

Generation Z Responses to Female Genital Cutting Practices in Lampung Province

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Abstract:

The practice of female genital cutting (FGC) is still extensively performed in Indonesia, notably in Lampung Province. On the one hand, this behavior is considered a cultural tradition and a component of religious symbols, but it is also regarded as discriminatory and hazardous. The Indonesian government has enacted a regulation barring the medicalization of FGC, yet some religious groups continue to oppose the practice. This study focuses on Generation Z in Lampung's views on FGC and the importance of preventing this practice by conducting surveys and interviews with diverse women aged 18 to 25 in Lampung Province. According to the findings of this study, the majority of them continue to engage in FGC practices. At the same time, a tiny number of people are free of the practice, owing to the realization that the practice is part of a culture with no health benefits. This study presents a new perspective and hopes that the Generation Z group believes that FGC practices have no benefits for women and can even affect reproductive health and that they will not pass this practice on to their children. Questionnaires were used to collect data, then thoroughly examined concerning the research questions. According to the study, FGC is still practiced in Lampung Province for religious and cultural reasons. This study was done to supplement existing research on the causes and consequences of FGC practices and learn about Generation Z's attitudes toward the procedure. This study aims to equip Generation Z with an understanding of FGC and promote the prevention of this practice in the future.

Keywords: FGC, Lampung Province, Generation Z, Religion, Tradition.

Introduction

Female Genital Cutting (hereinafter FGC) is a term to refer to the practice of female circumcision or foreskin circumcision. The variety of FGC practices and their complexity in Indonesia make FGC an exciting issue to be discussed in the context of national policies in several ministries and state institutions. The Ministry of Women's Empowerment and Child Protection, as well as Komnas Perempuan, conducted various studies and policy interventions in an effort to eliminate the practice of

FGC, which is harmful to girls. Then Presidential Regulation No. 59/2017 was born, which is committed to supporting the Implementation of Achieving Sustainable Development Goals (SDGs), especially in goal V.3, namely "eliminating all harmful practices, such as child marriage, early and forced marriage and, female circumcision. In the Presidential Regulation policy, one aims to prevent FGC, which the community still carries out in the future.

FGC in the community is lived as a religious commandment, cultural practice, and medical action for specific purposes. Various perceptions, beliefs, and myths about FGC emerge in the community. In South Sulawesi, the people of Bodia village consider female circumcision as a cultural practice passed down from their ancestors and closely related to Islam.¹ Likewise, among the people in Sukamaju village, Muaro Jambi Regency, FGC is still practiced because it is a tradition, and there is a community assumption that uncircumcised women experience difficulties during childbirth, so it is mandatory for circumcised women.² Community trust in religious leaders in Sampang Regency is the reason for the ongoing practice of FGC because they believe that women will be glorified so that their Islam is recognized and for the cleanliness of the baby's body.³

In the study of the practice of FGC in the view of Islam, which is reviewed from an Islamic perspective, no evidence contains the meaning of an order or legal provision regarding the FGC. All the traditions that explain FGC are weak hadith, which cannot be used as a legal basis. Hadiths explaining FGC only recommend limiting it so as not to overdo it. The Hanafi, Maliki, and Hanbali schools of fiqh believe that FGC is an honor. Meanwhile, according to the Shafi'i school of thought, FGC is obligatory for women.⁴

¹ Iskamiyatur Rokhmah dan Ummu Hani, "Sunat Perempuan dalam Perspektif Budaya, Agama dan Kesehatan," *Jurnal Kebidanan dan Keperawatan Aisyiyah* 11, no. 2 (2015): 105, <http://dx.doi.org/10.31101/jkk.85>.

² Nenry Heryani, Herinawati, dan Diniyati, "Tradisi dan Persepsi Tentang Sunat Perempuan di Desa Sukamaju Kabupaten Muaro Jambi," *Jurnal of Health Sciences and Research* 2, no. 1 (2020): 10, <https://doi.org/10.35971/jjhsr.v2i1.3811>.

³ Putri Septyaning Rahayu Ariesta, "Praktik Sunat Anak Perempuan (Studi tentang Relasi Kuasa dan Reproduksi Kuasa dalam Praktik Sunat Perempuan dalam Persepektif Gender)" (Surabaya, Universitas Airlangga, 2018).

⁴ Afifi Fauzi Abbas dan Mona Eliza, "Sunat Perempuan dalam Perspektif Fikih," *Fuaduna Jurnal Kajian Keagamaan dan Kemasyarakatan* 2, no. 1 (2018): 14, <http://dx.doi.org/10.30983/fuaduna.v2i1.2022>.

In terms of health, FGC is included in harmful practices for women, because it results in loss of sensitivity which can result in complications in the form of impacts that FGC has caused, such as vaginal infections, sexual dysfunction, urinary tract infections, chronic pain, infertility, skin cysts, complications during childbirth and even death.⁵ Although medically, FGC has no benefits for women and can even endanger girls, which results in reproductive disorders and sexual dysfunction, in practice in the community, FGC is carried out by midwives, nurses or orderlies, and baby shamans. According to the PSKK UGM Research Report (2017), the practice of female circumcision in Indonesia is mainly carried out by traditional healers 45%, midwives/nurses / orderlies 38%, female circumcision midwives 10%, and doctors 1%.⁶

FGC is also contained in the Minister of Health Regulation No. 6 of 2014 concerning the Revocation of the Minister of Health Regulation Number 1636/MENKES/PER/XII/2010 concerning female genital mutilation. However, in that the Minister of Health Regulation there is an article that is confusing and contains multiple interpretations in the practice of FGC. The article includes mandating the Health and Sharia Advisory Council to issue guidelines for the implementation of female circumcision that guarantees the safety and health of circumcised women and does not practice female genital mutilation. Actually, in this article, the government wants to stop this FGC practice by making guidelines with a note that they must comply with the standards that will be set so that women are guaranteed health and safety. However, there is no follow-up between the Ministry of Health and MUI regarding the multi-interpretation article, so all forms of FGC practices essentially do not have a strong basis and are dangerous for women. As a result, there are still many FGC cases in the community that ignore health guidelines and guarantee that there is no female genital mutilation.⁷

⁵ Ratna Suraiya, "Sunat Perempuan dalam Perspektif Sejarah, Medis dan Hukum Islam," *Cendekia Jurnal Studi Keislaman* 5, no. 1 (2019): 63, <https://doi.org/10.37348/cendekia.v5i1.65>.

⁶ "PSKK UGM Membedah Mitos dan Fakta Sunat Perempuan," 6 Februari 2020, <https://cps.ugm.ac.id/pskk-ugm-membedah-mitos-dan-fakta-tentang-sunat-perempuan/>.

⁷ R. Jannah dan S. Hermawan, "Hukum Sunat Perempuan dalam Pemikiran Musdah Mulia," *Jurnal Al-Hakim: Jurnal Ilmiah Mahasiswa, Studi Syariah, Hukum Dan Filantropi* 4, no. 1 (2022): 4, <https://doi.org/10.22515/alhakim.v4i1.5008>.

The practice of FGC in Indonesia is still rampant for religious reasons and traditions for generations. Lampung Province has a rate of 60%, according to research conducted by Basic Health Research (Riskesdas) in 2013.⁸ This proves that most Lampung people still do this. This research presents factual data on the practice of FGC from the perception of Generation Z. This group of young people is essential to explore. This group of young people is important to explore their knowledge and experience further map their attitude choices in response to FGC practices. The author limits this study to the scope of higher education involving Generation Z women aged 18-25 years. This group of people has the potential to socialize the prevention of FGC practices in the future.

The FGC research uses Qualitative research to obtain a description of cases or events experienced by Generation Z using analysis to complement existing research. The aim is to determine how FGC practices are conducted for Generation Z, what the obstacles and impacts Generation Z faces after FGC for research subjects, and the role of Generation Z in optimizing the prevention of FGC practices for girls. The author hopes that this article will help prevent and reduce the occurrence of FGC practices among the people of Lampung, which are harmful to girls.

Female Genital Cutting on Various Perspectives of Fiqh, Cultural and Medical Practices

In the study of fiqh, FGC cannot be separated from circumcision performed on men. Scholars differ in opinion about FGC various laws that have been studied in Susi Liana's thesis cited by Roudhotul Jannah, explained that opinions regarding the law of circumcision are divided into 3, namely:⁹

1. Opinions that legalize FGC for men and women.

Circumcision is sunnah for both men and women, not mandatory for both. The foundation comes from the Hanafi, Maliki, and Shafi'i Mazhabs. Based on the hadith from Hajjaj and Abi Muslih, namely:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْحِتَّانُ سُنَّةٌ لِلرِّجَالِ مَكْرَمَةٌ لِلنِّسَاءِ

⁸ *Riset Kesehatan Dasar* (Indonesia: Badan Penelitian dan Pengembangan Kesehatan Kementerian Kesehatan RI, 2013), 207.

⁹ Jannah dan Hermawan, "Hukum Sunat Perempuan dalam Pemikiran Musdah Mulia," 8-9.

"Verily the Prophet Muhammad said: "Circumcision is a sunnah for men and a glory for women". (Narrated by Baihaqi)

The meaning of the phrase مَكْرَمَةٌ is honor. The honor that is given to women as a sign of her being a noble creature apart from . Dr. Yusuf Qardawy as a scholar mentioned that makrumah as female circumcision is a good tradition according to the community.¹⁰ Makrumah itself is not from the legal qualifications found in fiqh (wajib, sunnah, mubah, makruh and haram) and not a single argument or religious text that obliges or recommends FGC because makrumah is the scope of the ijthadiyah domain.

2. Opinions that require FGC for men and women

The Shafi'i Mazhab and Hanbali Mazhab require circumcision for both men and women. This opinion is based on the verse of the Qur'an that the core of the religion taught by the Prophet Muhammad is millah ibrahim in Surah an-Nahl:

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا يَوْمَ كَانَ مِنَ الْمُشْرِكِينَ

"Then We revealed to you (Muhammad), "Follow the religion of Abraham, which is straight, and he was not among the polytheists". (Q.S an-Nahl: 123)

Also in the book al-Mughni by Ibn Qudamah al- Hambali said the majority of the Hanbali school did not require female circumcision. In al-Mughni said:

وقال أبو محمد في المغني : فأما الختان فواجب على الرجال ومكرمة في حق النساء، وليس واجباً عليهن هذا قول كثير من أهل العلم، وقال أحمد الرجل أشد.

"Abu Hamid said in al Mughni: "As for circumcision being obligatory for men and honor for women, women don't need to be circumcised according to the majority of scholars."

3. The opinion that makes it obligatory for men and enjoins women to do FGC.

The ruling on FGC is obligatory for men and recommended for women. This opinion refers to the hadith narrated by Kulaib al-Juhani:¹¹

¹⁰ Jannah dan Hermawan, 9.

¹¹ Alwi bin Abdul Qodri Assegaf, "ad-Dorar as-Sanniyah," diakses 27 Juni 2023, <https://www.dorar.net/hadith/sharh/118923>.

أَنَّهُ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ قَدْ أَسْلَمْتُ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَلْقِ عَنْكَ شَعْرَ الْكُفْرِ يَفْؤُلْ خَلْقُ قَالَ وَ أَحْبَبْتَنِي آخِرُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لآخر
مَعَهُ أَلْقِ عَنْكَ شَعْرَ الْكُفْرِ وَاحْتَتِ

"He came to the Prophet (peace and blessings of Allah be upon him) and said: I have embraced Islam, so the Prophet (peace and blessings of Allah be upon him) said to him: Remove the hair of your disbelief. Meaning he said shave it off. And another narrator has described to me that the Prophet (peace and blessings of Allaah be upon him) said to another person who was with him: "Shave off your disbelieving hair and circumcise". (Narrated by Abu Daud)

Various views of scholars and Islamic organizations in Indonesia, both from the study of the Indonesian Ulema Council (MUI), the Nahdlatul Ulama Bhatsul Masail Institute (LBMNU), and the Muhammadiyah Tarjih and Tajdid Council (MTT) have their own views in responding to the practice of FGC. On May 7, 2008 MUI issued fatwa No. 9A of 2008 related to the prohibition of female circumcision as a response to the Decree of the Ministry of Health of the Republic of Indonesia through the Director General of Public Health in 2006, in the form of circular letter Number: HK.00.07.1.3.1047a concerning the Prohibition of Medicalization of Female Circumcision for Health Workers. In its consideration, MUI refers to the verses of the Qur'an and hadith, including a number of verses, an-Nahl verse 123 and an-Nisa verse 125. Female circumcision is not in accordance with Sharia, and FGC is still implemented on the condition that it does not injure women and is not excessive.¹² The result of Bhatsul Masail NU is the result of the decision of the 32nd Nadlatul Ulama Congress in Makassar in 2010, which resulted in a fatwa in the form of FGC law is obligatory and sunnah.¹³ Female circumcision is done by removing part of the epidermis covering the clitoris, not removing it completely. Even the Prophet Muhammad SAW warned against excessive cutting. The best time for a female circumcision is the seventh day of her birth. This differs from the decision of the 27th National Conference of the Tarjih Council of Muhammadiyah in 2010 prohibiting FGC because it is a practice that injures without reason and is a *bid'ah* (a matter not taught by the

¹² Fatwa Majelis Ulama Indonesia No. 9A/2008 tentang Hukum Pelarangan Khitan Terhadap Perempuan, 2008.

¹³ M. Asrorun Ni'am Sholeh dan L. Zahiroh, *Hukum dan Panduan Khitan Laki-laki dan Perempuan* (Jakarta: Emir, 2017).

Prophet) and disrupts worship. Female genital mutilation has no positive impact either from a medical, psychological or sexual perspective, but is more of a culture based on assumptions. Meanwhile, FGC is prohibited because it is very dangerous for women's lives, contrary to maqashid sharia (the purpose of sharia), namely preserving lives and souls, and protecting offspring. FGC can have an impact on infertility, therefore the fatwa from the Tarjih Council of Muhammadiyah forbids it.¹⁴

The FGC tradition already existed in ancient times in 4000 BC, the tradition can be found in the Egyptian region and is carried out by people with power. Anthropologists suspect that FGC can ward off evil spirits and is carried out shortly before marriage. Several studies argue that FGC was first performed in Egypt as a traditional ceremony performed for women who had grown up. The tradition is a cultural mix between the Egyptians and the Romans when the Romans occupied power in Egypt.¹⁵ FGC is still practiced in various countries such as America, Europe, Asia, the Middle East, and Africa. The various reasons behind the practice in these countries are so that women are not prostitutes and behave badly so that women have a position in the eyes of society. Countries on the Asian continent that still practice FGC include Indonesia, Brunei, Malaysia, South Philippines, and Pakistan.

WHO (*World Health Organization*) in 2014, defined female genital mutilation into 6 ways: First, removal of the clitoral surface with or without, followed by partial or complete removal of the clitoris. Second, removal of the clitoris followed by partial or complete removal of the labia minora. Third, removal of part or all of the external genitalia followed by suturing or narrowing of the vaginal opening. Fourth, piercing or perforating the clitoris and labia or tightening the clitoris and labia, then stretching by burning the clitoris or surrounding tissue. Fifth, damaging the tissue around the vagina or cutting the vagina. Sixth, inserting harmful substances or plants into the vagina with the aim of causing bleeding by constricting the vagina.¹⁶

As for the purposes and reasons why FGC still occurs, Musda Mulia divides them into five, as follows:¹⁷

¹⁴ Keputusan Majelis Tarjih Muhammadiyah, 2010.

¹⁵ Agus Hermanto, "Khitan Perempuan Antara Tradisi dan Syari'ah," *Kalam: Jurnal Studi Agama dan Pemikiran Islam* 10, no. 1 (2016): 265, <https://doi.org/10.24042/klm.v10i1.343>.

¹⁶ WHO, *Female Genital Mutilation* (Geneva: The World Health Organization, 2014).

¹⁷ Jannah dan Hermawan, "Hukum Sunat Perempuan dalam Pemikiran Musdah Mulia," 7–8.

1. Maintaining cultural identity

The growth and development of community trust with the growth of a woman's maturity with the implementation of FGC to the woman. The community will legitimately accept women who have been circumcised.

2. Maintain the continuity of overlapping and unfair gender relations.

FGC aims to make women weak and obedient so that women will think that they are subordinate to men and women. Thus, women will have the assumption that they are already physically perfect.

3. Maintaining and controlling female sexuality and reproductive function.

Female genital mutilation aims to limit and curb women's lustful desires, and maintain virginity and purity before marriage, maintain women's fidelity in marriage and add nuances to sexual pleasure. The view of gender relations in society believes that women are considered providers of satisfaction to men and do not have the right to enjoy sexual relations.

4. To maintain the cleanliness, health, and beauty of the female body

Women are considered unclean if they have not been circumcised, so with such assumptions, women perform female circumcision so that men find them clean as partners increase fertility and make it easier when giving birth. The reason for cleanliness and beauty is that the community assumes that the part of the female body that protrudes out of the vagina is considered dirty and inappropriate to be seen, so the part must be cut so that it is clean and appropriate to be seen.

In FGC applies and non-discrimination Gender principles are principles that create an ideology of justice, equality and non-discrimination, where gender principles aim to protect women from gender injustice and discrimination. The principle of non-discrimination is a principle that has an ideology of gender justice, the absence of differences in treatment, restrictions or exclusion and direct or indirect discrimination that results in the reduction, elimination, recognition, enjoyment and use of rights. In the provisions on female genital mutilation, female genital mutilation does not protect women from gender injustice and gender equality and discriminates against women by stereotyping and subordinating women. FGC, which contains the act of circumcision of women, violates legal provisions that play a role in protecting women's

reproductive rights and health. The provision of female circumcision must refer to the principles of reproductive rights and protection of women by using the principles of gender and non-discrimination. Female circumcision does not fulfill the principle of gender and non-discrimination.¹⁸

5. Religious reasons

It is often found that FGC is a call from people's beliefs because of their religion. Whereas historically FGC is not a teaching of the Islamic faith but the practice of FGC has long occurred before the existence of Islam. The community considers that if men and women are circumcised, their Islam will be perfect. So, FGC is a symbol to perfect the Islam of a Muslim. If not done, it is not allowed to read the Qur'an and pray.

In Indonesia, FGC is still widely performed on girls. Riskesdas (2013) states that FGC occurs almost throughout Indonesia. The highest region is Gorontalo (83.7%) and the lowest is East Nusa Tenggara (2.7%). The age of circumcised girls was 0-11 years old (51.2%), with the highest age at circumcision at 1-5 months old (72.4%) at 1-4 years old (13.9%), and 5-11 years old. (3,3%). Girls aged 0-11 years occurred in urban areas (55.8%), higher than in rural areas (46.9%). In terms of education and occupation, the number of household heads who had experienced female genital mutilation aged 0-11 years was lowest in the education group (44.5%).¹⁹

Perceptions and Attitudes of Generation Z towards the Practice of Cutting and Injuring Female Genitalia (FGC)

Walgio, in his book, defines perception as a process preceded by sensing. After information is obtained through the five senses, the data is processed and understood into a perfect perception. From the results of the interview, the author obtained twenty respondents from Generation Z who came from various regions in Lampung province, namely the Gunung Tiga, West Tulang Bawang, Metro, Selagi Lingga, Bumi Abung, Seputih Banyak, Way Kanan, East Lampung and Batu City areas aged 18-25 years, that 14 (fourteen) of the 20 (twenty) generation Z respondents already knew about what FGC was. The author also observed from the

¹⁸ Inna Noor Inayati, Agnes Widanti, dan Alma Lucyati, "Ketentuan Tentang Sunat Perempuan Dikaitkan dengan Asas Gender dan Nondiskriminatif," *Soepra Jurnal Hukum Kesehatan* 2, no. 1 (2016): 71-72, <https://doi.org/10.24167/shk.v2i1.810>.

¹⁹ *Riset Kesehatan Dasar*, 207.

results of the interview that 14 (fourteen) of these respondents showed their knowledge of FGC, it can be assumed that this generation Z experienced FGC practices in accordance with Riskesdas research in Lampung province with a figure of 60%.

Based on the description above, it can be seen that generation Z knows FGC. From the results of interviews with Putri (2023) is a student from the Batanghari Nuban area aged 22 years FGC is circumcision performed on women. Eka (2023) comes from West Tulang Bawang who is 22 years old FGC is circumcision performed on women. Eka (2023) from Metro defines FGC as circumcision performed on women, when they are still babies. Fitriatul (2023) is a 25-year-old student from Seputih Banyak who believes that FGC is a slight cut on the female genitals when they are still small. It can be concluded that FGC is the practice of circumcision performed on women as infants. According to a study conducted by McKinsey, the behavior of generation Z is a generation that is curious about the truth in a problem they encounter, one of which is the problem of FGC. So, from Generation Z's knowledge about FGC, there is no doubt about the truth.

The results of the description of Generation Z's perception of FGC are aware of the dangers of FGC practices applied to women, from various comments given that Generation Z does not want FGC, which is not appropriate in modern times, because it is not yet known what the benefits of female circumcision are because it is just an assumption and a little dangerous. After all, generally, FGC is practiced for men. On the other hand, generation Z will still do it because of the influence of customs and culture, for the good of a woman, good for health and safety if it does not cause risk, and in Islam, there is no prohibition on FGC.

Husnul (2023) a student from Selagi Lingga stated, *"I disagree with the existence of female circumcision like this, because what is recommended for circumcision is men, but if those who do female circumcision are people who uphold their culture"*.²⁰ FGC is something that is allowed but does not have to be done to female children. FGC is carried out on traditional Sundanese girls and according to him the ulama also will enable the practice of FGC. From this opinion, indeed one of the factors for the practice of FGC is the pretext of religious orders by considering it an obligation and some consider it a custom.²¹ Putri (2023)

²⁰ Interview with Husnul Sa'adah, 16 Juni 2023.

²¹ Muhamad Mustaqim, "Konstruksi dan Reproduksi Budaya Khitan Perempuan," *Jurnal Studi Gender* 6, no. 1 (2013): 89–106, <http://dx.doi.org/10.21043/palastren.v6i1.979>.

aged 20 years FGC *"In my opinion it can be done if it is good for health and safe does not pose a risk"*.²² FGC is allowed if it is excellent and safe for health even though no research or evidence is stating that FGC is healthy and she agrees if FGC is carried out on condition that it has no risk.

Istiqfaro (2023) an 18-year-old student from Way Kanan *"It is usually practiced by shamans or people who are elders in a place and are accustomed to performing female circumcision. If it has been circumcised, it is considered to have been Islamized"*.²³ She argues that FGC is practiced by shamans or community leaders who are accustomed to circumcising women; if a woman has been circumcised, then she officially becomes Muslim. Roro (2023), a 20-year-old student from Probolinggo, argued that *female circumcision is performed to reduce excess sexual desire*.²⁴ She said female genital mutilation has the effect of reducing the desire to have sex in marriage. Siti (2023) a student residing in Way Kanan, that the practice of FGC is *"Less ethical, because circumcision is only for men"*.²⁵ She considers FGC to be unethical and should not be performed because, generally, circumcision only applies to men.

Based on various interviews that the author conducted with respondents, they no longer hear and experience FGC in their environment. Among the 20 respondents, only 4 experienced FGC. The people who practiced FGC to the 4 respondents were health workers and traditional healers. However, according to the survey, only one person will do FGC to their children.

Respondents with a background as Generation Z stated that there was no desire to practice FGC on girls for various reasons, as shown in the table below:

No.	Name	Question	Answer	Reason
1	Putri Nurmalia Zen		No	Besides hurting the child, there is also now a prohibition that a girl is not

²² Interview with Putri Pramudita, June 6, 2023.

²³ Interview with Istiqfaro Fadilah, June 17, 2023.

²⁴ Interview with Roro Hanum, June 20, 2023.

²⁵ Interview with Siti Khotimah, June 17, 2023.

		Are you practicing or planning to practice FGC on your daughters?		obliged to be circumcised.
2	Eka Julisa Putri		Yes	There is none.
3	Delia Puspita Rani		No	Because it does not seem to be essential for health.
4	Nabila Aulia		No	I will do some research on this first. If it is for personal hygiene, I will do it for my daughter, and if it is harmful, I will not do it.
5	Megah Endah Fadlilah		No	Because I do not think there is any solid religious or health evidence to recommend the practice of female circumcision.
6	Nikmatus Sa'adah		No	I do not know about it yet.
7	Husnul Sa'adah		No	I do not do it because it is not recommended for me as a woman.
8	Eka Fatma		No	I do not do it because it is not encouraged for me as a woman.
9	Infiana Ahsani		No	My rationale is that women are not supposed to do what men do, for example circumcision, so why should women be circumcised when it is mandatory for men to be circumcised.
10	Fitriatul muawwanah		No	The purpose of the program is not

				clear, and it is risky for women.
11	Allin Trisnawati		No	Because they do not know clearly about FGC.
12	Afrilisa Huda Pertiwi		No	It is important to mention that many international health organizations, such as the World Health Organization (WHO), have stated that FGC has no medical benefits and is a violation of girls' human rights. Therefore, many countries have banned this practice and are working to stop it.
13	Ajeng Fitriyani		No	I personally afraid and embarrassed to do so.
14	Nisrina Al Safitri		No	Because I do not think women have to do that, no one from my family has ever had to do that practice.
15	Istiqfaro Fadilah		No	I do not know the specifics of female genital mutilation, so I will do my research before doing it.
16	Siti Khotimah		No	Because there is no instruction from religion or the government.
17	Istiqfaro Fadilah		No	I will not do it because many people have said it is not approved and should be stopped.
18	Hamidatus Sholeha		No	Because men are more encouraged to

				circumcise than women. And for women it is not an obligatory thing to do.
19	Putri Pramudita		No	It is practiced for the health of the reproductive organs in children.
20	Roro Hanum		No	The reason is health, and it's their right.

The various reasons given by the respondents above, the author can conclude that Generation Z does not want to practice FGC in addition to hurting children, and there are already prohibitions related to this practice. According to health, FGC is unnecessary because no research says the practice affects women's health. Religious and health recommendations also influence Generation Z to practice FGC. If they find something that allows the practice, they will do it. The following reason is that women should not do what men do. He gave an example of circumcision, which is only mandatory for men. Generation Z has a fear and shame to do the practice. The family also influences stopping the practice of FGC if the family has not done it, there will be no such practice, but on the other hand, if the family is accustomed to carrying out the FGC tradition, it won't be easy to stop.

Conclusion

The practice of female genital cutting and wounding (FGC) in various regions of Lampung province is rare, both in urban and remote villages. Only a few Generation Z experienced the practice of FGC. The practice is still carried out in the Z generation environment with a small cultural and religious background based only on health for girls. Young Generation Z has a lot of self-awareness and knowledge about female circumcision so that in prevention it will help eliminate future FGC practices because FGC with various assumptions of Generation Z considers that the practice is harmful to health, unethical, not in accordance with the times, not beneficial and very risky for young girls.

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