

## BAB V

### KESIMPULAN

Sebagai negara yang telah berpartisipasi dalam rancangan pembangunan berkelanjutan atau SDGs yang disepakati bersama UN, India tentunya memiliki kewajiban sebagai negara untuk memenuhi hak-hak warga negaranya sesuai dengan 17 target SDGs. *Goal No. 5.3* perihal eliminasi praktik kekerasan terhadap perempuan dengan FGM/C sebagai salah satu bentuk kekerasan yang terkandung dalam *goal* tersebut merupakan target yang seharusnya dipenuhi oleh negara untuk menjamin hak serta keamanan perempuan. Meski memiliki peraturan mengenai larangan tindak kekerasan terhadap perempuan dibawah IPC dan POSCO, tetapi praktik FGM/C di India idak kunjung diberikan pengakuan oleh pemerintah, dan tidak hal tesebut menyebabkan nihilnya regulasi khusus yang melarang praktik FGM/C yang merugikan perempuan tersebut. Kurangnya kontribusi pemerintah meningkatkan dedikasi para perempuan India untuk mengisi ‘kekosongan’ pemerintah dalam menanggapi isu FGM/C yang terjadi di India, khususnya pada perempuan komunitas Dawoodi Bohra. Dalam hal ini, NGO Sahiyo sebagai aktor yang terlibat, telah melakukan sejumlah upaya agar praktik FGM/C tersebut dapat dihilangkan.

Berdasarkan pembahasan dari bab-bab sebelumnya, telah dipaparkan jawaban atas pertanyaan penelitian “Bagaimana upaya *Non-Governmental Organization* (NGO) Sahiyo dalam mengatasi permasalahan *Female Genital Mutilation/Cutting* (FGM/C) di India?”, di lihat dengan upaya-upaya yang bertujuan untuk menghilangkan penyebab terjadinya praktik FGM/C di India, dan

telah dilakukan oleh Sahiyo sesuai dengan fungsi NGO menurut Lewis & Kanji, yaitu sebagai *implementer*, *catalyst*, dan *partners*.

Sebagai *implementer*, Sahiyo memberikan pelayanan bagi masyarakat dengan melakukan pengelolaan sumber daya melalui program relawan, di mana masyarakat yang turut ikut serta menjadi bagian dari Sahiyo dapat membantu pengembangan organisasi sekaligus berperan sebagai aktor perubahan dengan diberikannya edukasi serta pemberdayaan mengenai praktik FGM/C di India. Selain itu, Sahiyo juga melakukan riset global pertama terkait praktik FGM/C di komunitas Dawoodi Bohra India sebagai bentuk pengadaan informasi atas keberadaan praktik FGM/C yang terjadi di India. Hal ini juga menandakan bahwa Sahiyo mampu memberikan satu-satunya sumber data disaat pemerintah tidak menyediakan data nasional. Selanjutnya, Sahiyo berfungsi sebagai pembentuk dan penyedia ruang aman bagi masyarakat, khususnya bagi perempuan yang merupakan penyintas dari praktik FGM/C, untuk dapat bercerita mengenai pengalaman mereka dalam melalui praktik tersebut. Membentuk ruang aman merupakan cara agar para penyintas merasa aman dan nyaman, serta mendapatkan dukungan dari masyarakat lain ketika mereka bercerita. Sebagai upaya *implementer* terakhir, Sahiyo juga melakukan program advokasi pemberdayaan masyarakat yang meliputi kegiatan *Community Outreach & Education*; meliputi kegiatan *community building* melalui presentasi, *Activist Retreats*; yakni pemberdayaan bagi aktivis melalui seminar, *Thaal Pe Charcha*; meliputi kegiatan diskusi informal sambil menyantap hidangan tradisional membahas mengenai hal-

hal yang berkaitan dengan otoritas tubuh serta FGM/C, serta *Bhaiyo*; yaitu program pemberdayaan dan edukasi FGM/C kepada kelompok laki-laki.

Dalam menjalani upaya *implementernya*, Sahiyo menghadapi beberapa tantangan, seperti minimnya sumber daya dalam kegiatan pembentukan riset FGM/C di India. Hal ini menjadikan Sahiyo mengalami kesulitan dalam mencari data-data terkait masyarakat yang pernah mengalami FGM/C, dan Sahiyo perlu melakukan sistem pendekatan yang sesuai dengan kondisi dan situasi di lapangan, dengan tujuan untuk membentuk kepercayaan antara masyarakat dengan Sahiyo untuk mereka lebih terbuka dalam bercerita, seperti bagaimana Sahiyo pada akhirnya meniadakan kata '*mutilation*' dalam FGM/C dan merubahnya menjadi FGC. Selain itu, implementasi Sahiyo dalam membentuk ruang aman dan komunitas juga mendapatkan tanggapan dari masyarakat oposisi yang mendukung FGM/C dengan anggapan bahwa tidak mendukung "*Khatna*" dianggap sebagai *islamophobia*. Hal tersebut tentunya menyulitkan Sahiyo untuk menggapai masyarakat dalam membentuk komunitas pemberdayaannya. Tantangan terakhir, Sahiyo perlu membangun kelompok aktivis yang terampil dan teredukasi sebagai pembentukan aktor perubahan yang berfungsi menjadi advokat mengenai permasalahan FGM/C. Hal ini menjadi penting karena nyatanya para aktivis juga dijumpai oleh tantangan-tantangan tersendiri dalam mengadvokasi FGM/C kepada masyarakat lain.

Sebagai *catalyst*, Sahiyo telah melakukan upaya advokasi berupa pengadaan kampanye-kampanye terkait gerakan anti-FGM/C, seperti kampanye "I Am A Bohra", "Faces for Change", dan "Each One Reach One", di mana ketiga

kampanye ini adalah bentuk inovasi Sahiyo yang saat ini mengutamakan penggunaan kampanye digital dengan bentuk kampanye berupa *photo campaign*. Selain kampanye, Sahiyo juga melakukan petisi sebagai upaya advokasi yang bertujuan untuk mempercepat kepada tujuan utama, yakni menghilangkan praktik FGM/C. Petisi yang dilakukan merupakan bentuk seruan kepada aktor-aktor lain seperti UN dan aktor internasional lainnya untuk mulai memperhatikan dan ikut serta dalam mengatasi permasalahan FGM/C di Asia, di mana India menjadi salah satu negaranya. Hadirnya petisi ini juga berdasar atas minimnya tindakan khusus dari UN untuk berpartisipasi mengatasi permasalahan FGM/C di India.

Upaya *catalyst* yang dilakukan Sahiyo juga tidak luput dari tantangan, di mana dalam proses advokasinya melalui kampanye dan petisi, nyatanya upaya-upaya ini masih belum mendapatkan tanggapan yang konkrit dari pemerintah, dan menjadikan upaya-upaya advokasi ini perlu dilakukan lebih gencar oleh Sahiyo sebagai NGO yang mengadvokasi masyarakat mengenai FGM/C.

Upaya Sahiyo sebagai *partner* dilihat melalui program pemberdayaan dan advokasi digitalnya, *Voices to End FGM/C*, bersama NGO StoryCenter yang juga melibatkan pihak-pihak lain seperti masyarakat, pendonor, dan NGO-NGO lain yang berpartisipasi dalam pengadaan program ini. Keterlibatan Sahiyo sebagai NGO yang melakukan *partnership* dalam program ini juga digambarkan melalui *cobweb model* dalam teori Liberalisme Sosiologis yang menunjukkan adanya hubungan kooperatif yang bersifat transnasional dilakukan oleh Sahiyo sebagai mitra kerja NGO lain melalui program *Voices to End FGM/C*. Penggambaran *cobweb model* dalam program ini juga menunjukkan tantangan Sahiyo sebenar-

benarnya, bahwa belum ada keterlibatan pemerintah India maupun UN untuk bersama-sama ikut serta dalam mengupayakan eliminasi praktik FGM/C di India. Meski begitu, melalui program *Voices to End FGM/C* yang dilakukan oleh Sahiyo bersama StoryCenter diharapkan dapat menjangkau keterlibatan pemerintah India serta UN.

Melihat upaya-upaya yang dilakukan oleh Sahiyo, hal tersebut telah menjadi langkah awal yang dilakukan oleh Sahiyo untuk mencapai tujuan utama sesuai dengan SDGs No.5.3 yakni menghilangkan segala bentuk praktik kekerasan terhadap perempuan. Pada akhirnya, meski belum ada indikasi bahwa praktik FGM/C di India akan dapat terselesaikan dengan mudah dan cepat, namun Sahiyo telah menunjukkan upaya-upaya dan fungsinya sebagai sebuah NGO dalam mengatasi permasalahan FGM/C di India. Upaya-upaya ini menjadi jawaban dari pertanyaan penelitian pada Bab 1, di mana melalui upaya-upaya ini, Sahiyo telah menunjukkan bentuk kegiatan yang dapat membawa pada perubahan sosial, di mana dalam jangka panjang, harapannya adalah agar kesadaran mengenai FGM/C di kalangan masyarakat India maupun global akan meningkat dan praktik FGM/C yang membahayakan perempuan dapat segera dilarang dan diberhentikan.

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