

## CHAPTER I

### A. Background

Viewed from the Islamic teaching. Prophet Muhammad is a central scholar who not only as a *risālah ilāhiyyah* and submission of his teachings. More than that, he is the only scholar who trusted by God to explain, elaborate, and give an example of the teachings implementation. Therefore, based on research that convince that all the cases that come from Muhammad is regarded as the argumentation of syari'at and the source of the islamic teaching after the Qur'an, either from level side or position side. That's what known as the hadith or sunnah.<sup>1</sup>

Understanding the hadith or sunnah is a complicated job, because it needs to know everything that attributed to Muhammad. Either word his deed or his ordinance. That effort for the early muslim generation does not meet much obstacles, because they are contemporary of Muhammad, so that if there is problem related to the religious and in particular social community, they can refer immediately to the Prophet, in addition the complexity of world problems is relatively simple, so the problem that they face is more simple than modern era today.

The same thing is happened to tabi'in generation, where they live not far from the Prophet's era, beside that there are still

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<sup>1</sup> Yunahar Ilyas and M. Mas'ud (ed), *Pengembangan Pemikiran Terhadap Hadis*, (Yogyakarta: LPPI Universitas Muhammadiyah Yogyakarta, 1996), page.96.

much live history heritages or values heritage contained in a tradition that has been created by the Prophet and his companions. Unlike the last muslim generations who lived at the modern era, sparkling world spawns a variety of strange and complicated question, not only to look for the answer but also identifies.<sup>2</sup>

Furthermore, by the advent of various modernist Islamic organizations on the early 19th century, with the jargon ' back to the qur'an and sunnah such as Muhammadiyah and Persis, attention to hadith more increase. This is caused the hadith that used as the basis to amend and correct religious practices, either in worship or relation (mu'amalah).

In addition to both the fundamentalism movement, there are also popping up other fundamentalism movements. They require the enforcement of syari'at as the practice of Islam at the time of Prophet Muhammad, or apply divine law upper man-made law. The movement is influenced much by Wahabi movement in Arabia Peninsular. It is also triggered by the failure of Muslims in facing currents of modernity that judged to have been a great cornering to islam.

In Indonesia, the movement appears to be caused by internal conditions of Muslim who much deviate from norms of religion. So it encourages them to do the movements back to on Islam as found in the qur'an or hadith. These cases are supported

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<sup>2</sup> Hasbi ash-Shiddieqy, *Sejarah dan Pengantar Ilmu Hadis* (Jakarta: Bulan Bintang, 1974), page. 178-182

by an understanding of religion that total and formal, i.e. being rigid in understanding religious texts, and therefore have to refer to the behavior of the Prophet in Mecca and Medina literally.<sup>3</sup>

In addition, the influence of Islamic fundamentalism in Indonesia can also be identified from similarity of symbols, or organization names that are used with the name of the Islamic movement, such as Iḥwan al-Muslimīn, Ḥizbut al-Taḥrīr, Front Islamic Salvation, Mujāhidīn, and so on. The movements give inspiration towards the emergence of Islam organizations in Indonesia such as NU, Muhammadiyah, and Ḥizbut al-Taḥrīr Indonesia (HTI).<sup>4</sup>

More than that, after the Indonesian independence, emerging need of alliance among groups of student. And by beginning from the ideology of the islam society organizations of Indonesia. It is making a wide range of Organization of Islam student movement at every University in Indonesia like as PMII, HMI, KAMMI and others.<sup>5</sup>

Basically, they still acknowledge the existence of the qur'an and ḥadīth. Only the process of understanding is often opposite each other, or a model and different stride. As the concept of understanding the ḥadīth globally, from the approach aspect

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<sup>3</sup> Nur Huda, *Islam Nusantara : Sejarah Sosial Intelektual Islam Indonesia* (Yogyakarta: Ar-Ruz Media, 2007), page.172

<sup>4</sup> Khamami Zada, *Islam Radikal : Pergulatan Ormas-Ormas Islam Garis Keras di Indonesia*, (Jakarta: Teraju, 2002), page. 92

<sup>5</sup> [https://id.wikipedia.org/wiki/Gerakanmahasiswa\\_di\\_Indonesia](https://id.wikipedia.org/wiki/Gerakanmahasiswa_di_Indonesia)

used, it can be divided into two groups. The first, the textual group emphasizes more about the meaning of the text. The second, contextual group develops more reasoning towards a context that behind the text.<sup>6</sup>

But in this research, the writer will focus on how Muslim in Indonesia put, appreciate, and understand the Prophet's ḥadīth. Moreover, understanding the hadith is pioneered by the Muslim Student Action Union of Indonesia (KAMMI) and Indonesia Islamic Student Movement (PMII) at Ushuluddin and Humaniora Faculty of UIN Walisongo Semarang. The researcher chooses PMII and KAMMI as an object of research by reason of significant difference from both organization. Starting from the historical background of the existence, the ideology, and the Islamic teaching. In fact, both of these organizations is Islamic organization which the legal basis used is the Qur'an and hadith. While, the hadith will be studied is the ḥadīth about prohibition of *tashabbuh* between men and women. A man who resembles a woman and a woman who resembles a man is unlawful. There is a fundamental difference between men and women, namely in terms of physical and psychic.

*Physically and psychic, between men and women have a fundamental difference. In terms of physical, men's body are different with the structure of the women's body. In terms of psychic, men are larger about attitude of*

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<sup>6</sup> Nurun Najwah, *Ilmu Maanil Hadis (Metode Pemahaman Hadis Nabi: Teoridan Aplikasi)*, (Yogyakarta: Cahaya Pustaka, 2008), page. 5

*aggressiveness, dominance, and the motif of achievement, while for the women are larger about dependency, social orientation of the end having tendency to be easily discouraged. (Ayib Shaifiuddin, 1991: 60)*

The physical difference between men and women that complementing the difference their role in generating public differences between men and women is a hormone, and this makes women more suited to keep the child while men are better suited to handle a violent rivalry going on. From the aspect of psychology is everyone who born is bisexual that has two impulses. Between two the impulses, person who has a normal soul will transmit all behaviors, the vagaries in accordance with the type of gender.

The difference between men and women from physical or psychic aspect and also different in the role, duty, function and responsibility is of the human nature that must-be grateful especially from the physical aspect. Because beside God created it, God has also determined the duty and responsibility of the men later. But in fact, most of people are not grateful for what God has given. And more and more human beings who do resemblance, where a man resembles a woman and a woman resemble a man.<sup>7</sup> And it is also prohibited by Muhammad, as his word is narrated by Imam Bukhārī:

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<sup>7</sup> Siti Marwati, *Implikasi Paedagonis dari Hadis Riwayat Bukhari Tentang Larangan Saling Menyerupai Antara Laki-laki dan Perempuan Terhadap Kewajiban Orangtua Dalam Memberikan Pendidikan Seks Pada Anak*, Thesis, 2001, page. 5

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ  
 عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ لَعَنَ رَسُولُ اللَّهِ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ  
 وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ تَابَعَهُ عَمْرُو أَخْبَرَنَا شُعْبَةُ

Had been told us by Muḥammad bin Bashār, had been told us by Ghundar, had been told us by Shu'bah from Qatadah from 'Ikrimah from Ibnu 'Abbas radiallahu 'anhuma he said; "Allah curses men who resemble women and women who resemble men." This ḥadīth is strengthened also with ḥadīth 'Amru, has been told us by Shu'bah. (Bukhori: 5435)<sup>8</sup>

The Ḥadīth States that Muhammad prohibits a woman closely resembles a man and on the contrary. Imam Nawāwī and Imam Ṭabarī interpret that it should not be for men resemble women in wearing certain clothes, making up or cutting a dash that specific for women. As for the blamable of resemblance in talking, then it is special for a person who intentionally, but for people who have been the origin of his creation so then in this case is instructed to leave it gradually.<sup>9</sup> So, the meaning of resemblance according to both muḥaddithīn is a man or woman who deliberately resembles other gender.

Nevertheless, there is still much debate about the concept of *tashabbuh* towards men or women today. Due to the fact that the behavior or an obligation that should be done by men but also by

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<sup>8</sup> Software Kutub al-Tis'ah, 2009

<sup>9</sup> Siti Marwati, *Op cit*, page. 6

women. For example is working. Naturally, the man is obligated to bear all the affairs outside the home. This applies to all the people of civilization. While a woman, naturally they will be pregnant, nursed, nourish and educate their children, in addition to take care of household matters, women ruled over all internal affairs of the household.<sup>10</sup> But in reality, many women also take care of the affairs of the outdoors (working), and vice versa.

More than that, in the clothes aspect has also been much happened developments in fashion style. Nowadays, many found in society, women who resemble men and vice versa. Where men wear women's clothes, women wear men's clothes. Many women wear pants and cut his hair like style man. And so did the men there who wear accessories as women.

Various understandings in understanding a hadith can be caused due to the difference of method that used. As explained earlier that in understanding a ḥadīth there are using the method of written (textual) or implied (contextual). So the writer feels that it needs to know the extent to which understanding of the PMII and KAMMI in understanding ḥadīth, especially hadith about prohibition of *tashabbuh* between men and women. Because there is a significant difference between them in preaching Islamic teaching.

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<sup>10</sup> Muhammad Rasyid Rida, *Risalah Hak dan Kewajiban Wanita*, (Jakarta: Pustaka Qalami, 2004), page. 53

## **B. Research Question**

1. How is the concept of *tashabbuh* between men and women according to member of PMII and KAMMI UIN Walisongo Semarang?
2. What are the similarities and differences of the concept of *tashabbuh* according to the member of KAMMI and PMII UIN Walisongo Semarang?

## **C. The Purpose and Benefit Of Research**

1. The purpose of the research
  - a. To know concept of *tashabbuh* between men and women according to member of PMII and KAMMI UIN Walisongo Semarang.
  - b. To know the similarities and differences the concept of *tashabbuh* between men and women according to the view of member of the PMII and KAMMI UIN Walisongo Semarang. In this research, there are some benefits, either theoretical or practical.
2. The benefit of the research
  - a. Theoretical

Theoretical benefit be gained from this research is be a media of development in the science and study of the ḥadīth in the scope of the particular student organization of PMII and KAMMI UIN Walisongo Semarang.



b. Practical

The expectation of result of this research can be an academic cache for student of PMII and KAMMI UIN Walisongo Semarang. So it can give a better influence for islamic student in Indonesia.

#### D. Prior Research

Based on the reviewed by the writer, this research discusses about tasyabbuh between men and women that still very rare. and the writer finds only a few, among them are:

1. Thesis is written by M. Siswono at Ushuluddin Faculty of UIN Walisongo Semarang in 2013 under the title “Persepsi Santri Terhadap Ḥadīth Ightanim Dan Implementasinya (*Studi Kasus Santri Pondok Pesantren Salāfiyyah al-Munawir Gemah Pedurungan Semarang*)”. In this study is aimed to find out how the perception of the santri *Salāfiyyah* al-Mukmin Munawir Gemah Pedurungan Semarang toward Hadith of Ightanim. The writer lists the thesis in this literature review because the method used is similar with the writer's method.
2. Thesis is written by Umi Aflah at Agama and Filsafat Faculty of UIN Sunan Kalijaga in 2011 under the title “Ormas-Ormas Islam Indonesia (*Analisis Pemahaman NU dan Muhammadiyah Terhadap Ḥadīth - ḥadīth Misoginis*)”.
3. Thesis is written by Siti Marwati at Tarbiyah Faculty of UIN Bandung in 2001 under the title “*Implikasi Paedagonis dari*

*Ḥadīth Riwayat Bukhārī Tentang Larangan Saling Menyerupai Antara Laki-laki dan Perempuan Terhadap Kewajiban Orangtua Dalam Memberikan Pendidikan Seks Pada Anak*”.

The writer lists this thesis in literature review because the ḥadīth used in this thesis is the same with the ḥadīth used by the writer. However, the purpose and object of research in this thesis is very different with the writer’s research.

## **E. Research Method**

### **1. Research Type**

A research or scientific writing, can be referred to scientific when arranged systematically, contains concrete data and can be justified. This research when be observed from the location of the data source is including to *field research* categories . ie research to find the events where become the objects of research on going, so getting information direct and newest about related issue, and as cross checking on materials which are there.<sup>11</sup> When observed from the data characteristic then included in qualitative research.<sup>12</sup>

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<sup>11</sup> Ahmad Tanzeh, Pengantar Metode Penelitian, (Yogyakarta: TERAS, 2009), page. 180

<sup>12</sup> The method used is qualitative, i.e. research intended to understand the phenomenon of what is experienced by the subjects of the research in a way described in the form of word and language, in a special natural context. See to Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT. Remaja Rosdakarya, 1993), page.112

## 2. Population and sample

The population is all individuals who wish to be probed, while the sample is a number of individuals taken from a population or can be said to be the real object of a research. As for the population in this research is the all students of the PMII and KAMMI's member at UIN Walisongo Semarang which the member of PMII has total 7520 persons while member of the KAMMI has total 349 from a variety of generation, but for simplicity in this study, the writer uses a *sampling* system. The purpose of the sampling method is to hold estimation and study hypotheses about population parameter by using information obtained from a sample.

Because the limitation of ability, time, and cost, then the writer uses *purposive sampling* method in writing this last task. Purposive sampling is sampling method which chosen carefully, so that relevant to the structure of research, where the sampling is taken from people who are selected by the writer according to the specific characteristics.

Indicators of the respondents who writer selects are respondents who really understand about PMII or KAMMI especially on the aspect of ideology. Beside that, they also have to understand about the Ḥadīth are researched. Here, researcher chooses student of Tafsīr and Ḥadīth who become as Chairman of the Organization of the PMII UIN Walisanga Semarang and

student of Tafsīr and Ḥadīth who become as Secretary of the Organization of KAMMI UIN Walisanga Semarang.

Due to the limitation of the informant, the researcher also uses snow ball sampling method i.e., from the number of respondents, the longer developing into much. With this method, the number of informants would be respondent will continue to improve in accordance with the need and satisfy the information.

With this method the author can obtain the respondents in accordance with predetermined indicator. But in this study the author has been receiving about 12 respondents of PMII and 12 respondents of KAMMI which from 12 consist of 6 women and 6 men. So the total number of respondents is 24. This is done in order to make known the level of accuracy of the data as a result of understanding each student towards the concept of *tashabbuh* between men and women.

### 3. Data sources

The primary data is data obtained directly from the first data source on the research object or data obtained from the field.<sup>13</sup> Primary data in this study is the result of interview from respondents and documents that obtained from organization of (PMII) and (KAMMI) at UIN Walisonggo Semarang.

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<sup>13</sup> Zed, *Metode Penelitian Kepustakaan*, page. 2. Look at too Burhan Bungin, *Metodologi Penelitian Kuantitatif* (Jakarta: Kencana, 2005), page. 132.

Respondents who selected by the writer is member of PMII and KAMMI organization at UIN Walisongo Semarang.

Secondary Data is data that obtained from the second source.<sup>14</sup> In this research, as a secondary data source is anything which has a competence with problem that be subject in this research, either in the form of human or inanimate object (magazine, book, newspaper, or photographic data) related to the research issue.

#### 4. Method of Collecting Data

Method of collecting data used to obtain necessary data, either relating to the study of literature (library) or the resulting data from the field. The methods of collecting data used by writer are as follows:

##### a. Questionnaire

Question form is a list of questions that are given to another person with the intent to keep people that are now willing to give the response in accordance with the request. In this thesis the researcher using the now closed, that is now presented with a series of alternatives, while the respondents provide sufficient cross mark, circular or tick on answers in accordance with the State itself.<sup>15</sup>

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<sup>14</sup> Bungin, *op cit*, page. 132.

<sup>15</sup> Muhammad Idrus, *Metode Penelitian Ilmu Sosial*, (Jakarta: ERLANGGA, 2009), pg. 103

b. Interview

interview method is collecting data by the unilateral way that done systematicly and also trying to get a information of the partinent society by asking a number of questions directly to the respondent.<sup>16</sup> Whereas, the interview type that will be used by the writer is a unstructured interview type, i.e the interview that contains only the outline of questions that will be asked.<sup>17</sup>

This interview method is used to know the understanding of ideology and history of the existance of PMII and KAMMI UIN Walisongo Semarang. In addition, by this interview will be known how the student's understanding of PMII and KAMMI at UIN Walisongo Semarang about the Hadith about prohibition of *tashabbuh* between men and women. While as informant in this interview is the member of PMII and KAMMI UIN Walisongo Semarang.

c. Observation

Method of collecting data by using the observation technique is a method of collecting data that is closely

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<sup>16</sup> Sutrisno Hadi, *Metodologi Research*, (Yogyakarta:Andi Offset, 1992), page. 193

<sup>17</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, ( Jakarta: Rineka Cipta, 1992), page.8

related to the process of observation and noting event are seen or experienced by the writer.<sup>18</sup>

In the observation, the writer uses the method of *character as observer*,<sup>19</sup> in this case the writer isn't fully as character but still doing the function of observation. Researcher as a pretend member so not fused in really meaning. In this case the writer will join the main activities which organized by PMII and KAMMI Organization at UIN Walisongo Semarang, such as seminars and public discussion.

d. Method of Documentation

Documentation technique is a technique of collecting data (information) that takes the form of a written data source or image. Written source or image may be as official document, book, magazine, archive, personal document, and photo related to research issue.<sup>20</sup>

e. Method of processing Data

The method used is qualitative, i.e. research intended to understand the phenomenon of what experienced by the research subject by describing in the form of words and languages, in a natural specific context. Data that obtained through interview, observation and documentation

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<sup>18</sup> Sutrisno Hadi, *op cit*, page. 147.

<sup>19</sup> Lexy J. Moleong, *op cit*, page.112

<sup>20</sup> Sudarto, *Metodologi Penelitian Filsafat*, (Jakarta: Raja Grafindo Persada, 2002), page. 71

is collected and processed by changing the raw data into an easier description to be understood.<sup>21</sup>

f. Method of Data Analysis

Data analysis is an attempt to search and organize systematically about note from the result of observation, and to improve the writer's understanding about researched case and present it as the finding for others. In the method of analysis of this data, the writer uses the method as follows:

- 1) Descriptive Method is the troubleshooting procedure that investigated by describing research object condition now based on the existing fact or as is. This method is used in a general definition in terms of the technique for describing i.e. analyzing and explaining the concept of *tashabbuh* between men and women according to the member of the PMII and KAMMI.
- 2) The method of comparative is method that finds the similarities and differences of both member of the organization. Included are: methodology, epistemology and argumentation. In this case the writer will compare the concept of *tashabbuh* between men and women according to the member of the PMII and KAMMI.

So in analyzing the results of data search that obtained from the field is done by descriptive way, it means explanation about the facts that occurred, then analyzed

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<sup>21</sup> Lexy J. Moleong, *op cit*, page. 17



carefully so that getting the conclusion from the comparison of both variables. Furthermore, done the comparative method that is used as benchmarking efforts to gain comprehensive maximum result.

## **F. Writing Order**

So this research is arranged with a good structure and not come out from discussion topic that has been determined, it is necessary compiled to make writing systematic as follows:

**Chapter I:** Introduction: those are background, research question, the purpose and benefit of research, prior research, research method, and writing systematic.

**Chapter II:** Describing the base theory which describes about the concept of *tashabbuh* between men and women which include: understanding *tashabbuh*, concept of *tashabbuh* in Islam, da'if al- Qur'an and ḥadīth about prohibition of *tashabbuh* between men and women, and essence from the Hadith about prohibition of *tashabbuh* between men and women.

**Chapter III :** In this chapter is a presentation of data related to PMII and KAMMI, which include: the history of the existence, vision and mission, organization structure of PMII and KAMMI UIN Walisongo Semarang and the concept of *tashabbuh* between man and women according of the member PMII and KAMMI UIN Walisongo Semarang.

**Chapter IV :** In this chapter, the writer analyses on the results of research and discussion. It will describe about the similarities and differences concept of *tashabbuh* between man and women according to the member of PMII and KAMMI UIN Walisongo Semarang.

**Chapter V:** The last chapter is closing that will cover some conclusions that answer to the research question and it needs some suggestions if necessary for further research toward the study of this hadith.