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**MAC Conference 2016**  
A Survival between Technological Development  
and Cultural Change



**Unpad**

# **Mass Media at CROSSROADS**

## **Conference Proceedings**

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# THE EXPERIENCE OF PARAJI IN FEMALE GENITAL MUTILATION IN THE VILLAGE OF MEKARSARI, SUMEDANG (The study of Phenomenology of Paraji in Mekarsari Village)

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## ABSTRACT

**Purpose of study:** One target Sustainable Development Goals (SDGs) in ensuring gender quality and empowering women and girls, is eliminating the practice of female genital mutilation. This is related, female genital mutilation has been doing in Mekarsari Village. Paraji are doing female genital mutilation using simple tools. The knowledge female genital mutilation to their have given not formal. Paraji has been doing female genital mutilation for a long time until as a village tradition locale. It is interesting when this village habit does polemic. Based on the above phenomena, this research aims to know the meaning of female genital mutilation for the Paraji in the village of Mekarsari. **Method:** This research has used qualitative methods with phenomenology approach. The collect data has done with observation, depth interview and study literature. Informants consist of *paraji* and village midwives. **Result:** Paraji gives knowledge about female genital mutilation from 3 aspects. The first, ancestry aspect, is ancestry from their family example the lineage of the father. The second, socialitation aspect. This gave from training or upbringing conscious/unconscious and the element of compulsion. The third, spiritual aspect, paraji gave female genital mutilation knowledge of the god guide. Female genital mutilation means ngagurah and clearness, as a local tradition to responsibility parents to the girl. Paraji in doing female genital mutilation has hurdle from of people in the village and outside village. The people in the village are migrant communities from outside villages that then stay in Mekarsari village. These communities divided in to migrant communities who did not wanting and migrant communities who are not want *paraji* done female genital mutilation. Whereas the community outside the village of female genital mutilation is not considered a medical action. **Implications:** Paraji were doing female genital mutilation still opposed by expat Community. Paraji can cooperate with midwives in the Villages to inform the implementation of female genital mutilation in the village of Mekarsari.

**Keywords:** *Paraji*, Female Genital Mutilation, Mekarsari Village, Midwives in the village, Health Mediator, Health Communication