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**SUNAT 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 NTT)**

Dr. Aksi Sinurat, SH., M. Hum.

Lecturer of the Faculty of Nusa Cendana University,
Jl. Adisucipto, Penfui, Kupang

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ABSTRACT

Circumcision and chiffon in traditional society is still a social reality that is still accepted and lives in the midst of some Timorese communities in NTT. 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 and Chiffon, Criminal Law, Gender and Human Rights

INTRODUCTION

The practice of circumcision and chiffon 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 the practice of 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 that is 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 chiffon 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 motivates every man to be expected to undergo circumcision and chiffon, 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 for 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 there is no problem that is reflected or implied in this paper or there are no issues or things that attract attention about the traditional circumcision, except when it is related to the consequences contained in the practice of traditional circumcision., it is clear that 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 status (married women or widows and women who are still girls). Each patient is circumcised at least 3 (three) times have sex after circumcision. The obligation to have sexual relations for the Timorese tribal community is known as "siphon".

The involvement of women in the implementation of traditional circumcision obligations in relation to the siphon will obviously be able to raise many problems, because in the series of carrying out traditional circumcision obligations, women are meant to be objects for 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:

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

PROBLEM ISSUES

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 siphoning), there are several important issues that can be observed in this paper, namely:

1. Gender Issues

The involvement of women in the implementation of traditional circumcision obligations clearly 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 chifon as a complement, then according to the religious norms recognized in this country that the practice of chifon is clearly 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 the implementation of this traditional circumcision are the occurrence of adultery and the emergence of problems with abortion and child murder.

DISCUSSION

Overview of the Definition of Sunat and Sifon

As stated by Primus Lake as a researcher who is quite experienced in observing the practice of traditional circumcision, that in practice and myth circumcision is discussed with the meaning of cutting or cutting, which in Timorese language or in Ijab Meto (Lasi Meto) is called (hel, thel, helet, ther), here); or tutus 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' (tameu aok, paloil aok, painoet aok); or cut/cut tassels for men's sarongs (taek wants fukat, keut wants fukat) and others.

Bira stated that circumcision in the Timorese understanding is a tradition, customs inherited by their ancestors and must be carried out by every man before entering into marriage. Neno said 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 in 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) in separate places in Fallo and Sinurat's research, that religiously, 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 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 have a negative impact on 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 is not in accordance with the number of mistakes (sins) that the prospective circumcision patient has done 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 actually 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 sifun is the first sexual intercourse after circumcision that must/must be done by every circumcision patient when the circumcision wound has not healed. Fallo and Sinurat say that, symbolically or implicitly siphon 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.

In general, the traditional Timorese society, and in particular some circumcised dukuns view that traditional treatment of circumcision 'wounds' is considered more effective than medical treatment. The traditional treatment referred to is included in the siphon or plin mafutu or "removing heat", or lubricant (haekit) and "cooling" (ha nikit) steps. In addition, circumcised patients are treated with selected traditional ingredients.

Meanwhile, according to Sigit Purnawan, revealing the problem of siphoning based on medical science where men who have done siphoning, usually their penis is swollen and watery so it is difficult to penetrate into the vagina and causes pain and swelling when it is inside the vagina. However, all swelling and circumcision wounds will heal completely after the siphon. This tradition is carried out with the aim of increasing men's sexual abilities and making men into "real men".

Circumcision and Chiffon in the Perspective of Religious Norms

Traditional and chiffon 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 chiffon are a link that is not easily separated by society, so talking about circumcision means that it cannot be separated from chiffon.

Among the Timorese tribal community, traditional circumcision and the practice of siphoning 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 chiffon 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 chiffon ritual, the chiffon performer must prepare chickens and knick-knacks for the circumcision procession which will be led by a circumcision shaman or ahelet. It takes around Rp. 25 thousand to Rp. 150 thousand rupiah. Ahelet is sometimes picky about her prospective patients, if in confession at the river the patient has never had sex, the circumcision shaman refuses. 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 chiffon ritual is carried out.

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 is 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 (siphon) with at least 3 (three) different women (married or widowed women, female who are still virgins).

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 from other observer groups (social care) regarding the negative impact of traditional circumcision and siphon, however, in the

understanding of some the Timorese tribal community, that the siphon is an inseparable part in the process of healing the wounds of circumcised patients.

Based on the perspective of existing norms, social reactions or responses to the existence of traditional circumcision and the practice of siphoning have recently been increasingly discussed, both from the government, NGOs, as well as from religious leaders, community leaders. There are many responses and criticisms related to the traditional practice of circumcision, especially regarding the practice of siphon which is a complement and includes women as victims.

As stated by the former District Head of South Central Timor, Soe, (Wilem Nope, SH) in his remarks at the Traditional Circumcision seminar and Workshop on P2PMS and HIV-AIDS program planning in West Timor said: "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 siphoning as a condition for the healing process, is actually 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 chiffon, Pdt. Ely T. Chandra, STh said 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 siphon 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 chiffon, which was conveyed by Ahmat Abubakar 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 chiffon 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 siphoning is not compatible with one another with religious norms. Siphon 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 siphon are still interpreted as traditions that also attach certain values (including religious magic).

Yunia Rahma Hendisha's opinion is different, that "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 circumcissionists to perform circumcision with sterile equipment and banned the practice of siphoning. Presumably, this effort is starting to see a bright spot. Traditional circumcision traditions, including chiffon, have been banned by both the government and the church. So that most of the young generation of the Atoni Meto community do not carry out this tradition anymore.

According to Nur Azizah Hidayat, 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 Chiffon 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.

Circumcision and Chiffon in the Dimensions of Criminal Law

Based on aspects of the national criminal law (KUHP), circumcision coupled with the practice of siphoning is clearly contrary to Article 284. This act is also symbolized by the act of adultery. The elements 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 siphon cannot be categorized as an act of abstinence (taboo or mali), 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 siphon 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 siphon clearly violates the formal criminal law because siphoning 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 siphoning 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 siphoning 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.

Based on the definition of a criminal act that has been stated above, it can be understood that in order 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 clearly 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 chiffon, of course, on the one hand it can be said that the chiffon 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 as something that is contrary to community life, because the act of siphon 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 siphon act, moreover, the siphon 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 siphon 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 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 siphoning has not yet been fully considered a despicable act, especially in the community, some of the Timorese tribes are still accept the existence of traditional circumcision and chiffon as a culture with religious meaning.

As a common thread at the end of this article, even though the practice of traditional circumcision and siphons 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 siphoning 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 siphon culture. This problem is not the traditional circumcision culture that will be fought, but the siphoning practice that will be eroded through planned programs that can be intervened by the local government.

Circumcision and Siphon in Gender and Human Rights Perspective

Circumcision and siphon in the dimensions of gender and human rights are issues that are very urgent to be resolved. Especially in the practice of chiffon, 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 chiffon as a complement is certainly a gender-biased culture and undermines women's human rights (HAM).

The traditional circumcision culture as 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 as a 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 the midst of people's lives. Therefore, socialization about gender and human rights in the Timorese tribal community, which still accepts the existence of circumcision and siphon, 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 chiffon 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. Directly, chiffon 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 clearly seen in the purpose of carrying out the chiffon tradition.

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

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

Chiffon is an important part of circumcision, so for men who do traditional circumcision, it is believed that not doing chiffon will bring bad things. Of course, women are the place to get rid of the bad luck of circumcised men. Siphons are still common, especially in the Atoni Meto, Amarasi and Malacca tribes on Timor Island. However, young men often do not have sex after circumcision or siphon, so they are afraid that they will become impotent. A researcher from the Nusa Cendana University of Kupang, Primus Lake, said 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 district. Primus as a researcher always goes through villages where men do a lot of siphoning for more than 5 years. The tradition begins with cooling and confession of sins or naketi in a flowing river. Patient soaks in water in the morning.

According to Primus Lake, that the circumcision is more than three people, which can be a small group rarely individually. the second reason he will carry the sins. Later, the circumciser 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 ahelet. It takes around Rp. 25 thousand to Rp. 150 thousand rupiah. Ahelet is sometimes picky about her prospective patients, if in confession at the river the patient

has never had sex, the circumcision shaman refuses. 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 chiffon ritual is carried out. It is acknowledged by the community leaders of South Central Timor (TTS) that siphons are 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 siphon 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 chiffon are also believed to have scaly skin and smell. That is why chiffon should not be done with one's own wife. Also, no man will want to marry a woman who is the object of chiffon.

Furthermore, according to Primus Lake, what is important is that women will experience suffering, disease, whether it's a venereal disease, or a disease that they think has yellow eyes, yellow skin, most likely hepatitis. So, if people know that women serve men for siphons, 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 there are certain villages that say that the wrong purpose of the siphon is to break the kaulili, another name for siphon tape kaulili means to break the akulili. You can imagine what the swelling contained, it must be blood and pus.

Chiffon is also believed to keep men young. Some post-circumcision sex stops at the siphon 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 tak nino (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 gives permission for 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.

This means that if a young Atoni Meto does not carry out the ritual, he will be ostracized, insinuated in traditional ceremonies, they make rhymes, sing rhymes, usually hurt the innuendos. Or usually there is a certain symbolic behavior. For example, people come, knowing 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.

Chiffon is often done at harvest time. Because of this, parents often warn their daughters to be careful and not to become victims of chiffon. However, those who often become victims of chiffon 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 in order to treat her wounds, she has to have sex with women who already have children. , woman or widow.

Ahelet or dukun circumcision can also provide women for siphon patients. Sometimes one woman for three patients at once. Sometimes, in order for the sex relationship to run smoothly, the female victim of the chiffon is tried by the shaman's assistant first. Nowadays, many siphoning processes are also carried out in places of prostitution. According to Primus researchers, even among commercial sex workers, there are only a few women who want to be the object of siphons. 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 so, then the results are not good.

CLOSING

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 actually 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 the negative behavior to continue in the midst of 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 chiffoning 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 chiffoning 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, through the role of churches, religious leaders, community leaders and NGOs.

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