

The Analysis Of The Circumcision Practice On The Female In Reviewed From The Aspect Of The Health, Tradition, Culture And Religion

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ABSTRACT

The way in circumcision in Indonesia Region has own way in every region that still practice in circumcision on the female doesn't have negative effect and shows the responds that would give dangerous to female in the future and it become the attention centre in kinds of circle, such as the ministry of health in the Republic Indonesia. The Purpose of this research is to analyse the practice in circumcision Of the female in reviewed from the aspect of the health, tradition and Religion in the working area Tempino -Muaro Jambi Health Centre in 2023. The type of this research is qualitative research aims to analyse the tradition of the circumcision to the female reviewed from the aspect of health held in Tempino-Muaro Jambi Health Centre on February 2023. This research carried by in-depth interview, observation, and documentation study. This research has 16 informants to do focus group discussion. The determination of the informant in this research used purpose sampling. The instruments are used in this research stationery and recorder. The analyse of the data carried by reduction, data presentation and the conclusion. The result of this research it was found that circumcision which conducted in Tempino Society by cutting the partly of the clitoris which conducted by midwifery and shaman, this condition happened because of the traditional and culture what they believe in and the understanding of the region which is believed in the society but the informant (Religious leader) state that circumcision of the female there is no argument that allows either in The Holy Book and in the Hadith. The expected of this research it would be the source of the information about the analyse circumcision on the Female reviewed from the aspect of health, So as become the model for socialization or the health promotion for all the society working area Tempino Health Centre.

Keywords: Practice of Circumcision, Reviewed from The Aspect of Health, Region, Tradition Culture.

INTRODUCTION

Circumciation or circuitation is the result from the society familial and still existence until now in general way ,Circumcision and practice to the Male dan Female, but in different area there is also circumcision that to do in female have been practiced almost simultaneously circumcision to the male (Irianto, 2016).

The practice of circumcision of the female have been practiced in various way like cutting partly of the clitoris or removing all the clitoris, even Labia Minora and Labia Majora but also only injure the small part of the clitoris and the symbolic.

The officers who practice the circumcision to the female based on the society are midwives/nurses/orderlies. The circumcision to the female one of the dangerous practices because can cause reproductive health complications, especially dangerous to the Uterus Include the Problem of Urinary sexual and psychological problems even can make serious complication to the female (WHO 2014).

The society more familiar circumcision to the female as Female Genital Mutilation (FGM). As a procedure or the action that shows for remove partly or all external genital organs. In the name of culture, tradition, culture or other reason for the health. According to some expert, at the first FGM originally came from Egypt which was shown as a celebration when a daughter entered age the maturity. This practice actually a cultural acculturation between the Roman society who lived in that time and lived in Egypt with the Egyptians (Irianto,, 2016), so that circumcision of the female has become that something have to do.

Circumcision on the female basically as a something that has often heard and discussed in various areas. The issue of the female circumcision has been debated and sued by feminists, the activist of Gender equality in Human Right (HAM), in early 1980s-1990s. There have been many responses from various society, especially the pros because based on their opinion, that is based on religion especially Islam. But the underlying reason are traditional cultural beliefs and the Cons base don their opinion they think that female circumcision does not have a positive impact to the reproductive health. These issues become phenomenal among the society in long-term and raises the Pros and Cons (Irianto, 2016).

The women activist claims that female circumcision is harmful practice because violence or discrimination and violates women right, because it takes risk for the women reproductive and psychological health. The culmination when the Minister of the health of the Republic Indonesia, give the letter of prohibiting the circumcision in 2006. At the end of 2010 Minister of Health of the Republic Indonesia issued a regulation regarding to the procedure how to circumcision of the female (Permekes RI-No 1636/Menkes/PER/RI/XI/2010) by issuing this regulation to ensure security and safety of circumcision to the female. Female circumcision is a violation of the Human Right in general for the female.

Female circumcision (FC) Also known as female genital mutilation (FGM) as the practiced that make many debated in many countries around the world. The term of FGM, usually used in the West, this practice is heavily critic, the use of word “Mutilation” has the connotation has bad evaluation practice (Fedorak, 2014) Female Circumcision is a dangerous practice that involving the partial or complete removal of the female external genitalia or others injuries for the reason non-medical.

According to WHO (2021) there are four types of circumcision introduction 2018, this is a tradition that has been experienced by estimated 100-130 million women alive today (Banchoff and Wuhtrow 2011, WHO 2021).

The practice of female circumcision in Indonesia can be seen in the research by Nantabah and friends (2015) based on the result of the research, the practice of the Female Circumcision is mostly carried in the West Java Province (14,7 %), North Sumatra Province (8,1 %) And East Java province (7,3%). The rate of the female circumcision in the West Java and East Java that influenced by religion leader in that area (ulama and kyai).

The Circumcision of the female does not have a positive impact and raises the opinion that it will endanger women, moreover, it has become the center of attention in various circles, such as the Ministry of Health of the Republic of Indonesia. Basically, circumcision on the female is the cutting of a woman's genitals, namely part of the vagina. The part that is cut cannot be arbitrary, in fact, no part of the female genitalia can be cut. The practice of circumcision which involves the act of injuring the female genitalia is done by cutting or scratching the tip of the clitoris, or on the labia minora. In this procedure, there is a little blood comes out which indicates that the procedure is legal based on the religion (Irianto, 2016).

This thing is interesting because female circumcision can be said is dangerous because it injures parts of the female reproductive organs. This is as known because women activists and medical worker state that it can damage the tissue in the labia minora. Circumcision is carried out because as a symbol that the child has finished circumcision as an obligation from the customs that require circumcision.

Female circumcision may only to do as the request and approval of the woman concerned with the permission of the parents or guardian. The officer who does the circumcision is also required to provide information on the possibility of bleeding, infection and pain. Even though there has been a ban from the health minister, society still practice female circumcision for reasons of tradition and culture. Many areas in Indonesia still practice female circumcision, one area that still has a tradition or culture of female circumcision is Jambi province which has a lot of cultural diversity. One of them is in the Tempino Regional, which still practices female circumcision until this day.

Based on the first survey of 10 female, it was found that 4 children had circumcisions with shaman and 6 other children had circumcisions with health workers. Based on the description above, it is necessary to conduct research on "Analysis of the practice of circumcision in Female in terms of health, cultural and religious traditions in the working area of the Tempino- Muaro Jambi Health Center in 2022".

METHOD

The type of the research is qualitative research, aims to analyze the tradition of circumcision in female from a medical perspective, carried out in the Working area of the Tempino Muaro Jambi Health Center in February 2023. This research was conducted by means of in-depth interviews, observation and documentation studies. The informants used in this study consisted of 1 Head of Health Center, 1 community leader, 1 religious' leader, 1 shaman, 2 health workers (midwives), 10 tempino society from various tribes by conducting Focus Group Discussions (FGD). The Determination of informants in this study using purposive sampling. The instruments used in this study were writing instruments and recording devices. The Data analysis is by reduction, data presentation and conclusion.

RESULT

A. The input description includes the cultural traditions of the community in the practice of circumcision

1. Cultural Traditions

Female circumcision is considered as a tradition to clean a woman by removing body parts that are considered unclean. Female circumcision is a hereditary cultural practice from the ancestors and this culture is closely related to the Islamic religion. Circumcision is a practice carried out by the community for religious and socio-cultural reasons. It is even said that it is not yet Islam if it is not circumcised. The Tempino society still does circumcision as a tradition that can still be trusted, as follows:

“The term is often used for female circumcision in this region... if 1-10 circumcision”... the relationship between female circumcision it is associated with local community habits or the culture of the society lived here... if 1-10 states the same thing, namely tradition and still believe”.

This is also stated by the following if 13 statement:

"Response to the female circumcision, a culture that has become a local tradition".

2. Aspect of health

Reviewed from health aspect, according to informants 13, 15 and 16. From a health perspective, female circumcision has been banned based on Permenkes no 6 2014. The following is the statement of the informant.

The policies that have been carried out by the health center regarding female circumcision based on Permenkes no 6 2014....(if 13)...

On the other hand , another health worker informant also stated the same thing, the following statement:

“I used to did the female circumcision but now it is no longer in based on Permenkes regulations no 6/2014... (if 16).. but this is different from if 15 which stated that they had also did female circumcision but only to be stabbed

with a needle and cut the skin a little too there is a point of blood stuck to the cotton

From the health aspect, can be concluded that female circumcision is no longer allowed to did it, but the society still believes and believes in female circumcision.

3. Religion aspect

On the other hand a culture it is also believed to be a religious sunnah, as follows:

"The relationship between female circumcision when it is related to the customs of the local community or the culture of the society here... It has been a tradition to carry out sunnah... if 13 and circumcision in according with religious culture for cleanliness... if 14"

This is different from the statements of the informants 12 and this is the statements:

"As far as I know and what I have read, there is no clear command in the Holy Book to did circumcision for women. Likewise, there is no religious order for women's vital organs, especially the clitoris to be cut, injured or removed.

As for the theological arguments that are often used by groups of female pros the circumcision, it is not seen in the Holy Book , but only seen from fiqh books, and even then they are only seen from weak hadiths (dha'if). those who say that female circumcision is obligatory is a very weak opinion, because it is not supported by other hadiths, because the hadith editors do not even support this opinion. Therefore, the Hanafi, Maliki, and Hanbali thought do not oblige circumcision for female. Their legal basis is the hadith narrated by Abu Hurairah Ra.:

*عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: الختان سنة للرجال
مكرمة للنساء. (رواه أحمد وبيهقي)*

The Meaning: From Abu Hurairah ra., Rasulullah SAW., stated that : "Circumcision is a sunnah for men and something noble for girls". (Narrated by Ahmad and al-Baihaqy).

Therefore, the majority of Islamic scholars of fiqh regarding the issue of female circumcision, prefer the predicate of "honor", it is not obligatory, and does not even extend to the sunnah. Woman"

Based on the results of the observations, it can be concluded that circumcision is culturally appropriate in terms of religion for cleanliness.

B. The description of the process of implementation the practice of circumcision (circumcision) in female in terms of health, cultural and religious traditions

Based on the results of in-depth interviews, it is known that the practice of female circumcision is as follows:

1. The planning

Circumcision for female is removing the inside of the vagina, namely the clitoris or small tissue lumps on the female genitalia. The issue of female circumcision has become a debate in the medical and community circles. On the other hand, there are those who are pro and there are also those who are against, especially after the issuance of a circular letter concerning the prohibition on the medicalization of female circumcision for health workers by the Indonesian Ministry of Health number: HK.00.07.1.3.1047a dated 20 April 2006, which expects all health workers to firmly reject request for female circumcision. The practice of female circumcision in the Tempino community is still being carried out, this is reinforced by the explanation from the informant:

What age the mother usually bring their daughter to be circumcised? if 1-if 7 states that circumcision is done at 40 days, if 14-16 also states the same thing, namely circumcision at 40 days, 2 months and less than 1 year".

Based on the interviews above, it can be seen that children are circumcised at various ages according to society beliefs, but the majority of people did the circumcision on the 40th day. However, there are also informants or people who do not did female circumcision.

2. The place of the action

The place where female circumcision was carried out in the Tempino Health Center has two places, namely at the Independent Midwife Practice and the Shaman. Here's the statement:

“Female circumcision is done at the midwife's place, if there is no midwife, it is done at the shaman's place” ... (if 1-10)... yes, it is done here in this location (the practice for midwives and shamans)...(if 14-16),,,

Based on the results of the interviews, it can be concluded that the place where female circumcision did in the working area of the Tempino Health Center is carried out at the Independent Midwife Practice and Shaman Practices.

3. The executing staff

In the implementation of female circumcision that did by midwives and traditional birth attendants (shaman), they stated as follows:

“Have you ever done female circumcision?”..... had a midwife (if 1 and 11), had it done by Shaman

This statement is reinforced by the statement of the implementing staff and their statement:

“Have you ever performed female circumcision?”.... ever (if14-15) and if16 have also been in the past now never again in accordance with Permenkes no 6/2014”.... Apart from midwives, who performs female circumcision in this work area? ... Shaman (if15 and 16).

Based on the results of the interviews, it can be concluded that the implementing staff who did the female circumcision are midwives and the shaman.

4. The Implementation of female circumcision

Female circumcision is performed using a needle and scissors with the following statement:

"Tools are used when do the circumcision" if 1-10 states that the tools are used in the scissors and needles. “if 14 represents using a needle and if 15-16 states using scissors

In the practices female circumcision, the tool that is often used is a type of scissors that have been treated with a high-level disinfectant (DTT), but this is only done by midwives and The Shaman is just used needles. Here's the statement

Yes, I do female circumcision using tissue scissors that have been DTT so that there is no infection, for the procedure itself I do it by scraping or cutting a little bit of the clitoral skin to cause blood to appear on the cotton and it is shown to the patient that his child has been circumcised, there is no standard operating procedure what have to do during female circumcision because it is already prohibited based on Permenkes no 6/2014... so I only use tissue scissors by scraping a little bit of the clitoral skin until a little blood sticks to the cotton alone... this is also done to prevent the public from performing female circumcision on Shaman with ulcers the tools and methods of implementation are not necessarily safe because the Shaman do not really know the regulations from the ministry of health (if15-16)... ”... if I was a Shaman I would often use a needle and scissors by cutting off the tip of the clitoris.. if the scissors are clean then... (if 14)..

Based on the results of the interviews, can be concluded that circumcised for female are carried out without any SOP and are only cut on the clitoral skin only to the point of bleeding.

C. The output description of the scope and types of circumcision practices (circumcision) in Female in terms of health aspects and cultural traditions.

Based on the results of the interviews, it can be seen that out of 10 informants, only 40% of the informants did not perform female circumcision on their children. This can be an illustration that in Tempina still exist but the data scope in the reality did not report to the health Centre and there is no document including circumcision for the female.

Based on the impact that had been felt by the society, there were no informants who believed that they had experienced the impact of female circumcision which had been carried out in infancy. Here's the statement:

Yes, I did female circumcision when I was a baby, this was conveyed by my parents. but I didn't know what impact I had and I feel good now..." and I don't have a problem with that ..."(if 18)...Alhamdulillah , no one seems to be experiencing the impact that you have stated(if 19)..

From the *results* of interviews with the adults who had done female circumcision, none of the informants knew about the impact felt by female circumcision.

DISCUSSION

A. The Input description includes health, cultural and religious traditions of the Society in the practice of circumcision (circumcision)

From a health perspective, female circumcision doesn't have benefits or positive impacts, so female circumcision is not recommended. The background is that there are still midwives who carry out the practice of circumcision for the female. It is influenced by culture and traditions that have been passed down from generation to generation in the Tempino area.

This is in line with the theory put forward by Arivia (1996) quoted by Sumarni (2005) all forms of genital mutilation such as circumcision are ritual beliefs originating from primitive religions that have nothing to do with medical, health or scientific reasons. Female circumcision in Indonesia is believed to be a form of worship or a religious order, so it is not easy to abolish and can cause polemics in society. The practice of female circumcision has been going on for a long time and has been passed down from generation to generation. It is estimated that female circumcision originates from Islamic religious teachings which later developed into a local community tradition. However, as a whole there is no information that can explain that female circumcision is an Islamic religious teaching or is an ancient tradition passed down from generation to generation for religious reasons.

According to the assumptions of the researchers from the results of circumcision studies, it can pose a risk of irritation and infection to the area around the vagina. Female circumcision is believed by the community to be a ritual that requires religious values and is an important process in the life of a women.

Indonesian law does not explicitly prohibit female circumcision. However, several laws in their substance state protection of children and women's reproductive health and eliminate all forms of discrimination, violence and gender injustice. For this reason, regulations are needed that regulate the implementation of the practice of female circumcision, related to the prohibition or recommendation of female circumcision. The implementation of female

circumcision is believed by the community to have a health impact on the community, where the female external organs which are considered dirty and ugly need to be cleaned by cutting, the same as male circumcision. Female circumcision is also believed to be able to control women's desires they don't become naughty in the future.

The Circumcision regulations in Indonesia have experienced dynamics with several revisions and a process of debate since 2006 until now. The regulations initially prohibited female circumcision and were finally permitted but with certain conditions, until finally the regulation was not re-enforced. In response to this Circular Letter, MUI issued MUI Fatwa Decree Number 9A of 2008 concerning the Law on the Prohibition of Female Circumcision. The prohibition of female circumcision is considered a violation of Islamic Shariah. The implementation of female circumcision is known as Makrumah (a form of respect for women). Prohibition of female circumcision is considered a violation of syari'a (DIY MUI, 2008). Furthermore, the Minister of Health of the Republic of Indonesia issued Regulations contained in Female Circumcision Number 1636/MENKES/PER/XI/2010 which allows circumcision by health workers by not excessively cutting the clitoris and female genitalia (Permenkes RI, 2010).

There were various debates about these regulations, finally in the issuance of regulations regarding female circumcision, Permenkes RI Number 4 of 2014 that female circumcision is not recommended for its implementation as a medical action, because it has not provided benefits for women's health and is not in accordance with global developments. The basis for the issuance of PERMENKES No.6 In 2014, the practice of female circumcision was considered to violate reproductive rights and contradict government policies to keep women healthy. Circumcision is also considered more likely to eliminate female libido. This was also agreed by a group of women activists who objected to the permissibility of circumcision on the grounds that female circumcision could trigger the practice of illegal circumcision and could also be traumatic for the female. (Permenkes RI, 2014).

The practice of female circumcision according to cultural and religious demands is carried out in different ways, starting with only as a ritual or formality where no cutting or cleaning of the female area is carried out; cleaned until a slight cut or scratch is made in the female end area.

B. The overview of the process of implementing the practice of circumcision (circumcision) in female in the terms of health, cultural and religious traditions

Based on the results of the interviews, as known that the practice of female circumcision in the Tempino community is still carried out, children are circumcised in the various ages according to community beliefs, but the majority of people perform circumcision on the 40th day by the midwife.

According to the researchers, based on the results of this research, it shows that the preparation of tools for performing a circumcision process is not in accordance with existing Permenkes procedures. In carrying out an activity, you have to prepare everything properly and correctly in order to obtain maximum results. In performing a circumcision, you should meet the requirements and preparations set out according to the Regulation of the Minister of Health of the Republic of Indonesia Number 1636/MENKES/PER/XI/2010 which was stipulated on November 15 2010 in article 4 where preparation starts from the provision of rooms, the use of instruments sterile procedures and procedures. However, what was done by the circumcision shaman in Ujong Reuba regional was not in accordance with existing regulations, where the circumcision Shaman when circumcising girls immediately performed circumcision without preparing the room and tools, the circumcision Shaman used tools that were considered unsafe for health and even there is the use of a razor blade which is carried out repeatedly within 1 day of the circumcision. Circumcision dukuns must receive education and coordinate with health workers in helping the community, especially in performing circumcision.

Female circumcision is still being debated, because from a medical point of view, female circumcision there is no benefits. There are 3 circumcision techniques that are performed, namely cleaning the labia majora, scratching the labia minora and cutting the tip of the clitoris. Medical implications of female circumcision can occur, especially if the cutting is done excessively and without proper technique and treatment. Circumcision can have an impact on children, both physically and psychologically, such as psychological trauma, risk of infection and risk of bleeding. So not doing female circumcision is not a problem, because it can minimize the risk. However, due to consideration of the large number of requests or demands from the public who wish to perform female circumcision, in the end, health workers continue to provide circumcision services.

The practice of female circumcision is carried out by health workers by cleaning the female genitalia, cutting off the tip of the clitoris or scratching the labia minora using a mess or medical scissors. After that, betadine is given to the former circumcision area.

Regulations related to the implementation of the Minister of Health of the Republic of Indonesia number 6 of 2014 concerning the repeal of the practice of female circumcision carried out by health workers are considered appropriate because female circumcision is seen as not a medical procedure that provides benefits to women's health. Precisely when done with excessive cutting can have a negative impact.

The practice of female circumcision, carried out by cutting the genitals and causing pain to women, is considered a violation of human rights that needs to be protected. However, the practice of female circumcision in Sumbawa is only done by cleaning, scratching or cutting a little at the tip of the clitoris and is considered not to have reached the stage of violating human rights.

The formation of a Tempino Regional Regulation regarding the implementation of female circumcision have to made and socialization needs to be carried out to related agencies and the society so that the regulation can be implemented. However, what needs to be considered is when female circumcision is not performed by health workers, of course the community will ask for the help of a traditional healer (shaman-Dukun Beranak) to did the circumcision with considerable risk.

C. The output description of the scope and types of circumcision practices (circumcision) in female in terms of health, cultural and religious traditions

Based on the results of the interviews, it can be seen that out of 10 informants only 40% of informants did not do the female circumcision to their children, this could be an illustration that Tempino is still being implemented, but the real annual circumcision coverage data is not reported to the Health Centre and there are no related documents. implementation of female circumcision.

The practice of circumcision, the society has been doing it for a long time and has been passed down for generations and has trusted a circumcision shaman to perform circumcision on their daughters. Of the three supporting informants who were interviewed,

all circumcised their daughters by the shaman circumcision, but there was 1 informant who said that the society, did all circumcision to their female children at the Shaman for circumcision, but some did it at midwives or health workers, but not in this village.

Female circumcision is classified as female genital mutilation (FGM) because medically it is not recommended, this practice is usually carried out by who do not have medical skills (Zakiah, 2012). The practice of female circumcision is the removal of part or all of the external female genitalia or injuring the female genital organs or in scientific language it is called female genital mutilation. The main reason and background socially and culturally performed on female is to control female lust, the other reasons are for genital hygiene, aesthetics, and religion. However, the act of female genital mutilation is an act that is internationally categorized as an act of violating human rights. (Afiyanti, 2018).

In early 2014 the Ministry of Health again issued Permenkes No. 6 of 2014 concerning the revocation of Permenkes Number 1636 of 2010 concerning approving female circumcision, the Ministry of Health said that every action taken in the medical field must be based on medical indications and scientifically proven beneficial, female circumcision is not currently a medical action because its implementation is not based on indications medically and has not been proven beneficial to health, based on cultural aspects and beliefs of the Indonesian people, until now there are still requests for female circumcision to be carried out, the implementation of which must still pay attention to the safety and health of circumcised women, and not to perform female genital mutilation, and Regulation of the Minister of Health Number 1636/Menkes/Per/XII/2010 concerning Female Circumcision is deemed no longer appropriate to the dynamics of global policy developments. (Ministry of Health Republic of Indonesia, 2014).

The commission for the protection of women concludes that from the findings of a study on culture-based violence against women, the practice of female circumcision is still being carried out, especially in several communities that adhere to the Islamic religion and also communities that maintain ancestral traditions. Even today, members of the community are reluctant to give up the practice of female circumcision. Aside from religious advice, this was done because of a tradition that has been passed down for generations and the stigma from the local community as a woman who is not good if women are not circumcised. Even though the Circular of the Minister of Health has been socialized, the practice

continues in a clandestine form until it is openly celebrated because it is in the name of culture and religion, and in various ways and methods. Women who are circumcised at the age of 2 years and over usually experience prolonged trauma. The pain felt lingers into adulthood. (Indonesian National Commission on Women, 2017).

CONCLUSIONS AND SUGGESTIONS

From the results of the interviews, it can be concluded that female circumcision is carried out by the Tempino midwife community by cutting off part of the clitoris which is carried out by midwives and traditional healers (Shaman-Dukun Beranak) , this is due to the traditions and culture that they believe in as well as the understanding of religion adopted by the society . From the circumcision that has been carried out there have been no reports related to medical effects both in the long and short term. It is hoped that the results of this study can be used as a source of information regarding the analysis of circumcision in girls from a medical perspective so that it becomes a reference for health socialization or promotion for all members of society in the working area of the Tempino Health Center.

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