



CIRCUMCISION AND SIFON IN THE INTERSECTION OF THE PLURAL DIMENSIONS(A STUDY OF CRIMINAL LAW, GENDER, AND HUMAN RIGHTS ON A TRADITION OF THE TIMORESE TRIBE IN EAST NUSA TENGGARA)

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Abstract -Circumcision and sifon in traditional society is still a social reality that is still accepted and lives in some Timorese communities in East Nusa Tenggara. On the one hand, this tradition is considered very contrary to the existing norms of life, but on the other hand, the presence of this culture is still not perceived as an abstinence or disgraceful behavior that hinders social life. Nevertheless, such a tradition is certainly a problem of social life that needs to be observed and efforts are made to eliminate the negative things in the content of the tradition.

Keywords: Circumcision, Sifon, Criminal Law, Gender, Human Rights

INTRODUCTION

The practice of circumcision and sifon in a society that is fairly traditional is a social reality and a living cultural identity. It is said to be a cultural identity because traditional circumcision is indeed believed (recognized) and is still practiced by some Timorese tribes. The existence of circumcision in the understanding of the Timorese tribal community is a tradition passed down by their ancestors and must be carried out by every man before entering into marriage.

Traditional circumcision is a rite still carried out from the past until today. Although the existence of the rite is no longer as lively as in the past, it cannot be denied that the tradition of circumcision and sifon is still real and accepted by some or a group of Timorese traditional communities. The traditional community environment whose life patterns are relatively static in the socialization process is always required to obey and preserve forms of behavior that have been accepted and adopted as a way of life that needs to be preserved as a tradition or culture from one generation to the next.

This view and understanding motivate every man to be expected to undergo circumcision and sifon because with circumcision every man will certainly be able to guarantee household harmony for those who are married. There is an understanding that circumcision contains the value of 'manliness' for Adam and there is also a tendency to think that uncircumcised men will experience a kind of lack of energy, so it is feared that they will experience impotence/barrenness. Therefore, uncircumcised men may not produce offspring. Traditional circumcision is not only understood as a reason for health or reasons of 'manliness' alone but is also accepted or seen as something that has religious magical meaning.

As far as has been described above, it seems that no problem is reflected or implied in this paper or there are no issues or things that attract attention about traditional circumcision, except when it is related to the consequences contained in the practice of traditional circumcision, social and legal problems will arise which can be observed from various aspects.

The problematic appearance in question is certainly closely related to the obligation for every circumcision patient to have sexual intercourse (*copulation*) with 3 (three) women of different statuses (married women or widows and girls). Each patient is circumcised at least 3 (three) times and has sex after circumcision. The obligation to have sexual relations for the Timorese tribal community is known as "sifon".



The involvement of women in the implementation of traditional circumcision obligations concerning the *sifon* will be able to raise many problems because, in the series of carrying out traditional circumcision obligations, women are meant to be objects in the interest of men's sexual vitality. Thus, in every series of traditional circumcision, there will always be harassment or rape against the dignity of women.

Referring to the consequences of the obligation to practice traditional circumcision as described above, various aspects and social phenomena involving women as objects at risk in the intersection of plural dimensions can be stated, including:

- a. Women who have sex are at risk of contracting sexually transmitted diseases (STDs);
- b. Impact on the lack of functioning of the female reproductive organs themselves;
- c. Women are made objects by circumcision shamans as sex servants;
- d. The dignity and worth of women are severely abused and demeaned;
- e. Motivate young people to have sex outside of marriage, so that it is possible for young women to get pregnant without husbands;
- f. Provide opportunities for adultery;
- g. There is a problem with irresponsible abortion (*abortus criminalisprovocatus*) or the occurrence of child murder.

RESEARCH PROBLEM

Based on social phenomena that may occur as a result of the involvement of women in the implementation of the obligation to practice traditional circumcision (ie: having sexual intercourse or *sifon*), several important issues can be observed in this paper, namely:

1. Gender Issues

The involvement of women in the implementation of traditional circumcision obligations biases the concept of gender.

2. Health Issues

In every traditional circumcision accompanied by a siphon as a complement, the woman's vagina is used as a trash can to accommodate the dirt caused by circumcision. Thus, the suffering of women who are obtained/received from sexual relations after circumcision has an impact on the damage to the health of the body.

3. Human Rights Issues

If women are made objects for the sake of men's sexual vitality, then in every series of traditional circumcision, there will always be harassment and humiliation of the dignity of women.

4. Religious Issues

Every traditional circumcision that is accompanied by the practice of chiffon as a complement, according to the religious norms recognized in this country that the practice of chiffon is contrary to religious norms.

5. Legal Issues

Doing siphon as a complement to traditional circumcision is actually against the national criminal law. Legal issues that can be seen and observed in implementing this traditional circumcision are the occurrence of adultery and the emergence of problems with abortion and child murder.

RESULT AND DISCUSSION

1. Overview of the Definition of Sunat and Sifon

As stated by Primus Lake (2001), a researcher who is quite experienced in observing the practice of traditional circumcision, in practice and myth circumcision is discussed with the meaning of cutting, which in Timorese language or *Ijab Meto* (*Lasi Meto*) is called (*hel, thel, helet, ther, here*); *ortutus* which means to tie; or *hapit* which means pinch. Another symbol in a more subtle expression, circumcision is given the meaning of 'cleansing the body, or taking care and fixing the body' (*tameuaok, paloilaok, painoetaok*); or cut tassels for men's sarongs (*taek wants fukat, keut wants fukat*) and others.



Bira (1984) stated that circumcision in the Timorese understanding is a tradition, a custom inherited by their ancestors, and must be carried out by every man before entering into marriage. Neno (1993) stated that the initiation of circumcision has been carried out from generation to generation and circumcision customs are arranged according to customary values which have patterns and regulations that have consequences. Cooley said that the general understanding of circumcision is a sign of a person's entry into another stage, or in other words, circumcision is the same as "initiation".

Technically, circumcision generally means cutting the foreskin/skin of the tip of the male penis until it breaks off with a knife or the like. So, it can be understood that the meaning of circumcision as meant in this case is not only seen from the technical aspect but must also be seen from the cultural aspect or traditional values with religious magical nuances. Such an understanding in the Timorese tribe, that the person who has been circumcised is a sign that he has matured both physically and spiritually.

As stated by several circumcision shamans who were interviewed (F. Mantok, E. Luiban, and Y. Naklui), traditional circumcision is a ritual that means cleaning oneself. Cleaning oneself means putting off the sins that have been committed by the circumcision patient. Therefore, pre-circumcision begins with a marked "collection of stones" (there are big stones and there are small stones). The calculation of large stones and small stones symbolically describes the major sins or minor sins that have been committed by the circumcised patient during his bachelor's or at the time before being circumcised. When counting the stones, the prospective circumcision patient must honestly count the number of stones in front of the circumcision healer. It is believed that counting stones incorrectly can harm the healing process of circumcision. Usually, if the prospective circumcision patient does not honestly place a large stone or small stone and also if it does not follow the number of mistakes (sins) that the prospective circumcision patient has made so far, then when the circumcision is performed, the circumcision patient will experience continuous bleeding, even if it is not confessed openly about the sins that have been committed during that time, then the wound of circumcision will not be healed.

If this happens, the circumcision shaman reminds the circumcision patient to remember or recalculate correctly how many mistakes he made. The original implementation of circumcision is usually carried out in rivers or streams where the water is still flowing, with the intention that the blood or sins of the circumcised patient will be carried away by the flow of the river.

Sifon or *sufun* is the first sexual intercourse after circumcision that must be done by every circumcision patient when the circumcision wound has not healed. The shamans say that, symbolically or implicitly *sifon* is interpreted to "dissipate heat" so that the sexual organs of circumcised patients return to function properly. This heat dissipation is placed inside the woman's vagina (Fallo & Sinurat, 2004).

In general, the traditional Timorese society, and in particular some circumcised shamans consider that traditional treatment of circumcision 'wounds' is more effective than medical treatment. The traditional treatment referred to is included in the *sifon* or *plinmafutu* or "removing heat", or lubricant (*haekit*) and "cooling" (*ha nikit*) steps. In addition, circumcised patients are treated with selected traditional ingredients (Fallo & Sinurat, 2004).

Meanwhile, SigitPurnawan (2007), revealing the reveals of *sifon* based on medical science where men who have done *sifon*, usually have their penis swollen and watery so it is difficult to penetrate the vagina and causes pain and swelling when it is inside the vagina. However, all swelling and circumcision wounds will heal completely after the *sifon*. This tradition is carried out to increase men's sexual abilities and make men into "real men".

2. Circumcision and *Sifon* in the Perspective of Religious Norms

Traditional and *sifon* circumcision is a hereditary habit that has been going on for a long time and is believed to this day by some Timorese tribes as a culture that needs to be maintained because the culture has been integrated into their lives. In other words, circumcision and *sifon* are a link that is not easily separated by society, so talking about circumcision means that it cannot be separated from *sifon* (Natonis, 2014).



Among the Timorese tribal community, traditional circumcision and the practice of *sifon* are not a story or myth that has developed, but a fact and reality that has been, is, and will still be lived by some of the Timorese tribal community. The *sifon* ritual is still rife in several ethnic groups of East Nusa Tenggara, while after circumcision the wounds suffered by men must be healed by having sex with other women who are not their wives.

Through the *sifon* ritual, the *sifon* performer must prepare chickens and knick-knacks for the circumcision procession which will be led by a circumcision shaman or *ahélet*. It takes around twenty-five thousand Rupiah to a hundred and fifty thousand rupiah. *Ahélet* is sometimes picky about her prospective patients, in confession at the river if the patient has never had sex, the circumcision shaman may refuse to do the circumcision. The more sexual experience, the better according to the circumcision shaman. Circumcision is then performed using bamboo blades, knives, or tied with certain ropes. When finished, the patient is brought back to the river for the healing process. It takes about 1 week to 10 days for the wound to dry after the circumcision. So while still injured, the *sifon* ritual is carried out (Swandari 2015).

In general, the connotation of circumcision can be understood and accepted as an effort to maintain and maintain the health of the body/self if the process and implementation are carried out according to medical rules. The reality in the life of the Timorese tribal community is still not a few practices of circumcision carried out by traditional shamans/circumcisers without considering the medical aspects in the form of equipment and methods/techniques for circumcision. The problem is that when post-circumcision has been carried out, namely in the context of healing circumcision patients, according to custom in practice, the circumcision patient is obliged to have intercourse (*sifon*) with at least 3 (three) different women (married or widowed women, female who are still virgins) (Lake, 2001).

Even though in recent years various approaches or interventions have been carried out, both from the government (especially from the Health Office) and from NGOs or other observer groups (social care) regarding the negative impact of traditional circumcision and *sifon*, however, in the understanding of some the Timorese tribal community, that the *sifon* is an inseparable part in the process of healing the wounds of circumcised patients (Fallo&Sinurat, 2004).

Based on the perspective of existing norms, social reactions or responses to the existence of traditional circumcision and the practice of *sifon* have recently been increasingly discussed, both by the government, and NGOs, as well as by religious leaders, and community leaders. There are many responses and criticisms related to the traditional practice of circumcision, especially regarding the practice of *sifon* which is a complement and includes women as victims (Fallo&Sinurat, 2004).

As stated by Wilem Nope (2014), the former Head of South Central Timor Regency, Soe, in his remarks at the Traditional Circumcision seminar and Workshop on P2PMS and HIV-AIDS program planning in West Timor, "Circumcision is a habit that has been passed down from generation to generation by the community. South Middle East. The implementation of circumcision, which is accompanied by the practice of *sifon* as a condition for the healing process, is contradictory when viewed from the religious, legal, and human rights aspects. Changing the behavior of an indigenous community is not an easy job, but allowing negative behavior to continue is also a wrong attitude, so positive efforts are needed gradually and continuously to solve it".

Based on the Protestant Christian perspective on circumcision and *sifon*, Reverend Ely T. Chandra (2014) says that: "Circumcision in the Old Testament was carried out on children of the descendants of Israel as a sign that they were God's people (religious requirements), and because it had an impact on everyday life, the circumcised person was considered the cleanest because they do God's laws, while people who are not circumcised are considered unclean/dirty because they don't obey the law/religion. Jesus' teachings in the New Testament book further refine it, that what is more important in terms of circumcision is Spiritual Circumcision, which means not committing crimes or violating God's commands than just physical circumcision. Thus, circumcision can be understood not only as a physical act, but also as a spiritual act, or deed of faith in Jesus' teaching. Physical circumcision is important, but spiritual circumcision is more important". So, basically in Christian



teachings circumcision is not an obligation, but the *sifon* is prohibited by religion because it is an act of adultery and it violates religious law.

Likewise, in the view of Islam on circumcision and *sifon*, which was conveyed by Ahmat Abubakar (2014) in the Traditional Circumcision seminar and Workshop in Soe, he said that: "Circumcision in the teachings of the Qur'an (Islam) is an obligation that must be obeyed by the people because circumcision is very important. synonymous with worship. But the same as other religions, Islam does not tolerate the practice of *sifon* as an effort to heal because it is very contrary to religious teachings."

Based on the two religious views above, it is clear that traditional circumcision equipped with the practice of *sifon* is not compatible with one with religious norms. *Sifon* is very contrary to religious law and is an act of adultery for the perpetrator. However, cultural views in certain communities (some Timorese tribes turn out to be circumcised and *sifon* is still interpreted as traditions that also attach certain values (including religious magic) (Pello, 2017).

Yunia Rahma Hendisha's (2021) opinion is different, "the Church and the local government are trying hard enough to erase this tradition from the *Atoni Meto* community. The church and government have educated circumcision-ists to perform circumcision with sterile equipment and banned the practice of *sifon*. Presumably, this effort is starting to see a bright spot. Traditional circumcision traditions, including *sifon*, have been banned by both the government and the church. So most of the young generation of the *Atoni Meto* community do not carry out this tradition anymore.

According to Nur Azizah Hidayat (2016), the *sifon* tradition is a circumcision tradition for men who are more than 17 years old and have had sexual intercourse. The uniqueness of the circumcision ritual of the *Atoni Pah Meto* Tribe in East Nusa Tenggara Province lies in the process of healing wounds caused by circumcision, namely by having sexual relations with women who are not wives or close family members, or women who will not be married by a man who performs the *Sifon* ritual. The *Sifon* tradition has the potential to cause conflict, both between women and the indigenous people of the *Atoni Pah Meto Tribe*, as well as against state law. Potential conflicts and forms of conflict resolution caused by the *sifon* Tradition, when viewed from the perspective of Feminism and Positivism. So far, the *Sifon* tradition is the customary law of the *Atoni Pah Meto* Tribe, which legitimizes the structural oppression of women from the *Atoni Pah Meto* Tribe. The *Sifon* tradition also violates State Law, which relates to decency offenses, adultery, trafficking in women, and human rights. One way to resolve the conflict is to use the Responsive Law.

3. Circumcision and *Sifon* in the Dimensions of Criminal Law

Based on aspects of the national criminal law (KUHP), circumcision coupled with the practice of *sifon* is contrary to Article 284. This act is also symbolized by the act of adultery. The element of adultery by Article 284 of the Criminal Code is that it prohibits a person (an adult male or female) from having sex with someone who is not their husband or wife. Men or women who are not yet mature have sex with another person's wife or husband is called "joined adultery".

Dimensions in the perspective of criminal law, circumcision, and *sifon* can not be categorized as an act of abstinence (taboo or *pemali*), because some ethnic Timorese still accept the existence of this culture. Indeed, based on formal criminal law which can be reviewed based on the principle of legality contained in Article 1 Paragraph (1) of the Criminal Code, which essentially says that no act can be punished, without first having laws and regulations that prohibit the act, then the *sifon* act is clear. there is an appeal rule regulated in the Criminal Code.

As based on Article 284 of the Criminal Code, the act of circumcision accompanied by a *sifon* violates the formal criminal law because a *sifon* is considered an act of adultery, however, an act that is contrary to the principle of legality as confirmed by Article 284 is not necessarily punishable, because, in material criminal law, it is also known as with an unwritten principle that is no less important than the principle of legality, namely "the principle of no crime without guilt", so that in scientific law the crime of *sifon* by some Timorese ethnic communities is not a disgraceful act (*pemali*) so that the act cannot be said to be an act who can be punished.



In addition, the legal prohibition contained in Article 284 of the Criminal Code is also a complaint offense. Therefore, law enforcers cannot apply Article 284 of the Criminal Code even if someone violates it but if there are no complaints from people who feel aggrieved. This means that the existence of Article 284 of the Criminal Code can only be applied if there are people who feel aggrieved by the act and make a complaint first to law enforcement. Of course, this is so, making the act of *sifon* is still far from being touched by criminal law.

Judging from its form or nature, a criminal act or criminal event (delict) is always contrary to the order or order required by law, an act that violates the prohibition is an act that violates (violates) the law. Strictly speaking, these actions are detrimental to the community, in the sense that they are contrary to or hinder the implementation of good and fair social relations. It can also be said that the act is strictly prohibited or prohibited. So, the concept of a criminal act, in this case, can be equated with the concept of abstinence (abstinence) or with another term that has long been known in Indonesian society, namely *pemali* (Moeljatno, 1987).

Based on the definition of a criminal act that has been stated above, it can be understood that to be able to convict an act, it is not only the emphasis on whether the act has violated the law or not but must also fulfill the requirements whether the act is detrimental to the community or hinders community association or not. If the act does not harm the community or does not hinder community association, then it is not easy to force an act into a criminal act that can be punished even if it can be proven that the act is against the law.

Likewise, in the act of circumcision and *sifon*, of course, on the one hand, it can be said that the *sifon* act is contrary to criminal law, in the sense of being against the law. it is still not easy to say that it is an obstacle to social interaction or something contrary to community life, because the act of *sifon* is still integrated with culture and is still accepted as its relationship with religious magic. In addition, the community also has not felt the existence of legal interests or the interests of the community or the interests of individuals who have been harmed in the *sifon* act, moreover, the *sifon* act can only be accommodated or enforced by law through Article 284 of the Criminal Code, which is also a complaint offense.

In connection with *sifon* as an act of intercourse between a circumcision patient and a woman who is not his wife, of course, although from various aspects it can be said as an act that is considered inconsistent with existing norms (including in the dimensions of criminal law norms), but in criminal law as explained above, that the practice of siphoning has not been able to be annulled or carried out a break-in because as in the applicable principles of criminal law, especially the principle of no crime without guilt, the act of *sifon* has not yet been fully considered a despicable act, especially in the community, some of the Timorese tribes still accept the existence of traditional circumcision and *sifon* as a culture with religious meaning.

As a common thread at the end of this article, even though the practice of traditional circumcision and *sifon* is still ongoing today in the communities of some Timorese tribes in East Nusa Tenggara (NTT), especially on the island of Timor, which means that during that time there have also been many acts of adultery. in terms of applicable norms, but from the criminal law aspect, the practice of *sifon* cannot be prevented or in other words, the criminal law approach cannot be fully used as a means of community change (Social Engineering). However, this does not mean that the law will remain silent or vacuum because through other aspects, for example from a gender perspective or human rights aspect, of course, the law can still play a role in eroding the *sifon* culture. This problem is not the traditional circumcision culture that will be fought, but the *sifon* practice that will be eroded through planned programs that can be intervened by the local government.

4. Circumcision and *Sifon* in Gender and Human Rights Perspective

Circumcision and *sifon* in the dimensions of gender and human rights are issues that are very urgent to be resolved. Especially in the practice of *sifon*, equality between men as subjects of circumcision patients and women who serve as objects to serve the needs/interests of men both as sexual services and also as a place of disposal of excrement due to circumcision, of course, it is very degrading to the dignity of women. Women, in this case, are very unappreciated, very



harassed by men. Traditional circumcision which requires *sifon* as a complement is certainly a gender-biased culture and undermines women's human rights (HAM).

The traditional circumcision culture prevailing in the Timorese tribal community is certainly a treatment that places women as objects and subordinates the roles and activities of social, political, or other strategic sectors. The placement of women in such a tradition can be classified as the same type of behavior called denial of the values of justice and equality and harassment of human rights.

Such behavior in a culture is certainly not recognized and is not justified in terms of gender and human rights. Nevertheless, this issue is still a work that is not easy to eradicate, because this tradition has long been accepted and justified in people's lives. Therefore, socialization about gender and human rights in the Timorese tribal community, which still accepts the existence of circumcision and *sifon*, needs to be carried out continuously by competent parties.

Not only health problems, the placement of women as a medium to put the "heat", as well as limiting the essence of women as a commodity where the *sifon* woman in a procession clearly shows the *phallucentrism* that develops in the beliefs of the *Atoni Meto* tribe. *Phallucentrism* is an assumption that places the penis at the center of sexual development (Aulia, 2011). Directly, *sifon* places women as objects where the concept of the body is no longer in the private sphere as it should be, but is placed in the public sphere. The female body has become something of a politicized 'thing'. This is seen in the purpose of carrying out the *sifon* tradition (Taum, 2013).

YuniaHendisa (2017) stated that women in the province of East Nusa Tenggara, whose husbands carry out the *sifon* tradition and become partners in the *sifon* become subalterns. These women do not realize that they are the aggrieved parties in the *sifon* tradition. These women see *sifon* as a profitable tradition and need to be done as a form of obedience to their husbands and existing customs. *AtoniMeto* women do not see *sifon* as a limitation on their essence as women, and the objectification of women's existence and forms of body politicization is closely related to *phallucentrism*. In addition, the women of the *AtoniMeto* tribe are not aware that there is a possibility of contracting STDs from this *sifon* practice. Women who are involved in *sifon* also do not feel that they are being humiliated. They willingly serve the man who does the *sifon* with the belief that he will get a blessing because he is willing to be the eraser of other people's troubles and sins. *Sifon* women will experience physical and mental suffering after carrying out this tradition. They experience great psychological stress and often go insane (Ngongo, 2010).

The women associated with the *sifon* tradition, both wives and *sifon* women, are not aware of the harm they have experienced and are unable to speak about their situation. Men do *sifon* to maintain masculinity and use women as objects, while women see it as a place to obey the existing culture.

Sifon is an important part of circumcision, so for men who do traditional circumcision, it is believed that not doing *sifon* will bring bad things. Of course, women are the place to get rid of the bad luck of circumcised men. *Sifon* is still common, especially in the *AtoniMeto*, *Amarasi*, and *Malacca* tribes on Timor Island. However, young men often do not have sex after circumcision or *sifon*, so they are afraid that they will become impotent. Primus Lake says that *sifon* is still common, especially in the districts of South Central Timor (TTS) and North Central Timor (TTU) which are spread across all sub-districts, and *Belu* District, with 10 sub-districts out of 17 existing districts. Primus always goes through villages where men do a lot of *sifon* for more than 5 years. The tradition begins with cooling and confession of sins or *naketi* in a flowing river. The patient soaks in water in the morning (Lake, 2000).

According to Primus Lake (2000), circumcision is more than three people, which can be a small group rarely individually. the second reason he will carry the sins. Later, the circumcisionist will ask, before you got this circumcision, how many women have you had sex with, and that has to be honest, if you cheat there will be signs. If with three women will take three small pebbles, or corn kernels you can. The *chiffon* performer must prepare chickens and knick-knacks for the circumcision procession which will be led by a circumcision shaman or *ahélet*. It takes around twenty-five thousand rupiahs to a hundred and fifty thousand rupiahs. *Ahélet* is sometimes picky



about her prospective patients, if in confession at the river the patient has never had sex, and the circumcision shaman could refuse to do it. The more sexual experience, the better according to the circumcision shaman.

Circumcision is then performed using bamboo blades, knives, or tied with certain ropes. When finished, the patient is brought back to the river for the healing process. It takes about 1 week to 10 days for the wound to dry after the circumcision. Well, while still injured, the *sifon* ritual is carried out. It is acknowledged by the community leaders of South Central Timor (TTS) that *sifon* is believed to be a way to heal wounds.

Furthermore, the patient is no longer allowed to have sex with the woman who has been the object of the *sifon* for the rest of his life. Based on Atoni Meto's belief, the woman had received heat from the patient. Heat in this concept means venereal disease. If the man is determined and has sex again with the same woman, then the disease will return to him. Women who are exposed to *sifon* are also believed to have scaly skin and smell. That is why *sifon* should not be done with one's wife. Also, no man will want to marry a woman who is the object of *sifon* (Lake, 2000).

Furthermore, according to Primus Lake (2000), what is important is that women will experience suffering, and disease, whether it's a venereal disease or a disease that they think has yellow eyes, yellow skin, and most likely hepatitis. So if people know that women serve men for *sifon*, then the villagers don't want to marry that woman, because they know that men's heat is thrown there. Of course, not all of them go to TTS, but certain villages say that the wrong purpose of the *sifon* is to break the *kaulili*, another name for *sifontape kaulili* means to break the *kaulili*. You can imagine what the swelling contained, it must be blood and pus.

Sifon is also believed to keep men young. Some post-circumcision sex stops at the *sifon* level, but some continue up to three stages. The second relationship has various names, it can smell or raise the body to restore body fitness, that is with another woman. With other women, there is *haekane*, there is what is called *haukena* (installing the hilt of a weapon), the purpose is to clean rough membranes. In the third relationship, usually, it has healed, *haeniki* (cooling) or TTS says *taknino* (purifying) means to make it shiny, to make it smooth again. After this stage, cooling will be carried out, only then can he have intercourse with his wife again. Not infrequently the wife knows and even permits her husband to carry out the ritual. This means that the wives also allow their husbands to perform the ritual. Usually, the women who become *sifon* media women are those who are already widowed or women who have had sex, both young and old women (Triardi& Natar, 2020).

This means that if a young *AtoniMeto* does not carry out the ritual, he will be ostracized, and insinuated in traditional ceremonies, they make rhymes, sing rhymes, and usually hurt the innuendos. Usually, there is a certain symbolic behavior. For example, people come, to know that uncircumcised men are told to sit on goatskin. Why does goat skin, men who have not been circumcised smell like goats that have not been castrated? In the southern Belu section of the Malacca community, there is a village near koba lima near the East Timor border, if men are not circumcised they will not be allowed to participate in killing animals for parties.

Sifon is often done at harvest time. Because of this, parents often warn their daughters to be careful and not to become victims of *sifon*. However, those who often become victims of *sifon* are women who have had sexual experience, sometimes someone else's wife, because that habit is certainly permissible to have intercourse with his wife, but to treat her wounds, she has to have sex with women who already have children, woman or widow.

Ahelet or shaman of circumcision can also provide women for *sifon* patients. Sometimes one woman for three patients at once. Sometimes, for the sexual relationship to run smoothly, the female victim of the *sifon* is tried by the shaman's assistant first. Nowadays, many *sifon* processes are also carried out in places of prostitution (National Women Commission, 2019). According to Primus Lake (2000), even among commercial sex workers, there are only a few women who want to be the object of *sifon*. They are also afraid of getting hit by reinforcements, but they are often deceived. Depending on their desire, whether they want to grow up or want to be lengthened or want to be stronger, basically many are offered because most of them are embarrassed to go to the doctor,



and feel that village circumcision is better because after the village circumcision is finished, during the drying process there are still a few scars. have to sleep with girls. It is believed that if it is not done, then the results are not good.

CONCLUSION

Traditional circumcision is a habit that has been going on for a long time and is still being carried out from generation to generation by some eastern tribes. The implementation of circumcision coupled with the practice of chiffon as a condition in the healing process, is very contrary to the norms currently in force. However, changing the behavior of an indigenous community is certainly not easy. Therefore, it is necessary to solve it by not allowing negative behavior to continue in society. It is an attitude and a big mistake when the behavior in the tradition that biases gender and human rights is maintained.

Although based on criminal law the practice of *sifon* is not yet fully regarded as a disgraceful act or an act that harms the community, based on aspects of religion, health, gender, and human rights, the practice of *sifon* is a tradition that is inconsistent with norms and certainly no longer needs to be maintained. For this reason, it is necessary to make efforts to eliminate it gradually and continuously through health programs from the health office, through gender and human rights education programs in existing schools, and the role of churches, religious leaders, community leaders, and NGOs.

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