

Roland Barthes Semiotic Analysis Of Rimpu Bima Costume

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ABSTRACT

Indonesia has a lot of culture. Each culture of various signs have their own meaning. A culture still preserved by Bima society is Rimpu. Rimpu is a costumes that was worn by Muslim women from Mbojo tribe in Bima during ancient times. Bima women began to wear this costumes since Islam was invaded in Bima. This research uses a qualitative method by semiotic analysis from Roland Barthes. The results of this study concluded that 1) denotative meaning of Rimpu clothing culture worn by Bima Muslim women is traditional dress in form of typical Bima-Dompu sarong which included as characteristic of the Bima society. practically, Rimpu dress is similar to hijab, which has a functions to cover the head (which include as restricted part of moslem woman) according to Islamic teachings and is a traditional characteristic of Bima Muslim women, 2) The connotative meaning of Rimpu traditional costumes that was worn by Muslim women Bima is an ancient culture of Muslim women in Bima. There are at least two connotative meanings, the first Rimpu mpida clothing has the connotation of single woman, while Rimpu colo dress has the connotation of a married woman.

Keywords: semiotic Roland Barthes, Rimpu's Clothing

INTRODUCTION

Semiotics comes from the Greek word *Semeion* which means sign. A sign is defined as something based on previously developed social conventions, it can be considered to represent something else. Originally, sign was interpreted as a word that indicates something else. Shofaa and Utama (2017) state that a sign contains a meaning and sign of it, therefore meaning and sign are two inseparable aspects. Sitorus (2019) states that a sign can be interpreted as a symbol of language that provides an understanding regarding the meaning of the symbol. Thus, the sign will become a symbol that refers to certain object. Actually, This concept has been several times discussed in semiotics, a science that discusses about the relationship between sign and symbol systems in human life. It means that if there is a sign system, it will not be separated from the terms meaning and sign which commonly introduced by Ferdinande Saussure with the concept of semiotic triangle. There are several signs in life that can be found in social life. Which has told or conveyed information to the people who saw it.

The people of Bima especially who live on the Sumbawa Island have many cultures with various signs that have their own meaning. A culture that is still preserved by Bima society is Rimpu. Rimpu is a costumes that was worn by Muslim women from Mbojo tribe in the past. Bima women began to wear this costume since Islam invaded in Bima. . There are two ways to use tembe rimpu, namely rimpu sando'o tembe and rimpu dua ndo'o tembe. Rimpu sando'o tembe is rimpu using only a piece of sarong. Rimpu dua ndo'o tembe means two pieces of sarong, where one piece is wrapped around the waist as a skirt and one sheet is used as a hijab.

Rimpu has two ways of use, namely rimpu mpida and rimpu colo. Rimpu Mpida is used specifically for Bima girls who are still single and not married, they are not allowed to show their faces, except for the eyes. While Rimpu Colo is used by married women. The differences of those two costumes is the use of Rimpu Colo that is allowed to show the face without face covering (Octavianingsih, 2019).

Matsna (2016) states that, meaning is a fundamental aspect of every language. The purpose of language is to convey meaning.

Humans communicate to express or convey the meaning of their ideas, they listen to other people's conversations to reveal the meaning of other person's speech. language is useless and has no value if it has no meaning. The results of Ilmi's research (Ilmi, 2018) indicated that the denotative meaning in Mebyakaonan procession of the Otonan ritual is in form of a series of activities in Mebyakaonan ritual of Otonan, where visuals are symbolize by gestures, costume, and colors. Verbal was symbolized by prayers, and audio was symbolized by the sound of bells. There are meanings of connotations that closely related to Hindu religious teachings such as the teachings of Tri Murti, Sad Ripu, the meaning of Tirtha water, etc., also various familiar myths and ideologies such as hierophany, collective religious expression, religiosity, and religion as cultural system.

Kusuma et al (2019) in the results of their research on Roland Barthes' semiotic analysis of the otonan ritual in Bali indicated that literary works is part of social system as an expression of the author's perception of social life. Literary works can be expressed as how the authors in seeing socio-cultural changes in society due to the rapid development of technology and information. The development of technology and information can change social and culture of the society, therefore it can affect the psychology of society. Society should have a good faith not only for itself, but also able to maintain their inner balance in pluralistic social life.

Based on the research background, researcher tries to examine the meaning that contained in Rimpu Costume that was worn by women in Bima. The purpose of this research is to analyze the semiotic meaning of Rimpu costumes that was worn by women.

LITERATURE REVIEW

Definition of Semiotics

Barthes states that semiology is a study of how people interprets a thing (Kurniawan, 2001). Interpreting means that objects not only carry information, in which case they want to communicate but also constitute a structured system of signs. Barthes indicates significance as a total process with a structured arrangement. Signification is not limited to language, and

there are also things that are not language. Barthes considers social life as a form of significance. Social life, regardless of its form, is a system of signs. Wahjuwibowo (inside Yati et al., 2019) defines semiotics as the study of signs. Basically, it is a study of codes for any system that allows to view certain entities as signs or something meaningful.

Definition of Rimpu

Rimpu is a costume set of wearing *sarong* by wrap it around the head and only the face can be seen. Rimpu culture is one of the original cultures of Bima society. Rimpu dress is worn by Bima women with an aim of covering the heads related to the Islamic teachings by covering the important part when they reach the age of adult (Aulia, 2013).

There are two main types of rimpu, namely rimpu mpida and rimpu colo. Rimpu mpida is divided into three types, namely rimpu cili, rimpu mpida, and rimpu gala. According to Aksa (2018) these three rimpu both cover part of the face and only show certain parts of the face, but the difference is the technique of wrapping the rimpu cloth. In addition, the three rimpu will be used for different events or events according to the habits/customs of the Mbojo people. Based on the way the cloth is used, rimpu chili covers the entire head, upper body, and face where only the eyes are visible. Rimpu mpida resembles rimpu chili but the forehead and eyebrows are still visible. While the rimpu gala still shows the nose bone. Based on the technique of wrapping the cloth, rimpu chili and rimpu mpida both must be wrapped tightly and pinned to the folds of the fabric at the temples. Meanwhile, the rimpu gala is looser because it is only wrapped around so that the part of the cloth that covers the face is easily detached.

Rimpu models and types have different functions and meanings. Rimpu chili is usually worn by a girl, indicating that she has been proposed and is waiting for her wedding day. The girl who has been proposed to is not allowed to let go of Rimpu Chili, where only two eyes can be seen which is a symbol that the woman is no longer recognized by other men. Rimpu mpida is usually worn by girls when traveling out of the house, rimpu mpida as a symbol that the girl is not married and is not waiting for marriage. In contrast to rimpu chili and rimpu

mpida, rimpu gala is a type of rimpu that is used by girls at certain events, such as an event taking the bride to her husband's house or in the language of the Mbojo tribe it is called the kalondo wei tradition and at the moment escorting a married woman to visit to his mother-in-law's house or in the Mbojo language it is called the lamba reana tradition. In contrast to rimpu mpida, rimpu colo is defined as a head covering by revealing the face (Astuti, 2019). Rimpu colo symbolizes that the woman who wears it is married.

Stories of Rimpu

The Mbojo tribe in the Bima and Dompu regions of West Nusa Tenggara was in the kingdom period, where the ideas held by the people at that time were colored by animism and dynamism. These ideas changed to Islamic understanding since the arrival of traders, preachers and guardians from Gowa and from Java who spread Islamic law. People are advised to wear clothes that cover their genitals perfectly in order to perform prayers, as well as women to wear hijab.

The Mbojo tribal community at that time was familiar with the technique of weaving cloth, resulting in woven cloth with various patterns. One of the woven fabrics of the mbojo tribe is the tembe nggoli type. Tembe Nggoli is a type of fabric that is used as a sarong or clothing, because this type of fabric is smooth and absorbs sweat so it is comfortable to use. Tembe nggoli is then used as clothing either in the form of a sarong or as a headscarf that covers the woman's body and body or rimpu (Singke, 2011). Thus Rimpu was born from the dialectic of local culture with Islamic teachings, and became a cultural identity after Islam began to develop in the territory of the Sultanate of Bima. Ulya (2017) mentions that the flow of historical records and the rimpu tradition is contained in the book of Bo" Sangaji Kai, that the motto that has long been upheld by the people of Bima is "Mori ro made na Dou Mbojo ede kai my Islamic law", which means "The life and death of the Bima people must be according to Islamic law, namely the Qur'an and Hadith. This motto became the philosophy of life and was established as the official rule of the Sultanate of Bima at that time.

METHODOLOGY

This research is semiotic analysis with a focus on Rimpu costumes. This research used qualitative-interpretative approach. Kriyantono (2006) defines qualitative research as research that aims to explain certain phenomena in depth through a deep data collection.

To examine the signs in Bima's Rimpu women's costumes, it used a semiotic analysis method that refers to Roland Barthes' theory which is known as the two-stage (two-order of signification) concept, such as the denotation stage as the primary sign stage and the connotation stage as secondary sign. Besides, Roland Barthers was known for his finding for meaning within the values of culture and myths approach. Within this approach, it is expected that the meaning of Bima's Rimpu women's costumes can be revealed.

Research Data

The subject of this research is the culture of Rimpu costumes that was worn by Muslim women in Bima. The data description on the subjects of this research is local wisdom which contained in Rimpu fashion culture, while the object of this research is the analysis of Rimpu fashion culture, such as:

1. Rimpu Costumes Profile
2. Rimpu Costumes Culture
3. Rimpu Costumes as Part of Religious Rituals

Rimpu can be a substitute for the veil that worn by Muslim women from Mbojo tribe who live in Bima Regency, Bima City, and Dompu Regency, West Nusa Tenggara Province. This Rimpu fashion culture has been existed since the invaded era of Islam and the establishment of Bima Sultanate era.

RESULTS AND DISCUSSION

The Application of Rimpu Costumes Phenomenon through the Roland Barthes Approach

The Efforts was made to obtain an overview of semiotic approach to the phenomenon of Rimpu clostumes that was conducting through the

direct interviews with several Muslim women of Bima and it is analyzed on the pictures of Bima women wearing Rimpu Costume.

Figure 1: Rimpu Cultural Festival



Based on the observations, it is known that Rimpu dress is a traditional costumes that was worn by Muslim women of Bima as manifestation on the implementation of Islamic teachings to cover the head (which include as restricted part of moslem woman) part. It is related to the following statement from Mariamah who lives in Palibelo sub-district, Bima Regency who stated that:

"Rimpu clothing is a clothing legacy from the ancestors of Bima tribe which intended for women. This culture is unusually found in other tribes. There are spiritual values that contained in this dress. Such as closing aurat. For women who have experience their puberty are required to cover their head (which include as restricted part of moslem woman) part by wearing Rimpu Costume during their activities outside the home. Apart from religious values, Rimpu also contains artistic values where those Costume are beautiful and suitable on local culture.

The following is a semiotic analysis of Rimpu cultural costumes that was worn by Muslim women of Bima based on the Roland Barthes model, such as:

1. First Level Meaning System (Denotative)

Denotative is a level of signification that explains the relationship between meaning and sign, or a sign with its reference to reality that produces a clear, emphatic, and straightforward meaning. Thus, people can easily catch the

meaning. The first discussion of this study has an aim to analyze the denotative meaning of images regarding Rimpu fashion culture.

a. Meaning

The denotative meaning of Rimpu costumes for Bima women is traditional dress in of Bima-Dompu sarong which stand as the characteristic of Bima society. Practically, Rimpu dress has the same point as hijab which has functions to cover the head (which include as restricted part of moslem woman) part related to the Islamic culture and it is a characteristic of Bima Muslim women (Ulung, 2012). This is related to the statement of Ramadhan (2018) who states that Rimpu is a typical female costumes that uses traditional sarong. Rimpu is a symbol of female identity in Bima society. This research also found an important points about how Rimpu culture played a role in building the symbolization of women's identity.

Rimpu is a way of dress for Bima society by certain Bima sarong. Rimpu is a Costume that uses two pieces (ndo`o) of sarongs. Those two pieces are for bottom and top. Rimpu is a garment that intended for women, while men did not wear Rimpu and they wear "katente" (rolling the sarong around the waist). This is related to the statement of Mariamah's as below:

"Bima's Rimpu costumes as a characteristic of Bima society that used in their daily lives to cover their head (which include as restricted part of moslem woman)s in ancient times. Nowadays, there are still many women in Bima who wear Rimpu. Rimpu is a traditional Bima

costumes for women that different from men. Rimpu is a traditional Muslim women's clothing that is always worn, the availability of stock is not difficult because in every house there are always a single women who weave a fabric traditionally and make Rimpu."

The use of Rimpu dress has an aim to instilling the values of moral and moral education for the next generation, therefore a good and Islamic women personality will be formed. The values of moral education which contained in Rimpu culture in Tanga Village, Monta District, Bima Regency included: (1) Beauty Value (Aesthetics), (2) Politeness Value, (3) Moral Value, and (4) Religious Value (Fitratunnisa, 2019).

b. Signs

Sign is a mentality images, thoughts, or concepts. The sign in Rimpu cultural costumes that was worn by Muslim women in Bima is rationale for the use of Rimpu costumes by Muslim women in Bima. The Rimpu costumes that was worn by Muslim women of Bima is a manifestation of obedience and the application of Islamic teachings which require every Muslim women to cover their head part. This is related to the following statement from Desi Suryati:

"The use of Rimpu Costume basically departs from the obligation of woman to cover her head (which include as restricted part of moslem woman) part while at that time women did not understand regarding the fashionable style. only woven fabrics that usually uses in every house and was produced by Bima woman. The fabric was used as a Rimpu, veil or headscarf to cover the head of women in ancient times. Another point is that, bima woman is not allowed to leave the house if her head (which include as restricted part of moslem woman) are exposed therefore it is obligatory to use Rimpu "

This is related to the results of research by Rahayu (2014) which states that overall form of Rimpu has functions, included:

- 1) as a cover for head (which include as restricted part of moslem woman)
- 2) to avoid the UV light during their work
- 3) to avoid undesirable accidents by men,
- 4) confirmation of muslim women identity for Bima women.

Rimpu costumes contains several elements of religious philosophical values.

2. The Second Level Marking System (Conotative).

a. Meaning

The denotation (signifier) aspect of Roland Barthes' semiotic analysis approach explains the relationship between sign and meaning in reality, it has a result in explicit meaning (Weisarkurnai, 2017). Barthes states that at the same time denotative sign also appears as connotative meaning. Thus, connotative meaning of Rimpu fashion culture as manifestation on the obedience of Bima muslim women regarding the obligation to cover their head (which include as restricted part of moslem woman) by wearing Rimpu as a veil to carry out an Islamic teaching. It is related to Desi Suryati's statement below:

"basically, the use of Rimpu Costume comes from the obligation of a woman to cover her head (which include as restricted part of moslem woman), while at that time, women were not familiar with a fashion. There was only a woven fabric which usually should be existed in every house and processed by Bima women. The costumes was used as a Rimpu or veil or headscarf to cover the head (which include as restricted part of moslem woman) of women in ancient times. And bima woman is not allowed to leave the house if her head (which include as restricted part of moslem woman) are exposed, thus it is obligatory to use Rimpu."

b. Signs

Connotation is a term used by Barthes to indicate the significance that occurs in second stage, it describes the interactions that occur when the sign encounter the sense or emotions of the reader and the values of culture (Wahyuningsih, 2014). Rimpu outfit describes

the interactions that occur when the sign encounter the sense or emotions of a Muslim woman in Bima by wearing Rimpu Costume and the cultural values that can be shown in Rimpu fashion. The connotation places denotation as new sign or signified in order to provide other connotation meaning (second order signification).

The connotation in Barthes' framework is identical to the ideological operation which known as myth. myth has the function of express and provide a justification for dominant values applied in certain period and refers to the meaning of a word that was obvious due to the history. Thus, it can be concluded that the denotation is the objective of the word, thus, the connotation is subjective or emotional meaning of a word.

Based on the results of observations and interviews, it can be concluded that the sign in meaning of connotation from Rimpu costumes that was worn by Muslim women of Bima as the ancient traditional costumes. Rimpu mpida costumes is one of the Mbojo ethnic cultures that nowadays almost gone because Bima people rarely use rimpu mpida to cover their head (which include as restricted part of moslem woman) (Dian, 2019). The main reason is, currently there are many option to cover the head (which include as restricted part of moslem woman) that could be more modern and fashionable. This is reinforced by the following statement from Indi Endrayani below:

"Rimpu traditional costumes, which is a past tradition on Dompus society, will certainly change from time to other time and cause a developmental impact through creativity, especially in field of hijab fashion. And it raises several connotative views in several societies,

one of which is Rimpu style that raises an old school impression. However, within a broad knowledge and understanding of cultural arts, it will help to maintain the cultural values as an attraction that can not be found in other subject even though by the process of acculturation and other creative developments. for example, Hijab Fashion Trend with by various fabrics and accessories will provide the value of Indonesian cultural arts which was inspired by the standard of Rimpu tradition. Rimpu's dress is a Dompus Syar'i Muslimah costumes. "

Furthermore, in terms of Rimpu costumes that was worn by Muslim women in Bima, there are two connotative meanings, first Rimpu mpida costume has connotation as *single woman* is, while Rimpu colo has connotation of *married woman*. This is related to the following statement from Nurhayati which stated that:

"In addition to the connotative meaning of Rimpu mpida costumes which implies for single women, and Rimpu colo implies as married women, there are other connotative meanings that are not interesting which rarely being studied. Another connotative meaning of Rimpu costumes is pride and independence. Connotatively, Rimpu indicates pride, which means that Bima people have skills of innovation and creativity that able to design, process materials and produce their own beautiful, good quality costumes and it has no inferior to other regions or nations. In a connotative, Rimpu costumes indicated that Bima society is an independent society, resilient and intelligent, and it has a high cultural values based on strong religious principles of Islam.



Figure 2: Rimpu Mpida



Figure 3: Rimpu Colo

Fitriana and Suharno (2019) reveals that Rimpu Costume that was worn by Bima women differentiated based on their marital status, single women wear Rimpu Mpida. This costumes is similar with the use of veil on Muslim women. The uses of sarong by wrapped in the direction of head and face then expose the eye. Meanwhile, Rimpu Colo was used by married women. And the way of use it almost same as Rimpu Mpida, but it exposed every face part. Rimpu costumes for Bima women is not just a culture, but the implementation of Islamic system.

CONCLUSION

Denotative meaning of Rimpu traditional costumes that was worn by Muslim women in Bima is the traditional dress in form of Bima-Dompu sarong which stand as characteristic of Bima society. Practically, Rimpu costumes has similar hijab which functions to cover the head

(which include as restricted part of moslem woman) according to Islamic teachings, it is a characteristic of Muslim women in Bima.

The connotative meaning of Rimpu traditional costumes culture that was worn by Muslim women in Bima is the traditional costumes of Bima women. There are at least two connotative meanings, the first is Rimpu mpida which has the connotation for the single woman, while the Rimpu colo costumes has the connotation for married woman.

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