

BAB III
THE CONCEPT OF *TASHABBUH* BETWEEN MAN AND WOMEN
ACCORDING TO MEMBER OF KAMMI AND PMII UIN
WALISONGO SEMARANG

**A. The Description About Organization of PMII and KAMMI
UIN Walisongo Semarang**

1. PMII

a. History and Development of PMII UIN Walisongo
Semarang

The appearing of PMII almost same with the appearing another organization, which the existence is caused background to answer and as a respond from same cases that unsolved structural, cultural, and constitutional of politic institutions, social, culture and low which have been there.

By a massif movement which has short target by doing structural changes, also the cadre's movements which has long periods and has target to the base of change, PMII fill the responsibility as an *agent of social change and agent of social control*.¹

PMII is one of social movement which begins from history root which is based on the certain politic social

¹ Eman Hermawan, *Menjadi Kader Pergerakan: Dari Simpatisan Menjadi Kader Militan, Dari Individu Menjadi Organizer*, (Yogyakarta: KLINIK,2000), page. 9-16.

condition. From the form and direction of struggle and the movement which has been decided, also develop become a movement which cannot be said small movement. Although from the first appearing only like worried which appear among students of Nahḍiyyīn. The idea to make student of nahḍiyyīn organization is based from three aspects. 1). IPNU institution coordination department is admitted not enough anymore to coordinate the students. 2). the politic consideration and safety in the country demands security which really careful, especially for the Islamic students. 3). The one coordination which protect Islamic students at the time, Himpunan Mahasiswa Islam (HMI) is percentage has the closeness with quantity of Mashumi, while the quantity of Mashumi clearly involves as the rebel of PRRI².

All of worried which felt by NU cadres at the time finally make big conferencing of IPNU on 14th march 1980 in Kaliurang Yogyakarta, which is began by Ismail Makky which at the time as the leader of university department and Moh. Hartono said that how important admitting an organization of students especially for students of Nahḍiyyīn.³

So, made commite 13 which is as the sponsor of this organization founder. They are A. Chalid Mawardi (Jakarta),

² Fauzan Alfas, *PMII Dalam Simpul-simpul Sejarah Perjuangan*, (Jakarta: PB PMII, 2004) page.4

³ *Ibid*, page. 5

M. Said Budairi (Jakarta), M. Sobich Ubaid (Jakarta), M. Ma'mun Sjukri BA (Bandung), Hilman (Bandung), H. Ismail Makky (Yogyakarta), Munsif Nachrowi (Yogyakarta), Nuril Huda Suaidi BA (Surakarta), Laili Mansjur (Surakarta), Abdul Wahab Djaelani (Semarang), Hizbullah Huda (Surabaya), M. Cholid Narbuko (Malang) and Ahmad Husein (Makasar).⁴

That committee prepares everything including to ask an advice from general chief of NU KH. Dr. Idham Chalid. He gives guidance and instruction as main based of discussions and hope in order to organization really made for NU cadres.⁵

The Indonesia Islamic student movement (PMII) and all its organizations born in student discussions of Nahdatul Ulama in Surabaya at 17th April 1960 in Balai Pemuda Surabaya. H. Maḥbub Junaidi was chosen as the first general chief and get duty to develop this organization.

The name of Indonesia Islamic students movement was chosen because movement philosophes. The movement means dynamic from a person which always moves to his ideal purpose making mercy for the around world. Students reflect a group which is built from our self as the religious

⁴ Chatibul Umam, *Sekitar Kelahiran PMII*, dalam Muhammad Fajrul Falah (editor), *Citra Diri PMII*, (Yogyakarta: Yayasan Patria Nusantara, 1988), page. 3.

⁵ *Ibid*, page. 3

people, academic, human social, and human autonomous. Islam means the moral truth which is based from *ahlussunnah wal jamā'ah* which professionally give the understanding between iman, islam, and ihsan. While Indonesia means nation society and in the terrotorial unity and philosophy ideology nation (pancasila) and also UUD 45.⁶

The commissariat of PMII UIN Walisongo Semarang which is in the under PB (big management) PMII, PKC (PMII branch coordinator management of central java, and branch PMII Semarang, until in the middle of 2016, commissariat of PMII Walisongo Semarang has some districts which is spread in eight faculties. Those are Dakwah and Communication Faculty, Tarbiyah Faculty, Syari'ah and Law Faculty, Ushuluddin and Humanity Faculty, Islamic Bussines and Economy Faculty, Social and Political Faculty, Psychology and Health Faculty, and Science and Technology Faculty.

Each district under the branch. But on the function, branch does not completely intervening commissariat or district, but only as the facilitator and mediator of district.⁷

⁶ Fauzan ,*op cit*, page. 10-11

⁷ Interview with a chief of PMII UIN Walisongo Semarang

b. Vision and Mission

As like the other organization, commissariat of UIN Walisongo Semarang has national vision and mission as an organization and as a vision of PMII which based on center of PMII those are:

1) Vision of PMII

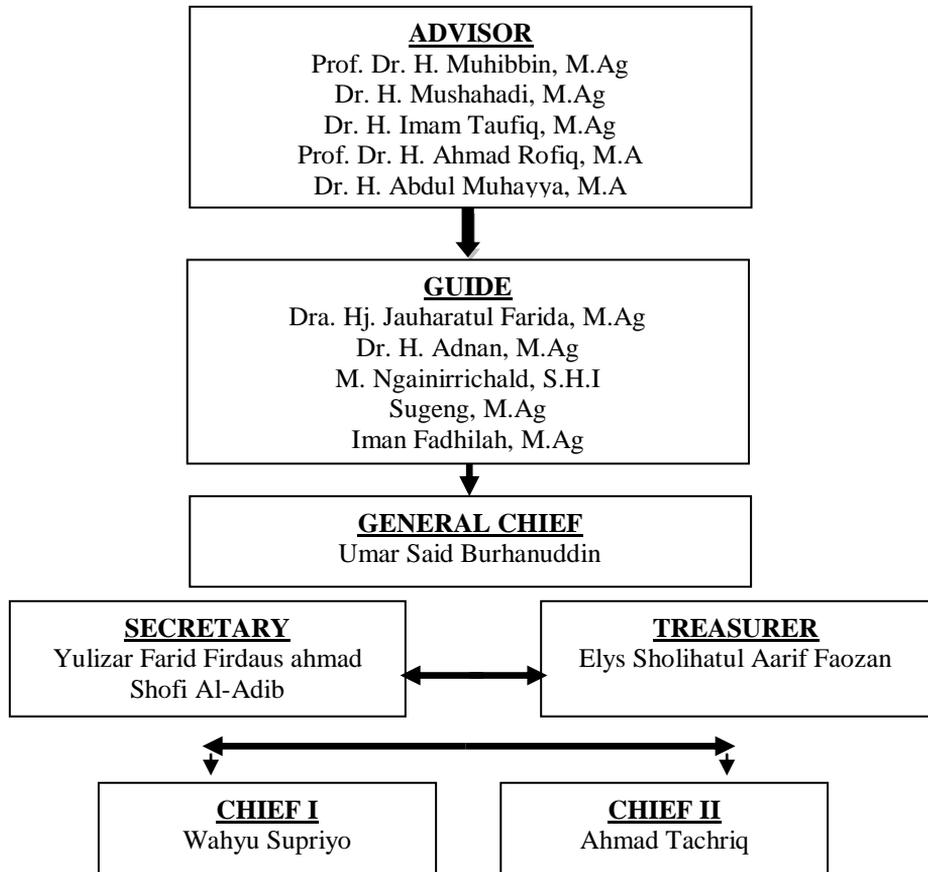
Developed from two main bases, those are Islamic vision and national vision. Islamic vision which built by PMII is an inclusive, tolerant and moderate vision. Although national vision of PMII idealizes a democratic, tolerant, national live, and it is built on the spirit of gather to create the justice for every society.

2) Mission of PMII

As the manifestations from the Islamic and Indonesian commitment and as created of religion, nation and state realized, by realizing this, PMII as an exponent of national reformation and bring the obligation of intellectual mission and responsible to bring Islamic and Indonesian commitment, to increase the human standard and make free from poverty, stupidity and backwardness either spiritual or material in everything.⁸

⁸ Bahtiar, *Tentang PMII (visi, misi, tujuan, sejarah, independen, dan filosofi)*, <http://www.akhibahtiar.blogspot.co.id>

- c. The organization structure of commissariat PMII UIN Walisongo Semarang period 2015-2016.⁹



⁹ Document from PMII UIN Walisongo Semarang

<p><u>Forming of Cadres Dept.</u> Asep Saefulloh Muhammad Ahsan Dodik Setyawan Aji Tribuna Citra Anjt Muhammad Najib Handika Sastra Adiyta Akbar M. Danirrahman Alfian Sa'i Bayu Setiawan</p>	<p><u>KOMINFO Dept.</u> Ahmad Nasta'in Edi Syukri Fahmi Idhul Munir Robert Rizal n.a Didik Wiyanto Fathul Mubin Eka Setya Dian A. Syaifuddin Zuhri Beni Septa Wardhana M. Alaika Ulil Aufakhoirun Ni'am</p>	<p><u>SOS-POL Dept.</u> M. Asroful arif M. Yazid Masdar Hilmi Arif Hidayat Sihabuddin Najih M. Wahab Hasbullah Bahrul Labib M. Rosyid Ardiansyah</p>
<p><u>LAKW</u> Khisnul Faiz Mukhibbullah Alfan Khoiril Huda Ifni Najihah Joko Widodo Himawan Abdullah Oinal Rois Al Kalim Rizki Prasetya Bagus Hayat H Bambang Pitoyo Luqmanul Hakim</p>	<p><u>LPW</u> Asep Saifurrahman Dziyaul Lami' Masyurrozi Oktaviani Mandasari M. Maulana Ali Roki Alawi Sarpani Hesti Fitri Umami</p>	<p><u>KOPRI (KOPRS PMII PUTRI)</u> Nanda Agnesti Agustin Yuli Haflatun Ni'mah Muridah Iin Muthma'innah Novi Nur Azizah Yulia Ulfatun Khozainul Ulum Safi'atun Naim Wilutama Tungga</p>

2. KAMMI

- a. The History and Development of KAMMI of UIN Walisongo Semarang

By the end of the new era glory which can reach its top, so in the end of 1997 Indonesia get crisis of monetary continuous. This crisis extends and develops to become economic and politic crisis, this really gives impact to the

society especially small society, the price of human necessary become higher till cannot be reached.

In this situation, student starts to do their duty, starting from formal institution of campus as like Senat in University, student starts to organize their self to do protest action everywhere. On the beginning of 1998 students start to do demonstration either inside of campus or outside, until appearing the action elements as like FORKOT, FAMRED, KPR, HAMMAS etc. start from many elements of students here, muslim students begin to join to the society, interact with some problems to be active in giving positive contribution as like some alternative solution for some problems in society at the time.

In the national crisis situation, muslim which is in one forum that is relationship forum of dakwah institution of campus (FS LDK) which always makes some agendas of dakwah campus and some discussions, on 25-29 of march 1998 made a meeting in Muḥammadiyah University Malang which was attended for about 64 campus (200 person) from 69 LDK from java, Sumatra, and Kalimantan decided to form one action which has 8 members as cabinet team, they are:

- 1) Ananto Pratikno as the chief of Formatur Team (the chief of Jamaah AR Fachruddin UMM 1997/1998)

- 2) Badaruddin (the chief of Communication Forum of LDK Unair Surabaya 1998/1999)
- 3) Andri Yunia Kusumawati (Communication Forum of LDK Unair)
- 4) Edi Chandra (DKM Al Ghifari IPB Bandung)
- 5) Faizal Sanusi (the chief of Islamic Spirituality of SM UI 1996/1997)
- 6) Febri Nur Hidayat (Kabid Hublu GAMAIS ITB Bandung.
- 7) Muhammad Arif Rahman (the chief of Jama'ah Sholahudin UGM Yogyakarta)
- 8) Suhendra (the chief of Rohis Undip Semarang)

They decided the existance of Kesatuan Mahasiswa Muslim Indonesia (KAMMI) by choosing Fahri Hmzah as the general chief and Haryo Setyoko as general secretary, then continued with the declaration signatory of Malang by the general chief and general secretary.

The contents of those declarations are:

Malang Declaration

Didasari keprihatinan yang mendalam terhadap Krisis Nasional yang melanda negeri ini dan didorong tanggung jawab moral terhadap penderitaan rakyat yang masih terus berlangsung, serta itikad baik untuk berperan aktif dalam proses perubahan dan perbaikan, maka kami segenap mahasiswa muslim Indonesia mendeklarasikan lahirnya;

**KESATUAN AKSI MAHASISWA MUSLIM
INDONESIA (KAMMI)**

Selanjutnya, KAMMI menempatkan diri sebagai bagian tak terpisahkan dari rakyat dan akan senantiasa berbuat untuk kebaikan bangsa dan rakyat Indonesia.

Malang, 29 Maret 1998

Kesatuan Aksi Mahasiswa Muslim Indonesia
Council management

General Chief

General secretary

There were some considerations to make a name Kesatuan Aksi Mahasiswa Muslim Indonesia (KAMMI):

- 1) The history has showed the success movement in Indonesia is a movement which gives attention and has a cultural basic. Indonesian culture is Islam, because most of Indonesian is muslim. This can be seen the Indonesian society phenomena more listens the direction from scholar than government, the word from scholar who can be legitimation to society for taking part of movement, as the example Indonesian independent is a value from a movement which based of Indonesian society culture, which scholar also join inside.
- 2) Relationship forum of Dakwah Institution of Campus (LDK) National X which is held in Malang is an agenda which is attended by some students who are active in Mosque or in the Islamic agenda. It is fittingness if in the

next forming struggle organization by using label Indonesia Muslim.¹⁰

- 3) When the forming of KAMMI is a unity Action and then change to become society organization, which means formal legal KAMMI from a student's organization of extra campus, as like the first HMI, PMII, PII etc. this was decided on the Muktamar I KAMMI on 1-4 October 1998 in Islamic center Bekasi, west java, with some considerations, the first as a student movement which has national and international relation, KAMMI should have to build their self as modern organization. The second, KAMMI politic progress which has been admitted its existence in the middle of society, needs organization legality to make easy for interacting with society. The third, to keep the solidarity of organization and the ongoing of cadres process, KAMMI must has the rule of members, leader and founding conception. The fourth KAMMI has international relation; it is possible KAMMI for joining the young mass organization and Islamic student in international degree.¹¹

While the appearing of KAMMI in UIN Walisongo semarang at 2000 was begun from a student whichever

¹⁰ Maḥfuz Ṣidiq, *KAMMI Dan Pergerakan Reformasi*, (Solo : Era Intermedia, 2003), page. 57

¹¹ Maḥfuz Ṣidiq, *KAMMI Dan Pergerakan Reformasi*, page. 204 – 205.

joined in PMII then out and move to KAMMI organization after follow *Daurah Marhalah* (one of method cadres of KAMMI) in UNDIP, he is very exciting with KAMMI cadres which really comprehensive until he recruits some of his classmate and his friend to join in KAMMI organization. Because of his struggle, there are many students who join in KAMMI organization. We can see the evidence by the development and many members of commissariat KAMMI UIN Walisongo.¹²

b. Vision and Mission

As like another mass organization commissariat KAMMI UIN Walisongo also has vision and mission as an organization, and vision of KAMMI based from center of KAMMI those are:

KAMMI is a permanent struggle which will create the leader of future which is strong in the struggle to create Islamic society in Indonesia. While KAMMI's missions are:

- 1) Islamic, faithful and piety guidance of Indonesia Muslim student.
- 2) Exhuming, developing and certain potential of Islamic missionary, intellectual, social and politic student.
- 3) Illuminating and increasing Indonesian society quality to be a robbani, madani, fair and safe society.

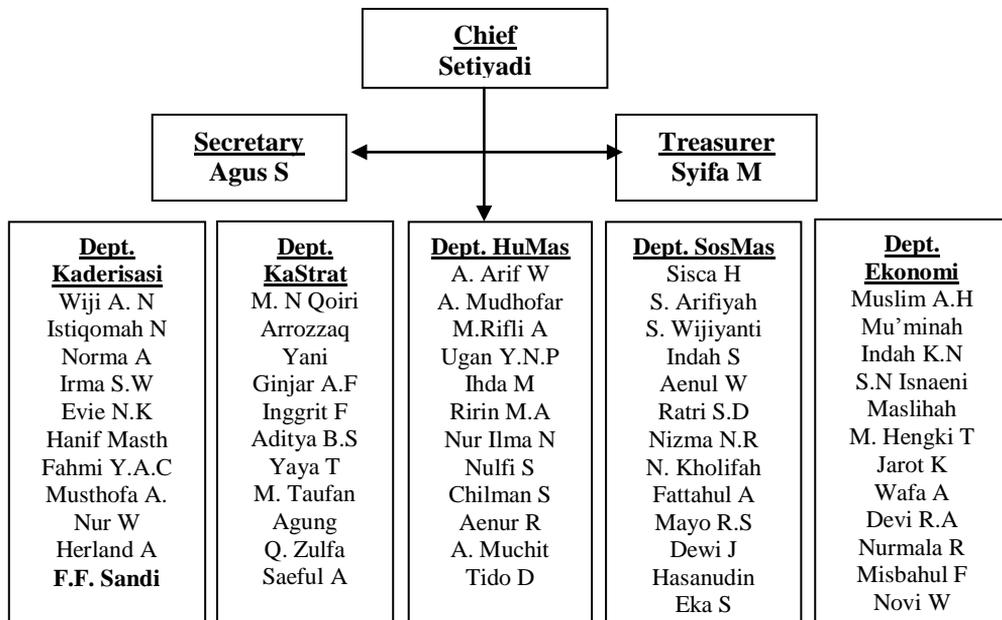
¹² Interview with Dwi Mutmainnah as the member of KAMMI UIN Walisongo Semarang on the 15th of may, 2016 in the office of KAMMI's Organization

- 4) Crusading and protecting the communication, solidarity, and Indonesian students cooperation in finishing society and nation problem.
 - 5) Developing the corporation among society with spirit to bring the goodness, spread the benefit, and prevent the bad things (*amar ma'ruf nahi munkar*).¹³
- c. Organization structure of commissariat KAMMI UIN Walisongo Semarang

Every organization must has management structure, this is meant in order to the purpose activity and agenda from that organization always exist inside or outside social society, otherwise in order to every staff of members can operate duty and responsibility.

The management organization structure of commissariat KAMMI UIN Walisongo Semarang period 2016-2017:

¹³ Hikmah Kurnia Asih, *Persepsi Muslim Terhadap Non Muslim (Studi Kasus Mahasiswa KAMMI Komisariat Tegal)*, Thesis, page. 29



B. Concept of *Tashabbuh* Between Men and Women According to Member of PMII and KAMMI

1. According to PMII

The explanation about the view of student of PMII's member UIN Walisongo Semarang about a woman resembles man can be seen from the value of questionnaire which have been spread. But generally, student of PMII's member said that resemblance between women and men in this era really difficult to be decided. This reality is caused by many things in spite of men cloth which can be used by women, and that has been usual. From jewelry aspect there are many things usually used by man right now become usual used by woman, as like woman

wears necktie, a woman wears man watch, a woman wears a hat, a woman wears hair oil as like Gatsby, etc. Their view detail about resemblance of women toward men on jewelry aspect can be seen from the questionnaire value:

Table I
A Woman makes up like man

No	Item of statement	Answer alternative					Total
		RA (%)	A (%)	N (%)	DA (%)	RDA (%)	
1	A woman wears necktie		16,7%	33,3%	50%		100%
2	A woman wears a man's watch		50%	50%			100%
3	a woman wears a man's bracelet		33,3%	66,7%			100%
4	A woman wears a man's necklace		33,3%	50%	16,7%		100%
5	A woman wears hat	16,7%	33,3%	50%			100%
6	A woman wears <i>Gatsby</i>			33,3%	66,7%		100%
7	A woman wears a man's backing bag	33,3%	50%	16,7%			100%
8	A woman cuts hair as like man		50%	50%			100%
9	A woman shaves hair bald				50%	50%	100%
Total		5,5%	29,6%	38,9	20,4	5,6%	100%

From table above can be concluded from 6 student respondents of PMII's member the majority feel normal (no problem) when a woman wears man's jewelry. As like a woman wears man's hand watch, a woman wears man's necklace, a woman cuts hair as like a man, and a woman wears hat. 50% respondents admit that is normal. This is caused of those things are usually used by women, so when a woman wears it, it does not seem like a man. Even 29,6% respondents agree when a woman wears man's jewelry, because they really like

and feel happy when wear it. This is caused in order they are not weak as like other think about women.

From some items above there is one item which they forbid that is when a woman shaves her hair. That is proved that 50% respondents choose disagree and 50% other respondents really agree, Not only jewelry aspects according to members students of PMII can be seen detail on the value of questionnaire which researcher has been spread with conclude in the table:

Table II
A Woman wears like man

No	Item of statement	Answer alternative					Total
		RA (%)	A (%)	N (%)	D (%)	RD (%)	
1	A woman wears shirt	16,7%	50%	33,3%			100%
2	A woman wears sarong	16,7%	50%	33,3%			100%
3	A woman wears a jeans		16,7%	83,3%			100%
4	A woman wears a man's undershirt	33,3%	33,3%	33,3%			100%
5	A woman wears a man's kulot		16,7%	66,7%	16,7%		100%
6	A woman wears a man's cap				50%	50%	100%
7	A woman wears a man's boots shoe			16,7%	50%	33,3%	100%
Jumlah		9,5%	23,8%	38,1%	16,7%	11,9%	100%

Not far from jewelry aspects, in clothes aspects are found as many as 38,1% respondents admitted normal (no problem) when a woman wears clothes like man. And 23,8% respondents agree, more over 9,5% respondents which really agree when a woman wears man's clothes. This reality is caused man's clothes more simple and comfort when it is used. As like one of respondents with initial D said that he felt confident when wearing man's clothes. Even 16,7%

respondent disagree if a woman wears man's clothes and only 11,9% respondents which really disagree a woman wears man's clothes. Many respondents disagree when a woman wears cap. According to them cap is one of special characteristic for men till women forbidden to wear it.

Regardless from clothes and jewelry aspects, a woman will resemble man when his attitude as like man. And actually this thing is prohibited by religion. As like one of respondents with initial A said that we have to keep our behavior and attitude in running live, in order to in right way. Behavior really influences person in his daily. When a person behavior as like a group so he will contains that group, so when a woman gets behavior like man so he will seem like man.

Also in behavior aspect, to decide a woman behavior as like man still difficult. The concept of *tashabbuh* toward man according to the member's students of PMII can be seen on the questionnaire value which researcher has been spread:

Table III
A Woman behaves like man

No	Item of statement	Answer alternative					Total
		RA (%)	A (%)	N (%)	D (%)	RD (%)	
1	A woman sits with the leg crossed			66,7%	33,3%		100%
2	A woman rides Mega Pro		16,7%	50%	33,3%		100%
3	A woman wears her body unfolded like man			66,7%	33,3%		100%
4	A woman amplifies her sound like man			50%	33,3%	16,7%	100%
5	A woman smokes				50%	50%	100%
Jumlah			3,34%	46,68	36,64	13,34	100%

From table above can be concluded that 46,68% respondents are still feeling normal when a woman gets behavior as like man. For example when a woman rides Mega Pro, as many as 50% respondents admit normal and there is 16,7% respondents agree. Although as many as 33,3% respondents disagree. According to them there is no legal decision that motorcycle Mega Pro only can be used by man, otherwise is seen from the benefit side of Mega pro motorcycle more nimble and fast till make women want to ride it. And when a woman makes her body become firm as like man more than 50% admit normal. According to them with firm body can keep herself from dangerous which happens this time. So not little women who follow protection self which can make her seems firm like man.

Although they admit normal when a woman rides Mega Pro and makes herself become firm but they forbid when a woman smokes. The evident is 50% respondents disagree and 50% really disagree.

Different with woman, a man resembles with woman will see directly from accessory, clothes and also gesture or behavior aspects. From jewelry aspects there are some jewelries especially women when is used by men he will resembles like women. As like, wearing makeup, lipstick, wearing, tweezers hair, and coloring nail.

Concept of men resemble toward women can be seen detail in the value of questionnaire which researcher has been spread which concluded in table:

Table IV
A Man makes up like woman

No	Item of statement	Answer alternative					Total
		RA (%)	A (%)	N (%)	D (%)	RD (%)	
1	A man uses face powder				50%	50%	100%
2	A man uses lipstick				66,7%	33,3%	100%
3	A man wears a woman's watch			16,7%	50%	33,3%	100%
4	A man wears earring				83,3%	16,7%	100%
5	A man wears bross			33,3%	66,7%		100%
6	A man colors nails with <i>pitek</i>				66,7%	33,3%	100%
7	A man wears ring (not gold)		33,3%	50%	16,7%		100%
8	A man wears necklace (not gold)			33,3%	33,3%	33,3%	100%
9	A man uses handbody lotion		33,3%	66,7%			100%
10	A man has long hair		33,3%	50%	16,7%		100%
11	A man ties hair		33,3%	66,7%			100%
12	A man wears clasp hair		16,7%	66,7%	16,7%		100%
Total			12,5%	32%	38,9%	16,6	100%

Every jewelry which include in the table above contains women's jewelry. So, a man may not use it because of afraid will resemble with women. This is proved by 38,9% respondents disagree and 16,6% really disagree when a man cuts adash like woman.

Other jewelry aspect, men are also forbidden to wear women's clothes. Clothes is a textile and tight which is used as the body's cover. Clothes is human necessary beside food and place to live. Human needs clothes to protect and cover their body. But along with developing human live, clothes also wearied as a status symbol, position of someone. So clothes has its characters. As like women's clothes which only wears by women and men's clothes which only wears by men.

In Indonesia especially in the UIN Walisongo Semarang community there is some clothes which already decided by user either man or woman. If women's clothes are used by men so that men will resemble with women. As like wearing veil, skirt, long dress, ribb, *mukena*, and high hill. The concept of men resemble toward women in clothes aspect is based on the value of questionnaire which has been fill by student of PMII's member UIN Walisongo Semarang:

Table V
A Man wears like woman

No	Item of statement	Answer alternative					Total
		RA (%)	A (%)	N (%)	D (%)	RD (%)	
1	A man wears hijab				50%	50%	100%
2	A man wears skirt				66,7%	33,3%	100%
3	A man wears <i>high hill</i>				50%	50%	100%
4	A man wears house dress				83,3%	16,7%	100%
5	A man wears long dress			16,7 %	83,3%		100%
6	A man wears clothes with ribbon				66,7%	33,3%	100%
7	A man wears <i>mukena</i>				50%	50%	100%
8	A man wearspink clothes		16,7 %	66,7 %	16,7%		100%
9	A man wears outlate				66,7%	33,3%	100%
10	A man wears legging				16,7%	83,3%	100%
Total			1,6%	8,34 %	55,07%	34,99%	100%

Not different with jewelry aspect, in clothes aspect the majority of respondents choose “disagree” and “really disagree”. There are 55,07% respondents disagree and 34,99% respondents really disagree when a man wears like woman. This is caused, there is no usage also because woman's clothes has special modification which is suitable with women's body, until when a man wears it, it will look

unsuitable. For example when a man wears veil or skirt or high hill automatically other people will say that he resembles with woman.

Men resemble with women also can be seen from gesture aspects. As like the way of walking sway movement as like women. And a man sits legs crossed. And a man sublimates his voice. Although also there is woman's behavior when a man do that not like a woman. As like riding woman's motorcycle and doing pedicure manicure. In detail their view about men resembling women from gesture aspect can be seen from value of questionnaire:

Table VI
A man behaves like woman

No	Item of statement	Answer alternative					Total
		RA (%)	A (%)	N (%)	D (%)	RD (%)	
1	A man sways when walking				50%	50%	100%
2	A man does pedicure manicure			16,7%	50%	33,3%	100%
3	A man rides metric motorcycle	50%	50%				100%
4	A man sits with pilling up knee				50%	50%	100%
5	A man sits side when getting a ride				33,3%	66,7%	100%
Total		10%	10%	3,34%	36,66%	40%	100%

From table above has been clearly that respondent of PMII's member forbids a man gets style like woman. For example man sways movement when walking 50% disagree and 50% really disagree. And when a man sits sideways when ridden, 33,3% respondents disagree and 66,7% respondents really disagree. So they forbid a man resembles woman.

Completely the concept of *tashabbuh* between men and women according to PMII can be concluded that there are significant differences between a woman resembles man and a man resembles woman. PMII's member is more loose in deciding the concept of a woman resembles man. To make clearer and more detail we can see from the comparison in this table:

Table VII
The concept of *tashabbuh* in comparison between a man and a woman

No	PMII						Total (%)
	Women	RA (%)	A (%)	N (%)	D (%)	RD (%)	
1	A woman makes up like man	5,5%	29,6%	38,9	20,4%	5,6%	100%
2	A woman wears like man	9,5%	23,8%	38,1%	16,7%	11,9%	100%
3	A woman behaves like man		3,34%	46,68	36,64	13,34	100%
Total		5%	18,94%	41,2%	24,58%	10,28%	100%
No	Men	SS (%)	S (%)	N (%)	TS (%)	STS (%)	JML (%)
1	A man makes up like woman		12,5%	32%	38,9%	16,6	100%
2	A man wears like woman		1,6%	8,34%	55,07%	34,99%	100%
3	A man behaves like woman	10%	10%	3,34%	36,66%	40%	100%
Total		3,3%	8,03%	14,56%	43,54%	30,53%	100%

From the table above can be concluded that respondent of PMII's member allows a woman resembles like man. As many as 41,2% respondents admit normal, 18,94% respondents agree and 5%

really agree. Even 24,58% respondents disagree and 10,28 really disagree. So respondent who allows it more than respondent who forbids.

Different with woman resembles man. Respondent of PMII's member who allows a man resembles woman, there are 14,56% respondents said normal, 8,03% respondents agree and only 3,3% respondents really agree. Even 43,54% respondents disagree, and 30,53% respondents really disagree. So respondent who forbids is more than respondent who allows.

From the overall results table above it can be concluded that the members of the PMII allow when a woman is resembling men. As well in terms of make-up, dressed or behaved. But that allowance is as long as not out of the provisions of Islam. It is stated by one of the members of the PMII who served as Secretary, that the resembling should reasonably, and still forbidden if it comes to aspects of the *Sharia* violates such as to change the sex or having sex illegally out of marriage. It is banned.¹⁴ However, if only the wearing of jewelry as well as men's clothes which today are hardly found the difference and have been a reasonable thing, then it is allowed.

In contrast to women who imitate men. A man who resembles the women according to fixed PMII members is prohibited. Apart from the results of the question form which has been submitted, similar statements are also expressed by most members of the PMII

¹⁴ Interview with Rizka Masula as member of PMII UIN Walisongo Semarang on the 15th of may, 2016 in the office of KAMMI's Organization

that if man uses a particular jewelry which is jewelry for woman, a man would not look normal and be seen has gone out of his nature. Moreover, if wearing women's clothing.¹⁵

The existence of a difference conditions when a woman resembling a female or a male resembles female caused by basically a woman possessed of feminine and men has masculine. It could be described that it masculinity imagine a strong and femininity described as the weak one. Because of the times goes and there is equality between men and women, no wonder that women is imagined as they has the masculinity to identify theirself as no longer the weak . And this is not forbidden in Islam because basically there is no human being who wants to be called weak. In contrast to a man who resembles the woman so that she looks feminine or weak. It is forbidden in Islam. As Allah said on the Q.S Ali Imran ayat 139:

وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

Thus, a woman who resembles the men who didn't make it out of his nature is still allowed. But the man who resembles the women that make him look weak as women is prohibited.

2. According to KAMMI

Much kinds of view about several things that include to *tashabuh* toward opponents. So there are also kinds of wearing clothes, jewelry and behavior which should be done by a muslim and muslimah. In order to not include in *tasyabuh* between the

¹⁵ Interview with member of PMII UIN Walisongo Semarang on the 15th of may, 2016 in the office of KAMMI's Organization

opponents. After the writer observes and spreads the questionnaire to members of KAMMI UIN Walisongo Semarang to get more information about problem above, so can be explained like this,

Basically, student of KAMMI's member feel normal when a woman wears jewelry which is modified for man. As like wearing hand watch like man, wearing man's bracelet, and wearing hat. To make clearly, their view about women wear like men, can be seen from the value of questionnaire:

Table VIII
A woman makes up like man

No	Item of statement	Answer alternative					Total
		RA (%)	A (%)	N (%)	D (%)	RD (%)	
1	A woman wears necktie			33,3%	66,7%		100%
2	A woman wears a man's watch		16,7%	50%	33,3%		100%
3	A woman wears a man's bracelet		50%	33,3%	16,7%		100%
4	A woman wears a man's necklace			33,3%	66,7%		100%
5	A woman wear shat			66,7%	33,3%		100%
6	A woman wears <i>Gastby</i>		16,7%	33,3%	50%		100%
7	A woman wears a man's backing bag		50%	50%			100%
8	A woman cuts hair like man			66,7%	33,3%		100%
9	A woman shaves hair bald				33,3%	66,7%	100%
Total			14,8%	40,7%	37,1%	7,4%	100%

From table above can be said that 40,7% respondents admit normal when woman wears man's jewelry. As like when woman wears man's watch 50% respondents choose normal. And when a woman wears hat 66,7% respondents also admit normal. Although

there are some items that they disagree when a woman wears it, as like wearing man's necklace, wearing Gatsby and shaving her hair. They think that by doing that can bring us to *tashabuh* toward man.

Besides jewelry aspect, a woman is forbidden to wear man's clothes. As we know that although the era always develops but in clothes aspect still there are differences between man and woman. Woman's clothes is more feminine and beautiful when used. while man's clothes is more simple and no model. But not little of women are more like to use man's clothes. Because of that, we need the concept about woman resembles man in the clothes aspect. That concept according to KAMMI can be seen detail in the value of questionnaire:

Table IX
A Woman wears like man

No	Item of statement	Answer alternative					Total
		RA (%)	A (%)	N (%)	D (%)	RD (%)	
1	A woman wears shirt		16,7%	83,3%			100%
2	A woman wears sarong		16,7%	50%	33,3%		100%
3	A woman wears jeans				100%		100%
4	A woman wears man's undershirt			66,7%	33,3%		100%
5	A woman wears kulot			33,3%	50%	16,7%	100%
6	A woman wears cap				66,7%	33,3%	100%
7	A woman wears boots shoe				50%	50%	100%
Total			4,8%	33,3	47,7%	14,2%	100%

From table above can be conclude that member of KAMMI disagrees when woman wears man's clothes. This is caused when we wear it so we will look muscular like man. This is proved by 47,7%

respondents choose disagree when woman wears man's clothes. Even 33,3% respondents still admit this is normal. And 4,8% agree when woman wears man's clothes. Even 14,2 % other respondents choose really disagree.

When researching from clothes aspect, researcher finds unique thing. It is their opinion about a woman wears jean trousers. From 6 respondents was asked about their opinion about a woman wears jean trousers, all of them answer disagree. Whereas in the reality only little of women in Indonesia who don't wear jean trousers. Their reason choose "disagree" not only because it can resemble a man, but also because it is in limitation genital aspect. When a woman wears jean trousers it will form the body so will also see the genital.¹⁶

Not only from clothes aspect. They also admit unsuitable when a woman gets behavior like man, as like riding Mega Pro (name of one motorcycle for man), not little of women in this era ride this motorcycle in order to look *cool*. And a woman who smokes, as we know that smoking is one of man's behavior. So when woman smokes, she will look like man, beside that cigarette causes the disease which really dangerous for woman.

Some behaviors which is admitted *tashabuh* to man, according to student of KAMMI's o member can be seen from the value of questionnaire which has been spread:

¹⁶ Interview with Arifa Nida'ul Zulfa as member of KAMMI UIN Walisongo Semarang on the 20th of may, 2016 in the office of KAMMI's Organization

Table X
A woman behaves like man

No	Item of statement	Answer alternative					Total
		RA (%)	A (%)	N (%)	D (%)	RD (%)	
1	A woman sits with the leg crossed			50%	50%		100%
2	A woman rides Mega Pro				66,7%	33,3%	100%
3	A woman makes her body unfolded like a man			16,7%	50%	33,3%	100%
4	A woman amplifies her voice like man				50%	50%	100%
5	A woman smokes				16,7%	83,3%	100%
Total				13,34%	46,68	39,98%	100%

From table above can be concluded that 66,7% disagree when a woman rides Mega Pro. And 83,3% respondents really disagree when a woman smokes. Even only 13,34% respondents still admit this normal when a woman gets behavior like man.

For example when a man sits with leg crossed, this has been usage when a woman does will not seem like man. Not different with woman, member of KAMMI also disagrees when man resembles woman. Like making up which resemble woman, wearing lipstick, hand watch like woman etc. this is proved from the questionnaire:

Table X1
A man makes up like woman

No	Item of statement	Answer alternative					Total
		RA (%)	A (%)	N (%)	D (%)	RD (%)	
1	A man uses face powder				66,7%	33,3%	100%
2	A man uses lipstick				50%	50%	100%
3	A man wears woman's watch			16,7%	50%	33,3%	100%
4	A man wears				33,3%	66,7%	100%

No	Item of statement	Answer alternative					Total
		RA (%)	A (%)	N (%)	D (%)	RD (%)	
	earring						
5	A man wears brooch			33,3%	50%	16,7%	100%
6	A man colors nail with <i>pitek</i>				50%	50%	100%
7	A man wears ring (not gold)		16,7%	33,3%	50%		100%
8	A man wears necklace (not gold)				33,3%	66,7%	100%
9	A man uses hand/body lotion			33,3%	33,3%	33,3%	100%
10	A man has long hair			50%	50%		100%
11	A man ties hair			33,3%	66,7%		100%
12	A man wears clasp hair			16,7%	66,7%	16,7%	100%
Total			1,4%	18,1%	50%	30,5%	100%

Their opinion about a man resembles woman in table above can be concluded that 50% student of KAMMI's member disagrees. They think that many things above consist the woman's jewelry till when man wears it, it will look feminine and weak. For example when a man wears pendant and a man wears necklace which 66,7% respondents really disagree. Even 1,4% other respondents choose agree, they still agree when a man wears ring.

One of respondent with initial D explains that using of face powder or other body treatment which forbidden is body treatment that special for woman. But if using of face powder or other body treatment which made special for man, so it is not including tasyabuh. Because technology in this era which more develop, it makes so much products of body treatment for man.

Besides from making up or cutting a dash aspect, a man also is not allowed to wear woman's clothes. As like wearing veil, skirt, high

hill, long dress and *mukenah*. They think that those are special for women so when man wears it, it will resemble with woman. We can see their opinion in the questionnaire of value:

Table XII
A man wears like a woman

No	Item of statement	Answer alternative					Total
		RA (%)	A (%)	N (%)	D (%)	RD (%)	
1	A man wears hijab				33,3%	66,7%	100%
2	A man wears skirt				50%	50%	100%
3	A man wears <i>high hill</i>				50%	50%	100%
4	A man wearshouse dress				33,3%	66,7%	100%
5	A man wears long dress			16,7%	66,7%	16,7%	100%
6	A man wears clothes with ribbon				50%	50%	100%
7	A man wears mukena				16,7%	83,3%	100%
8	A man wears pink clothes			66,7%	33,3%		100%
9	A man wears outlate				33,3%	66,7%	100%
10	A man wears legging				16,7%	83,3%	100%
Total				8,33%	38,33%	53,34%	100%

From table above there are some respondents answer about a man wears like woman. The first is “disagree” 38,33% respondents disagree when a man wears woman’s clothes. The second 53,34% respondents really disagree when a man wears woman’s clothes. So it can be concluded that they feel ill feel and weird when seeing a man

wears woman's clothes. "only see we have felt weird moreover we wear" addition from one of respondents.

While in the aspect of behavior or gesture (one of aspects which is forbidden in resembling other gender) student of KAMMI's members feels disgusting (not comfort) when a man resembles like woman, as like swaying when walk, sitting with legg crossed, or sublimating his voice in order to be like woman.

Table XIII
A man behaves like woman

No	Item of statement	Answer alternative					Total
		RA (%)	A (%)	N (%)	D (%)	RD (%)	
1	a man sways when walking				33,3%	83,3%	100%
2	A man does pedicure manicure			50%	50%		100%
3	A man rides metic motorcycle	16,7%	50%	33,3%			100%
4	A man sits with pilling up knee			16,7%	83,3%		100%
5	A man sits side when getting a ride				33,3%	83,3%	100%
Total		3,34%	10%	20%	39,98%	33,32%	100%

Different with jewelry or clothes aspect, in gesture or behavior aspect of man resembles woman, student of KAMMI's member really disagrees. 33,32% respondents choose really disagree and 39,98% respondents disagree. They think a man's behavior like woman so he includes *tashabbuh* toward woman. As like when man sways when walking and sitting with legg crossed. That is up normal. Even they agree when a man rides metic motorcycle. That is caused that it has

been tradition or usage which does not make a man does it seem like woman.

As like PMII the concept of *tashabbuh* between man and woman according to KAMMI can be concluded that there are significant differences between man and woman. According to respondent of PMII's member, the level of infraction of *tashabbuh* for a man who resembles woman tigher than woman resembles man. This can be seen in standard of comparison:

Table XIV
The comparison concept of *tashabbuh* between men and women

No	KAMMI						Total (%)
	Woman	SS (%)	S (%)	N (%)	TS (%)	STS (%)	
1	A woman makes up like man		14,8%	40,7%	37,1%	7,4%	100%
2	A woman wears like man		4,8%	33,3	47,7%	14,2%	100%
3	A woman behaves man			46,68	39,98%	13,34%	100%
Total			6,5%	40,3%	41,6%	11,6%	100%
No	Men	SS (%)	S (%)	N (%)	TS (%)	STS (%)	JML (%)
1	A man makes up like woman		1,4%	18,1%	50%	30,5%	100%
2	A man wears like woman			8,33%	38,33%	53,34%	100%
3	A man behaves woman	3,34%	10%	20%	33,34%	33,32%	100%
Total		1,1%	3,8%	15,5%	40,5%	39,1%	100%

From table above can be concluded that respondent of KAMMI's member forbids to a woman resembles man. 41,6% respondents disagree, and 11,6% really disagree. Even 40,3% normal and 6,5% agree. So the respondents who forbid more than respondents who allow. For about 53,2% respondents forbid and 46,8% respondents allow.

And also man resembles woman. The respondent of PMII's member who allows a man resembles woman, there are 15,5% normal, 3,8% agree and only 1,1% really agree. Even 40,5% respondents disagree and 39,1% respondents really disagree. So respondents who forbid more than respondent who allow.

Of the overall results of the inquiry, that researchers has spread, it can be concluded that the members of the KAMMI prohibits a woman to resemble the men and a male to resemble female. This is because according to the members of the KAMMI a woman must keep themselves as well as their hororay. A woman must remain gentle, smooth voice, and cover up their body as their nature. By doing the things or using things which is destined for a man, surely that can lead the women to *tashabbuh* with men.¹⁷

¹⁷ Interview with Dwi Susanti Putri as member of KAMMI UIN Walisongo Semarang on the 20th of may, 2016 in the office of KAMMI's Organization