

Abstrak

Tradisi sunat perempuan di Indonesia tetap mengakar kuat meskipun terdapat tekanan kebijakan global dan regulasi kesehatan. Penelitian ini mengeksplorasi pengalaman hidup dan pemaknaan para perempuan di Dusun K, Jawa Tengah, terkait praktik tersebut melalui lensa psikologi kritis dan feminisme dekolonial. Menggunakan metode *Interpretative Phenomenological Analysis* (IPA), data dikumpulkan melalui wawancara semi-terstruktur dan observasi terhadap lima informan perempuan yang telah menjalani sirkumsisi. Analisis data mengungkap empat tema superordinat: (1) beban tradisi dan kepatuhan mutlak (*manut*), (2) normalisasi dan minimalisasi trauma sebagai mekanisme pertahanan diri, (3) konstruksi keamanan simbolis dan ontologis untuk mencapai legitimasi sosial, serta (4) negosiasi makna antara medikalisasi dan tradisi. Temuan menunjukkan bahwa sirkumsisi perempuan bukan sekadar prosedur fisik, melainkan instrumen pendisiplinan tubuh yang diinternalisasi sebagai syarat "kesucian" dan "keamanan spiritual". Partisipan menunjukkan agensi melalui kepatuhan strategis guna menjaga harmoni sosial, sementara proses denaturalisasi mulai muncul di tingkat akar rumput seiring berubahnya otoritas pengetahuan dari tradisi ke agama dan medis. Penelitian ini menyimpulkan bahwa perubahan transformatif memerlukan dialog komunitas yang menyentuh akar keamanan ontologis subjek, bukan sekadar larangan hukum dari luar.

Kata kunci: Sunat Perempuan, Psikologi Kritis, Feminisme Dekolonial, IPA, Otonomi Tubuh

Abstract

The tradition of female circumcision in Indonesia remains deeply rooted despite global policy pressures and health regulations. This study explores the lived experiences and personal meanings of women at Dusun K, Central Java, regarding the practice through the lenses of critical psychology and decolonial feminism. Utilizing Interpretative Phenomenological Analysis (IPA), data were gathered through semi-structured interviews and observations with five female informants who have undergone circumcision. Data analysis revealed four superordinate themes: (1) the burden of tradition and absolute compliance (*manut*), (2) normalization and minimization of trauma as a self-defense mechanism, (3) construction of symbolic and ontological security to achieve social legitimacy, and (4) negotiation of meaning between medicalization and tradition. The findings indicate that female circumcision is not merely a physical procedure but a disciplinary instrument for the body, internalized as a prerequisite for "purity" and "spiritual safety". Participants demonstrated agency through strategic compliance to maintain social harmony, while a process of denaturalization is beginning to emerge at the grassroots level as the authority of knowledge shifts from tradition toward religious and medical frameworks. The study concludes that transformative change requires community dialogue that addresses the roots of the subject's ontological security, rather than mere external legal prohibitions.

Keywords: Female Circumcision, Critical Psychology, Decolonial Feminism, IPA, Bodily Autonomy.