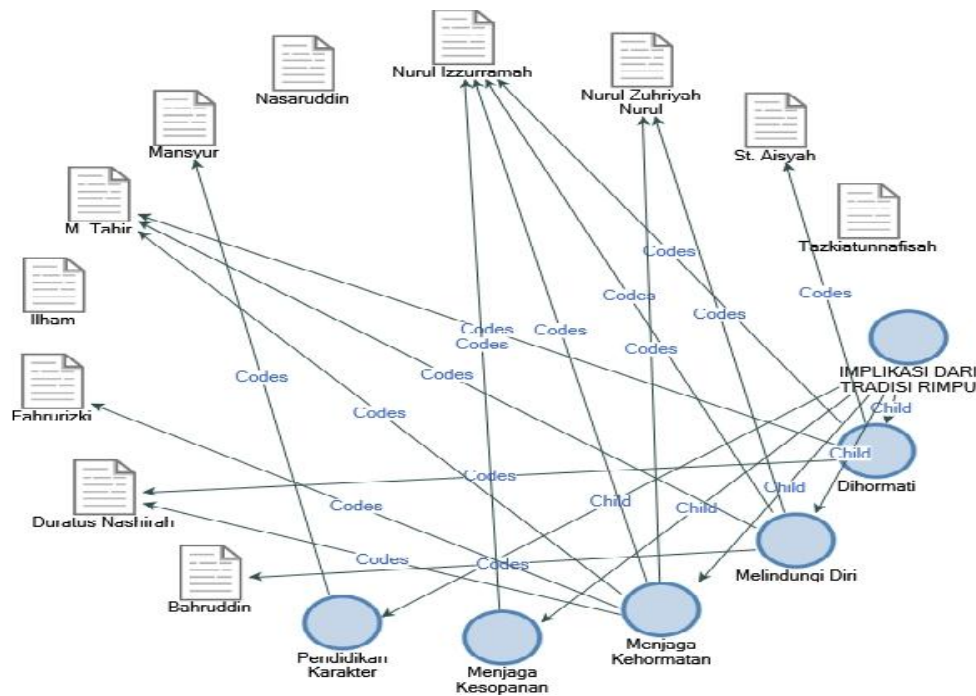


Figure 5. Project Map Implications of the Rimpu Tradition

The main node “Implications of the Rimpu Tradition” branches out into several key aspects, namely respect, self-protection, maintaining honor, maintaining modesty, and character education. These five elements demonstrate the dual dimensions of Rimpu: first, as an instrument of protection (self-protection, maintaining honor, and modesty), and second, as a constructive instrument (character education and social legitimacy so that women are respected). This protective dimension represents the role of Rimpu in the domestic sphere, namely shaping women to be able to maintain the identity, morality, and dignity of the family. Meanwhile, the constructive dimension is more evident in the public sphere, where Rimpu provides social legitimacy so that women can be more confident in appearing in public spaces without worrying about stigma or violating cultural norms.

Based on a constructive analysis of findings and Nvivo visualizations related to the positive implications of the use of rimpu traditions on strengthening women's agency in Bima, it can be understood that, among other things: (1) women who use rimpu tend to be respected and valued; (2) the use of rimpu by women can protect them from sexual and verbal violence that perpetuates gender inequality; (3) the use of rimpu by women also reflects a prophetic attitude that is able to maintain self-respect and family honor in social life; (4) the use of rimpu by women demonstrates their moral side towards the norms of modesty that apply in community life, and (5) the use of rimpu by women is a form of character education that reflects Islamic culture in the lives of the Muslim community in Bima. Thus, the rimpu does not only bind women to cultural boundaries, but rather strengthens their agency as active subjects in the social construction of Bima society.

CONCLUSION

The Rimpu tradition in Bima society is not merely a practice of women's dress, but is rich in prophetic genealogical meaning that integrates Islamic values and local customs. Genealogically, Rimpu manifests religious values, modesty, morality, honor, obedience, and cultural values that have been passed down from generation to generation, thereby

strengthening gender constructs rooted in religious norms and local wisdom. The findings show that religious values are the most dominant foundation, followed by modesty, honor, morality, customs, and obedience, all of which serve as guidelines for women's behavior in domestic and public life. The roles of religious teachers and traditional leaders have proven to be significant in producing and reproducing the meaning of Rimpu. Through religious lectures, recitations, seminars, cultural festivals, traditional dialogues, and integration into local school curricula, they ensure that Rimpu remains relevant and accepted across generations. Collaboration with cultural experts and support from local government policies further strengthen the preservation of Rimpu as the collective identity of the Bima community.

The implications of Rimpu for strengthening women's agency are also very clear. Rimpu is understood as a protective instrument that shields women from discrimination and harassment, as well as a constructive instrument that fosters a sense of respect, maintains dignity, instills morality, and builds character. In the domestic context, Rimpu strengthens women's role as guardians of family morality, while in the public sphere, it provides religious and cultural legitimacy for women to participate in education, the economy, and socio-political activities. Thus, Rimpu does not merely restrict women, but rather strengthens their agency as active subjects in the social construction of Bima, while also presenting a gender-based prophetic education model that can be used as an academic and practical reference.

Acknowledgments

Thanks are extended to the Directorate of Research and Community Service of the Ministry of Higher Education, Science, and Technology of the Republic of Indonesia, which has supported the funding of this research through the competitive grant scheme for lecturers in the 2025 Financial Year. Thanks also go to the Research and Community Service Institute (LPPM) team at Muhammadiyah University Bima (UM Bima), which always facilitates research within the university.

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