

## CHAPTER V

### A. Conclusion

From all of discussions in this thesis, the writer can conclude as follows:

1. PMII's member in determining the concept of *tashabbuh* between men and women is more contextual. Limitation of tasyabbuh which they specify to tend more be a locality which appropriate with existing norms in certain area. So limitation decision of tasyabbuh that forbidden on an area will have difference with the prevailing custom.

Different with PMII, if according to KAMMI's member, they opinion is more textual when determining the concept of *tashabbuh* between men and women. In addition, they do not pay attention to the quantity-value locality in a certain area. So decision limitation of tasyabbuh that prohibited can be known clearly. Because they are more assertive in its application.

2. Understanding of *tashabbuh* between men and women according to the member of the PMII and KAMMI is basically the same. I.e. a man is prohibited to resemble woman and woman is prohibited to resemble a man. According to them (members of the PMII and KAMMI) there is a significant difference in determining a woman resembles a man and a man resembles a woman. Different with a man's resemblance

towards woman that is easy on the identification, woman's resemblance toward man at the time are now more difficult to specify. In addition, as a result of the analysis in chapter III that the majority of the member of the KAMMI and PMII prohibit a man to resemble woman. Which the respondent of PMII 43.54% disagree and 30.53% strongly disagree. likewise, respondent of KAMMI 40.5% disagree and 39.1% really disagree.

As for the difference of the member of PMII and KAMMI in determining limitation of *tasyabbuh* between men and women, there are in different levels of porcentage that mean is if the member of PMII more stringent than the member of KAMMI in determining limitation of *tashabbuh* between men and women. For example on the aspect of a woman resembles man. Respondent of PMII 24.58% disagree and 34.86% really disagree. While respondent of KAMMI 41.6% disagree and 11.6% really disagree. So the respondent of PMII who prohibits about 34.86% and respondent of KAMMI who prohibits about 53.2%. from that, can be conclude that porcentage from the member of PMII in the prohibition of *tashabbuh* more little than the member of KAMMI. So, the member of PMII more loose than the member of KAMMI.

## **B. Suggestion**

1. For member of the PMII and KAMMI, not to misunderstand in determining the limitation of *tashabbuh* between men and women. That's the limitation which determined by *wajhu shibhi*, and it is based on the habit in each country or may be referred to *al-' Urf*. So in order not to be too liberal in textual or set it.
2. for the public, especially student must understand correctly limitations of *tashabbuh* between men and women, so they can carry out the religion teaching rightly with no get stuck on *taqlid*.

## **C. Closing**

Alhamdulillah, by giving praise to God, finally the writer is successful to complete this thesis. The writer realizes that in writing of this thesis still has many mistakes and still far from perfection. Therefore, the constructive critique and suggestion are very expected to perfect this thesis. This thesis may be beneficial particularly for the writer and generally for the reader.