

**BAB IV**  
**ANALYSIS OF THE COMPARISON OF CONCEPT *TASHABBUH***  
**BETWEEN MEN AND WOMEN ACCORDING TO MEMBER OF**  
**PMII AND KAMMI UIN WALISONGO SEMARANG**

Islam is a religion that was revealed by God for the human with perfect round life guidance. In order to be used as a guideline of life for mankind and so that they can achieve the happiness in the world as well as in the last day. As being the most complete either physical or spiritually then claimed to always maintain and develop existing potential by remaining and obedient towards his creator.

A student as a figure who has the status of high education is required to be able to develop and bring a better change for themselves or their surroundings. The case with muslim student must be able to bring the spirit of Islam into the self and the surrounding, because the student is someone who is active, creative and rationalist. Actualization of the student is to be a responsibility personally absorbed from education and social environment, including in this case the student who grouped in KAMMI and PMII organization container, where organization since its foundation is already capable of working both for the nation and for the religion

Although, two organization containers have 1 goal in the same i.e. to put Islamic forward in order to give peaceful in the nation, but in application of spreading Islamic teachings there are many differences. If viewed from the ideology that they use, PMII

organization uses ASWAJA which has been standardized by the NU Organization (Nahḍatul 'Ulama) while KAMMI fundamentally uses the Qur'an and Ḥaḍīth without following an another Islamic organization container. So that students of KAMMI's member are free in joining belief or ideology or Islamic organization container believed to be.

In Islam, as has been explained in the chapter before, the problem of *tashabbuh* between men and women are a man forbidden to resemble women and on the contrary women are forbidden to resemble men in a variety of style, word, deed, and various activities that only specialized to one side.

Islam wants a man to remain a man of stout, as well as women to maintain his gentleness as a woman. Men have a special garb which he can have known from clothes that he wears, women may not use the clothes, women have a similarly special outfit with which she can have known, and men may not wear the clothes.<sup>1</sup>

Determination of clothes, jewelry or deed become specificity for both men and women in every time and various of place. Moreover in our country Indonesia is famous with motto of *Bhinneka Tunggal Ika* i.e. has diverse cultures but still one. Therefore, based on the spreading question form relating to the concept of *tashabbuh* between men and women according to the members of KAMMI and PMII are also very variegated.

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<sup>1</sup> Siti Marwati, *op cit*, page. 10

In General, when we see a man wears veil, skirt, and makes up automatically we will say that men have been *tashabbuh* to women. However, condition becomes different when we see a woman wears pants, a tie, or boots shoe. We do not directly call it *tashabbuh* to man though used is clothing or jewelry for men. In fact, the use of man's clothes or jewelry has become the trend of teens today. This fact brings up to a variety of different views. There are some who say that when women are doing so already to *tashabbuh*. However, some others say it is not including to *tashabbuh*.

After carried out research to member of the KAMMI and PMII about that problem, there are similarities and differences in the concept of *tashabbuh* between men and women from both of them. The following will explain the similarities and differences in the concept of *tashabbuh* between men and women according to PMII and KAMMI.

#### **A. The Similarity of The Concept of *Tashabbuh* Between Men and Women According to The Member of PMII and KAMMI**

Understanding of *tashabbuh* between men and women according to the members of the KAMMI and PMII are basically the same. I.e. a man is forbidden to resemble woman and woman is forbidden to resemble man. According to them (members of the KAMMI and PMII) there is a significant difference in determining a woman resembles the man and man resembles woman. Different with man's resembling towards woman who is easy on the

identification, woman towards man at the time is now more difficult to specify.

From the result of question form that has spread by researcher, the majority of PMII and KAMMI's member consider normal when a woman cuts a dash or wears man's accessories, this is caused, there are some women who do not want to look too feminine, which everything that is woman stuff. There are even women who do not like to use make up. One of the woman respondent who does not use makeup in her daily activity says that we will not be similar to the man even though we do not use makeup when our behavior remains as befitting a woman.<sup>2</sup>

Although they considered reasonable when a woman cuts a dash like man but they disagree when a woman gets behavior like man. Behavior is an action or activity from the human himself who has a very wide stretch include: walking, talking, crying, laughing, working, studying, writing, reading, and so on. From this description it can be concluded that the definition of human behavior is all activities or human's activities, either directly observed, or which cannot be observed by outside party. The behavior can lead to a habit. So if this continues, it will make a woman accustomed to do the behavior of men. That eventually will make it look like man.

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<sup>2</sup> Interview with Indah as the member of KAMMI UIN Walisongo Semarang on the 15<sup>th</sup> of may, 2016 in the office of KAMMI's Organization

In contrast to woman, the KAMMI and PMII's respondent most choose "disagree" when a man resembles a woman. Both in terms of cutting a dash, dressing and moving/behaving. Even specialized in aspect behavior, they strongly disagree when a man behaves like a woman.

This is caused basically a woman possessed of feminine and masculine man. The masculine is considered typical man and feminine is considered typical woman. In General, the masculine is defined as something that has the characteristic of virility, either in the form of personality, behavior, occupation, or other objects. For example, aggressive, ambitious, dominant, without emotions, motor racing, riding a big motorcycle, guns, fists, self-building, building worker, trucker, are things that considered masculine. On the contrary, the feminine is defined as something who has the characteristic of womanhood. For example, soft, easy to cry, doll, an employee of the library, Secretary, aerobic, facial treatment, are things that rated feminine. So it can be concluded that feminine is weak and masculine is stronger.

Because of the developing period in which there is equality between men and women so as to make women have masculine character. 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 women so she looks feminine or weak? It is forbidden in Islam, as God says in verses 139 Imran:

وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

The Meaning

So lose not heart, nor fall into despair: for ye must gain mastery if ye are true In Faith<sup>3</sup>

Thus, a woman who resembles the man who do not make him out from his nature is still allowed. But the man who resembles the woman that can make him look weak as like woman, so it is prohibited.

## **B. The Differences of The Concept of *Tashabbuh* Between Men and Women According to The member of PMII and KAMMI**

Understanding *tashabbuh* between men and women according to the members of the PMII and KAMMI it can be concluded that woman allowed wears man's jewelry. It can be seen from the respondents of PMII who agree 29.6%, normal 38.9% and 5.5% really agree. While the disagree only 20.4% and 5.6% of respondents really disagree. So, 74% of the respondents allow and 26% prohibit. As for respondents of KAMMI who agree 14.8% and 40.7% of respondents who choose normal. While respondents who disagree as much as 37.1% and respondents who really disagree 7.4%. So 55.5% of respondents allow and 44.5% of respondents forbid.

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<sup>3</sup> Muḥammad Khan, (*Qur'an in Word Application* version 1.3 by Yusūf 'Alī), al- Imran (139)

Thus, on the aspect of a woman wears a man's jewelry, there is a difference between PMII and KAMMI seen from the result of the difference between the allowing and forbidding. PMII's member who forbids about 74% of the respondents and who allowing is about 26% of the respondents. So, the difference is 48%. While member of the KAMMI who forbids about 44.5% of respondents and who allowing is about 55.5% of respondents. So that the difference is only 11%.

Next on the aspect a woman wears man's clothes. Respondent of PMII allows woman wears man's clothes. It can be seen that 38.1% of respondents are normal, 23.8% of the respondents agree and 9.5% of respondents really agree. While the respondents who prohibit about 16.7% choose disagree and 11.9% really disagree. So the total is 71.4% of respondents who allow and 28.6% of respondents who prohibit when a woman wears man's clothes.

Unlike the members of PMII, on the members of KAMMI, they forbide a woman wears man's clothes. As a result of the now that has spread by researcher that as many as 47.7% of respondents disagree and 14.2 respondents really disagree. While the respondents who allow 33.3% of the respondents normal and only 4.8% of respondents who agree. So the total is 61.9% of respondents who forbide and 38.1% respondents who allow.

Thus, on a woman wears man's clothes there is a significant difference between the PMII and KAMMI. the majority

of PMII's member allow when woman wears man's clothes. While the majority of KAMMI's member prohibit a woman wears man's clothes.

While on the aspect of a woman behaves like man, respondents of KAMMI and PMII's member allow woman who behaves like man. This can be seen on the respondent of PMII 46.68% normal and 3.34% of respondents agree. While the respondent who prohibits is 36.64% disagree and 13.34% really disagree. So 50.02% of respondents allow and 49.98% of respondent forbids.

If the majority of the respondent of PMII allows, on the respondent of KAMMI who allows about 46.68% of respondents who chooses normal. Whereas, 39.98% respondents disagree and 13.34% really disagree. And the total number of 46.6% of the respondents allow and 53.32% of the respondents prohibit. So the prohibiting is more than allowing.

Different with the woman who resembles the man, the majority of respondents of PMII and KAMMI forbid when a man resembles woman. Man is prohibited to wear woman's jewelry. It can be seen from the PMII's respondent, about 38.9% disagree, and 16.6% really disagree. While who allowing is about 32% of respondents normally and 12.5% agree. So, more than 50% of the respondents prohibit a man resembles woman.

As for the respondents KAMMI also prohibits a male make up like female. It can be seen that 50% of respondents

disagree and 30.5% of respondents really disagree. While allowing only 18.1% of respondents who choose normal and 1.4% of respondents agree.

In spite of the respondents KAMMI and PMII prohibits, but tighter KAMMI respondents in banning a man wear jewelry men by as much as 50% disagree and 30.5% really disagree. And this is proportional to the respondent PMII 38.9% disagreed and only 16.6% who really disagree.

Likewise on the aspect of a man wears a woman's clothes. PMII and KAMMI's respondent forbids to man wears woman's clothes. This case is appropriate with the result of questionnaire that has spread by researcher that 55,07% of respondents of PMII disagree and 34,99% really disagree. While only 8,34% of respondents normal and 1,6% agree. So more than 90% of respondents prohibit to man wears a woman's clothes.

As for the respondent of KAMMI who forbids a man wears woman's clothes as much as 38.33% respondents disagree and 53.34% respondents really disagree. While who allow only 8.33% of respondents choose normal or reasonable. So 91.67% respondents prohibit a man wears woman's clothes.

Thus on the aspect of man wears woman's clothes between PMII and KAMMI are not too different. Both prohibits if man wears woman's clothes. It's just KAMMI's respondent is tighter with total 53.34% respondents really disagree while respondent of

PMII is looser only with total 34.99% of respondents really disagree.

The last aspect is when a man behaves like women. PMII and KAMMI's member forbid to a man behaves like woman. It can be seen on the result of questionnaire which has spread by researcher that respondent of PMII forbids to a man behaves like woman. I.e. 36.66% respondents disagree and 40% of respondents really disagree. While who allowing is only 3.34% normal, 10% agree and 10% really agree. So 76.66% of respondents prohibit a man behaves like woman and only 23.34% who allow.

In the view of respondent of KAMMI, they also forbid to a man behaves like women. About 33.34% respondents disagree and 33.32% respondents really disagree. While the respondent who allows for as much as 20% normal, 10% agree and 3.34% strongly agree. So it can be concluded 66.66% respondents forbid a man to behave as woman and as much as 33.34% who allow.

Thus on the aspect of a man behaves like women, PMII's respondent is tighter than KAMMI's respondent. Which as much as 40% of the respondents of PMII really disagree and only 33.32% of respondents of KAMMI really disagree.

overall, there are significant differences on the concept of *tashabbuh* between men and women according to the PMII and KAMMI. PMII tend to be looser in setting criterias of *tashabbuh* between men and women. While KAMMI is tighter and more assertive in determining the concept of *tashabbuh* between men

and women. In general the difference of view between PMII and KAMMI about *tashabbuh* between men and women can be seen in detail in the following table:

**Table XIII**  
**Concept of *tashabbuh* between men and women in comparison between the member of PMII and KAMMI**

No	Tashabbuh Aspect	Comparison Answers									
		PMII					KAMMI				
		RA (%)	A (%)	N (%)	D (%)	RD (%)	RA (%)	A (%)	N (%)	D (%)	RD (%)
1	A woman makes up like man	5,5%	29,6%	38,9	20,4	5,6%		14,8%	40,7%	37,1%	7,4%
2	A man makes up like woman		12,5%	32%	38,9%	16,6		1,4%	18,1%	50%	30,5%
<b>B. Clothing</b>											
1	A woman wears like man	9,5%	23,8%	38,1%	16,7%	11,9%		4,8%	33,3	47,7%	14,2%
2	A man wears like woman		1,6%	8,34%	55,07%	34,99%			8,33%	38,33%	53,34%
<b>C. Behavior</b>											
1	A woman behaves man		3,34%	46,68	36,64	13,34			46,68	39,98%	13,34%
2	A man behaves woman	10%	10%	3,34%	36,66%	40%	3,34%	10%	20%	33,34%	33,32%
<b>Total</b>		<b>4,2%</b>	<b>13,5%</b>	<b>27,9%</b>	<b>34,1%</b>	<b>20,4%</b>	<b>0,5%</b>	<b>5,2%</b>	<b>27,8%</b>	<b>41,2%</b>	<b>25,3%</b>

### **C. Cause of Differentiation of Concept of *Tashabbuh* Between Men and Women According to Member of PMII and KAMMI UIN Walisongo Semarang**

The mindset of an organization is varies based on the origin of the emergence of the organization. So organizations PMII and KAMMI, come which as event based on variety of different problem. PMII wich formed by NU (Nahdlatul Ulama'), starting from the existencce of political, social, and economic that occurred in 1960. The sholar of NU feel NU's youth organization called IPNU is not quite adequate in resolving problems that occur there

at that time. Political consideration and internal security demand safeguard extra cautious, especially for student of islam. As we know that student is a generation of youth that should be built correctly in order to protect the peace of the nation based on religious teaching.

Whereas at that time, the only organization that exist is the HMI. Assessed in laine with the party which is banned rebel PRRI. Based on the that, the sholars of NU feel necessary to form a container of NU student organization. So the resulting PMII. Because the organization formed by NU, all teachings nor ideology of PMII is inseparable from teachings of NU. Starting from the aspect of cadre to aspect of the dissemination of Islamic teaching.

Nu is famous as “Islam Nusantara”, namely the spread of islam in the archipelago by way of cultural approach. Not with a rigit and hard doctrine. Islam Nusantara is done by embracing culture, aligning the culture, and respecting the culture. Based on that NU determine to defend the character of Islam Nusantara that islam –friendly, peaceful, open, and tolerant. Interpreting of Islam Nusantara is islamic which special about Indonesia, that is a combination of theological islamic value with local value, culture and custom in the Nusantara.

Similarly, PMII which is student organization formed by NU in the movement of spreading islamic teaching that has locality with the approach of the culture and custom, in order to be easily

accepted by the public, especially in Indonesia. This also affects the PMII's members in conceptualize ḥadīth of prohibition of *tashabbuh* between men and women. They tend to be more loose and pay attention to the values of the locality.

While the organization of the KAMMI which their mindset are derived from the *Iḥwanul Muslimīn* (described in the previous chapter) in spreading the teaching of islam is also using ideology which existing in IM. As we know that IM ideology founded by Hassan al-Banna was the beginning of the existence of islamic purification which desire seek to stir up muslim return to the true islam and against foreign domination. For that, the Muslims should go back to understand and live according ro the islamic teaching which is determined in the al-Qur'an and sunnah.

It also appropriate with the opinion of one of member of the KAMMI, he said that organization of KAMMI is not formed from mass organization of certain Indonesian islamic. So, in the teaching KAMMI is back to the al-Qur'an and Hadith. They are more textual and stricter in understanding the al-Qur'an or Hadith in order to avoid from the dominance of foreign teaching. Similarly, in understanding the hadith of prohibition of *tashabbuh* between men and women they tend to be more textual and careful in determining the concept of *tashabbuh* between men and women.