

THE MEANING OF "KARRA" IN ISLAMIC SOCIETY: A SYMBOLIC PHENOMENON OF SOCIAL SOLIDARITY IN ALOR DISTRICT, INDONESIA

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ABSTRACT

This research is aimed at looking at the fact that a civilized society will develop well if that society has strong solidarity in interpreting the meaning of life that is constructed in the social world they are involved in. Then the questions raised in the formulation of the research problem are: 1) What is the meaning of Karra as a symbol of the social solidarity of the Alor Islamic Community in Alor Barat Utara District? This research aims to: (1) Describe and understand the meaning of Karra as a symbol of social solidarity for the Alor Islamic Community in Alor Barat Utara District. (2) Describe and understand the social construction of Karra as a social glue for kinship in the Alor Islamic community in Alor Barat Utara District, Alor Regency. Approach in qualitative research with Phenomenological research type. Qualitative research focuses more on looking at meaning, where the research process is more cyclical rather than linear. In this research, data collection and data analysis took place simultaneously, with greater emphasis on depth of content rather than breadth of research, and the researcher himself as the key informant or main instrument.

The findings in this research are: 1. The meaning of Karra as a binding togetherness is a knowledge value that is rooted in social life for the Alor Islamic community. The meaning of Karra in the implementation of traditional circumcision is constructed as a value that is firmly embedded in the Alor community, both in terms of tradition and religion, becoming a local wisdom value that is maintained in the social changes of modern society. 2. Karra is a social value resulting from knowledge that is outside the environment of each individual Alor community. This karra is then constructed in the implementation of the Traditional Circumcision which contains Islamic values which are exposed through the dialectic of externalization, objectivation and internalization as a reality followed by the people of Alor for generations, the majority of whom are Muslim.

Keywords: Karra, Solidarity, Social Construction, and Islamic Civilization.

1. INTRODUCTION

Religion and culture are an inseparable link in the life of Indonesian society, where Indonesian society is a cultured society that prioritizes traditional and religious values in every activity of community life, which is built through a process of social construction. The implementation of Traditional Circumcision in Indonesia is part of the process of reconciliation between culture and religion which has been adhered to by Indonesian society for generations, which is built through the values of solidarity which occur subjectively through the process of social interaction.

Universally, the term or word Circumcision known in Indonesia comes from the word Circumcision in Arabic which is historically religious, a religious tradition in the revealed religion

whose historical roots were first carried out by Ibrahim AS (Nurasiah 2014), this circumcision tradition was then constructed in Egyptian society. ancient for men and women, then spread throughout the world and was carried out by communities of followers of revealed religions (Judaism, Christianity and Islam) in various parts of the world for generations (Ratna Suraya 2019). Meanwhile, in Indonesia, circumcision has been carried out by the Indonesian Islamic community for generations as an obligation with the main basis being the Sunnah of the Great Prophet Muhammad SAW, as one of the main guidelines of Islamic law. The Prophet Muhammad SAW said that circumcision is a teaching of purity and cleanliness in Islam. "Which includes five main things, including: circumcision, shaving pubic hair, cutting nails, shaving armpit hair, and trimming mustache." (HR. Bukhari No. 5889).

As explained in the circumcision phenomenon above, circumcision for the Indonesian Islamic community is more commonly known as Circumcision which is based on the command of the Prophet Muhammad SAW whose legal basis is the Sunnah, and then by the Indonesian Islamic community it has become a tradition that develops in local wisdom values as a form of integration. between religion, culture and health (Dithartawan 2021). Meanwhile, on the other hand, the term circumcision was developed by the Javanese people who practice circumcision as a main part of the Prophet's Sunnah, so that for those who carry out circumcision to carry out the Prophet's Sunnah, it is called the term Circumcision.

Circumcision, like circumcision from a health perspective, is a surgical process of cutting the skin of a man's genitals and a woman's clitoris. This surgery generally occurs on boys and girls at a young age, namely the age of seven years for boys, and the age of 6 months for girls, and it does not rule out the possibility that in Indonesia in general, circumcision is also carried out on teenagers. and adults, both men and women. In the traditions of the Islamic community in Indonesia, circumcision for adult men and women is usually carried out on those who have just converted to Islam (*Muallaf*).

An interesting phenomenon is that the diversity of socio-cultural values in the life of Indonesian Islamic society makes the implementation of traditional circumcision in Indonesia different according to the multicultural social life of Indonesian society (Anwar, 2019), although everything that is done does not reduce the essence of circumcision itself. from aspects of the Islamic legal system that are mandatory for men (Marshafi, 1996). This is because circumcision is always believed by the Indonesian Muslim community to be a religious commandment that they must carry out in order to obtain reward from Allah, the Almighty God, with the legal basis being the *Sunnah Muakadah*, but its implementation cannot be separated from cultural values as a system (Koentjaraningrat, 2000).

Socio-cultural phenomena show that the implementation of traditional circumcision is socio-geographically, in several regions where the majority of people are Muslim in Indonesia, which varies according to the social culture adopted by the people in each respective region. However, in general, the Indonesian Islamic community always prioritizes socio-cultural, socio-religious and social-health values in implementing traditional circumcision. This is because religion and culture (Tradition) are a chain that cannot be separated in the life of Indonesian society. The Indonesian Islamic community is a community of people that was formed because traditions and customs are based on religious values, as well as the Koran and Sunnah as guidelines for living in religion and culture, so that in the implementation of circumcision in Indonesia there is often a process of acculturation between religion and culture.

Likewise, the Alor tribal community, which is also part of the Islamic community in Indonesia, is adamant about practicing circumcision by combining socio-religious and socio-cultural (customary) values, as well as social health values in the implementation of traditional circumcision from generation to generation, where the order of values is The value of local wisdom (Local Wisdom) which is born from local culture is prioritized in the implementation of traditional circumcision in the Alor tribal community, namely the Karra culture in the implementation of traditional circumcision which is carried out every year in the Alor tribal community in Alor Barat Utara District, Alor Regency.

The meaning of "*Karra*" is part of the local wisdom values that appear in the implementation of traditional circumcision which continues to be developed and maintained in the social life of the Alor tribe community in Alor Regency, especially in Alor Besar Village, Little Alor Village and Dulolong Village, where they is a community of the Alor tribe from the same lineage, having the same Alor language when viewed from a linguistic perspective, as well as the same tribal house name (custom), namely *Pelang Serang*.

Karra in the terminology of the Alor tribal community is a local wisdom value which means "togetherness that binds kinship". Sociologically, this togetherness is constructed into the social structure of the Alor tribal community which is believed to contain religious messages from sacred values and norms which are also socially religious and have legal value against the Alor tribal community who violate these local wisdom values. because this togetherness binds the kinship relationship between female and male brothers and sisters-in-law, which in traditional speech is called: "*Kakari Opung Anang Kafini Hola*", where this traditional speech is an important part of the meaning of Karra which occurs through the process of social construction has become a social value that is highly upheld by the Alor tribal community in Alor Barat Utara District, Alor Regency.

Karra has a strategic position in the implementation of traditional circumcision in the Alor tribe Islamic community in Alor Regency, because Karra has meaningful values that bind the relationship of togetherness genealogically in hereditary blood ties in the Alor community socially and biologically from the same descent in a marriage bond between fellow Alor tribal communities with the Alor tribal community with the Pura tribe and the Alor tribal community with the Adang tribe in one social bond of kinship in Alor Regency, whose historical roots come from Alor Barat Utara District, Alor Regency, as stated in the traditional philosophy "*Kakari Foto Fatang , Alurung Lafo Tallo, Pura Lafo Pitto Ulu adang Lafo Karto*" means the brothers and sisters of Mount Pantai, Alor Three villages, Pura seven villages and *Gunung* (Adang) ten villages.

Sociologically, Karra has a meaningful value as a force of solidarity that strongly binds its kinship to the social structure of the Alor tribal community in every traditional ritual. Karra in the implementation of traditional circumcision has high social and religious value when compared with wedding ritual activities and other ritual activities. Karra in the implementation of traditional circumcision is a ritual that is seen to have high sacred value in each phase of its implementation which is believed to have social and religious values, so that it can have an impact on religious sanctions for people who violate each stage of the phase of the *karra* ritual in the implementation of traditional circumcision. among the Alor tribe in North West Alor District, Alor Regency.

An interesting phenomenon is that the *Karra* ritual process in carrying out traditional circumcision for the Alor tribe community in Alor Barat Utara District has strengthened the value of solidarity in Alor tribe kinship both inside and outside Alor Regency, because it has undergone a social

construction process, where the meaning of *Karra* is constructed through The dialectic of externalization, objectivation and internalization of the subjective experiences of the Alor tribal community becomes a meaning for the solidarity of the Alor tribal community in Alor Barat Utara District, Alor Regency, so this theme is interesting to study scientifically using a social construction approach in phenomenological studies to understand social historical meaning. *Karra* in carrying out Traditional Circumcision among the Alor tribe in North West Alor District, Alor Regency.

This research is directed at understanding the meaning of *Karra* in the Solidarity of the Islamic Community in Alor Regency (Phenomenological Study of *Karra* as a Symbol of Social Solidarity in the Alor Islamic Community in Alor Barat Utara District, Alor Regency), with research questions in the formulation of this research problem including: 1) What is The meaning of *Karra* as a symbol of social solidarity of the Alor Islamic Community in Alor Barat Utara District? 2) What is the social construction of the meaning of *karra* towards the kinship solidarity of the Alor tribal community in Alor Barat Utara District, Alor Regency?

2. LITERATURE REVIEW

A historical description of the meaning of *Karra* in the implementation of traditional circumcision for the Alor tribe in Alor Barat Utara District, Alor Regency. The first time it was carried out in 1523 after the arrival of Islam in the territory of the Traditional Alliance of the Bunga Bali-Alor kingdom, which was centered in Alor Besar, however Before the arrival of Islam, the meaning of *Karra* had long been held firmly by the indigenous people of the Alor Tribe for generations. The research results show that the meaning of *Karra* is an institutional message in traditional alliances in building unity and cooperation in the Alor community from the ancestral heritage of the Alor tribal community in Alor Besar Village, Alor Kecil Village and Dulolong village which in the traditional alliance is called *Alurung Lafo Talo or Alor Tiga Kampung*, because these three villages come from the same lineage with the same tribal house, namely *Rumah Pelang Serang* and the same language, namely Alor Language (*tutu Alurung*).

According to oral literature conveyed by Arif Panara as an elder of the Alor Tribe, "Karra has the meaning of coming together in one blood bond between brothers and sisters-in-law, both male and female, to work together and help each other in helping to solve problems. and dealing with deficiencies experienced by families in the same genetic bond, which is then constructed in the religious activities of circumcision carried out by the Alor tribe community in Alor district. (Interview results dated December 26, 2022)

This *karra* message for the Alor tribal community is constructed in the social environment of their community, so that the Alor tribal community really upholds the meaning of *karra* as an important part that cannot be separated from their social life. *Karra* as a meaning is contained in every process of the ritual stages in the implementation of circumcision in the social environment of the Alor community. The research phenomenon is that *karra* is constructed in the implementation of the circumcision ritual carried out by the Alor tribe community, as explained in oral literature by Arifin Panara as an Alor Tribe elder. That: in the *Karra* ritual in the implementation of traditional circumcision carried out by the Alor tribe community, has occurred through acculturation between cultures Arabic, Malay culture, Javanese culture, Ternate culture and local Alor culture, all of which are constructed in the ritual of carrying out traditional circumcision in the Alor tribe, whose community is predominantly Muslim. This is also because historically the Alor tribal community is an urban tribe that has the same language as the coastal tribal community in the Pantar Island

area and the coastal area of Solor Island, so they adapt quite quickly to the environment outside their social environment (interview results on December 26 2022)

Research results (Karman, 2015) show that the meaning of *Karra* as a ritual in the implementation of traditional circumcision begins with the gathering of uncles and aunts in one blood bond after hearing that their nephew will undergo circumcision. The gathering of uncle (*Ampukong*) and aunt (*inang Pukong*) becomes a strength for the courage of the child who wants to be circumcised (*Anamori*), because the Alor tribe community really upholds the position of uncle (*Ampukong*) and aunt (*inang Pukong*) in the traditional philosophy it is said that: "*Ampukong nong Inang Pukong feonong dike nong mi ka misalamah, no onong date nong mi ka mi salamah lahe*, which means uncle and aunt. If their hearts are good then you will be safe, if they are less hearted towards you then you will not be safe." This meaning is then strongly constructed into the alliance "*Kakari opung Anang kafini Hola*" which strongly binds the kinship and family relationships between brothers and sisters in law and male and female biological *ponaan* as a symbol of the bond of solidarity in the Alor tribal community.

According to Dharna (2018), the gathering of uncles and aunts in the meaning of *Karra* shows their sincerity in releasing their nephews and nieces to enter sacred rituals in the process of sacred surgery according to religious orders. For the Alor tribal community, surgery is considered perfect if in the hearts of the family members, both uncles and aunts, there are no longer any elements of hatred, lack, and revenge so that during the surgical process there is no fatal risk either before or after the surgery, because for the tribal community Alor, if there is even a little feeling of sadness or lack of heart from an uncle or aunt, there will be a risk in the surgical process which for Alor people is called "*Mangger Date*" which means our soul is not safe.

There are several interesting phenomena from research results (Kusumawati, Purwanto, 2008) that the meaning of *Karra* is strongly tied to the process of implementing the traditional circumcision ritual in stages by the Alor Tribe community, that in the social construction of the meaning of *Karra* has been firmly embedded in the ritual process in which the implementation of traditional circumcision begins from the strengthening of one heart (*Onong Tou*). What shows the pluralistic identity of the Alor tribe is that the Alor tribe is divided into three large groups, namely *kakari* which consists of big people who own the house from the main tribes (*Ata Beng*) *Kafini* tribe, immigrants, both men and women who are married to big people who own the house and *hola*. The key figures of *Kakari* and *Kafini* who bind family relationships in the life of the Alor tribe.

The results of research (Mawarni and Agustang, 2021) regarding the social construction of the meaning of *Karra* have strengthened kinship relations in tribal ties in the social life of the Alor tribal community, including: 1. Three large tribes in Alor Besar Village. Namely: Balinese Interest Rate (*Ata Beng/Raja*), *Apukulung* Tribe (*Kapitan/Panglima*) and *Lalang Kisu* Tribe (*Moding/Social Religious*), 2. Three large tribes in Alor Kecil Village, namely the *Baorae* Tribe (*Atabeng Laffo/ Orang Besar Village*), *Manglolong* Tribe (*Atabeng tana/Landlord*), *Lekaduli* Tribe (*Kafini Tana*), *Makasasar* Tribe (*Kafinil Laffo*). 3. four (4) large tribes in *Dulolong* Village, namely the *Baorae* tribe (*Ata Beng Laffo/ village big people*), *Siku Folboa* (*Ata Beng Tana/ big land owners*), the *Lamaholo* tribe (*Kafini djou imang/ immigrant religious leaders*, the *Lekaduli* tribe (*Kafini Kapitan/ Migrant Commander*). These tribal communities were then constructed in the Kinship Bonds of "*Kakari opung anang Kafini Hola Foto Fatang* or urban and local brothers and sisters-in-law from the mountains and the coast.

However, on the other hand, if we look at it as a whole, the tribes constructed in the Alor tribal community in the perspective of *Adatia Alurung Lafo Tallo* or *Alor Tiga Kampung* are: 1. Bali

Flower Rate, Apukulung Tribe and Lalang Kisu Tribe in Alor Besar, 2. Baorae Tribe, Mang Lolong Tribe, Lekaduli Tribe, Makasar Tribe, Mudiluang Tribe, Geilae Tribe, and Alukae Tribe in Alor Kecil. And 3. Baorae Uma Kakang Tribe, Baorae Uma Tukang Tribe, Baorae Uma Kapitan Tribe, Baorae Uma Dopu Tribe, Folboa Tribe, Lekaduli Tribe and Lamaholo Tribe in Dulolong Village.

The research results (Nurdin, 2021), illustrate that the karra ritual procession stage in carrying out traditional circumcision consists of 1. *Jontera Dance Ritual*, namely the process of picking up *Jou Imam* (religious leader) and *Jou Moding* (Circumcision Leader/Beda) and Anamori (children who circumcised) to the Rambi Uma (Main House/main Tribal House), to carry out worship rituals according to religious guidance in the form of *barzanji* and *asrakal* rituals as well as prayers for spirits, prayers to ward off evil and prayers for congratulations. Next, the *anamori* (circumcised child) is accompanied by *Ata Beng* (Tribal Chief), *Jou Imang* (Religious Leader), and *Djou* (Circumcision Leader) and the family to the circumcision site (Kokoro) for surgery. 2. The *Lego-lego* (Frozen) dance is a dance of joy, full of happiness, a symbol of unity without distinguishing where each person comes from and their social position. 3. And the *Loire*, which contains traditional poetry, always tells the story of the origins of the Alor tribe, which is sung for three a day to entertain circumcised children (Anamori) in telling stories about the civilization of the Alor tribe with key figures who raised the civilization of the Alor tribe and at the same time building family relations between the Alor tribe and tribes outside Alor both in the Malua island region (Alor Island) and in the Galiau Island region (Pantar Island) in Alor Regency. One of the famous Sairs that connects the family ties between the Alor people and the Pantar (Munaseli) people is: "*Kame Bapa Narang Tobo Laffo Futung Bui Muna Bela Pule Tukang Dike Jati Anang Ratu, Jati Anang Ratu Balu Laffo Tallo, Alurung Laffo Tallo* Meaning We have ancestors lives at the end of Bui Muna Bela Village, has a good womb, gives birth to a hundred children, lives in three villages, Alor, three villages.

The social construction of the meaning of *karra* in the implementation of traditional circumcision has made the Alor tribe people able to adapt to the environment inside and outside their social environment. The binding meaning of togetherness in the meaning of *Karra* has made the Alor tribe a symbol of identity for the general public of a district, where the identity symbol states "We are Alor People". Apart from that, the research results show that *Karra* in the implementation of the traditional circumcision ritual is the main forum for uniting all components of Alor society which are tied to tribes (clans) both within Alor Regency and outside Alor Regency in accordance with the traditional saying "*Kuli Mati -Mati Haki Tifang Lefo* means: Work hard wherever you are, don't throw away your hometown."

The meaning of the traditional speech above according to Arif Panara as an elder of the Alor people has meaning even though we have worked anywhere, both inside and outside Alor Regency, don't forget our identity as Alor people. Children of the descendants of the Alor tribe are asked to uphold the messages of their ancestors (*Amang Bapang*) who taught them about the values of brotherhood and brotherhood between mountains and the coast as well as the brotherhood of the coastal communities of the Pantar (*Galiau*) five coasts which in traditional speech is called: "*Kakari Foto Fatang Galiau Watang Lemang.*" This ancestor's message in traditional speech is called "*Amang Bapang Tau Sontoh Anang Gere Dapa*, which means the ancestor gives the way for the descendants to continue".

If the oral literacy above is linked to the description of the research results, every time a traditional circumcision is carried out, all components of the Alor tribal community will be involved in

making the ritual activity a success in the form of donations given by families in the three Alor villages and families who live outside the three Alor villages. These donations can be in the form of food (*Sembako*), slaughtered animals (Livestock), and money. These donations are collected by the elders of the family and then they are delivered together to the family or relatives who are holding the celebration. In the meaning of binding togetherness (*Karra*) in the life of the Alor tribe, it is called "*Dare Larang*" or Follow the road, that all donations must come from the tribal house or the house of an elder family member, whether as grandfather, father, uncle or older brother, to prove the existence of obedience, ethics, politeness and mutual cooperation towards the meaning of *Karra* which has been established by the ancestors (*Amang Bapang*) of the Alor tribe for generations.

The research results also show that the meaning of *Karra* in social construction in the Externalization aspect continues to make the Alor tribe people continue to adapt to this value in the reality of their social life both subjectively and objectively (objectivation), thus having an impact on their flow of consciousness (internalization) regarding the meaning of *Karra*, which continues to make them continue to develop in carrying out the *Karra* tradition in carrying out traditional circumcision amidst the increasingly complex social changes of modern society. The Alor tribe community in three villages, namely Alor Besar Village, Little Alor Village and Dulolong Village in Alor District, still carry out the *Karra* tradition to this day, but the implementation of the *Karra* ritual in carrying out the largest traditional circumcision is carried out every year at the center in Alor Kecil Village, Alor Barat Utara District, Regency Alor, although the surgical process has undergone changes using medical equipment in the modern health service system. The implementation of the *Karra* ritual has now been designated by the Regional Government as one of the Religious Tourism Destinations in Alor Regency.

From the description of the research results above, it is known that the meaning of *Karra* in the implementation of traditional circumcision has been constructed into a value that is firmly embedded in the social life of the Alor Tribe community, both from socio-cultural and socio-religious aspects. As a local wisdom value that is maintained in the social changes of modern society.

3. RESEARCH METHODS

A paradigm is a pattern or model of how something is structured (parts and their relationships) or how parts function (behavior in which there is a special context or time dimension. According to Creswell, a paradigm is a set of concepts, beliefs, assumptions, values, methods or rules that form a framework for conducting research (Creswell, 2017).

In this research, researchers used a qualitative approach with a case study type. This case study research is based on what happened and then brings to the surface the conditions, situations or problems that occur in a research object, then in this case study it only uses certain cases as research objects, or a certain area as a research object, so it is casuistic in nature. towards the research object (Bungin, 2005).

Because this research discusses a case that occurred in the Asahan area which is related to the role of religious counselors in the family, this case study usually takes a limited (narrow or small) focus of observation but concerns the problem as a whole and comprehensive, in other words, a type of case research. This examines the object in a small scope, examined in depth and thoroughly (Bawani, 2016). Therefore, this research uses the define social paradigm.

This type of research is phenomenology. Mustakas (Greening, 2019) this simple phenomenological articulation, his research seeks to provide descriptions rather than explanations starting from a free perspective where hypotheses and phenomenological preconceptions. Research methods are effective in foregrounding individual perceptions and experiences at a highly manipulative level and challenging structural assumptions.

Phenomenological research involves many participants, it is easier to note the strength of conclusions that increases quickly with more than one participant. As a result, it becomes increasingly easier to differentiate between qualitative and statistical validity when phenomenological research methodology is used (Smith, 2015). Schutz (Greening, 2019) states that phenomenological research is significant in showing the existence of factors and their implications in different case contexts, but; it is only applicable in situations where an experimental approach has been used in suggesting the extent of the population from which participants or samples are drawn. What is important with phenomenological research methodology, it is easier to provide detailed comments of individual situations that otherwise do not allow for direct generalizations, just as survey research does.

This research method describes the uniqueness of the subjective experiences experienced by each individual from the meaning of the Social Construction of the Meaning of *Karra* in the Implementation of Traditional Circumcision to the Solidarity Values of the Alor Tribe, where as a key informant the researcher collects personal experiences to understand the informants used. interview.

4. RESULTS AND DISCUSSION

The research description shows that the Social Construction of the meaning of *karra* has made the Alor tribal community a social force that has contributed to the social life of the people of Alor Regency since the arrival of Islam on Alor Island (Bali-Alor Flower Kingdom) in 1523. In the oral literacy presented by Arif Panara as an elder of the Alor people that the word Kampung Alor comes from the word "Ail Bang" in the Adang language which indicates the existence of a Muslim community on the coast, while in the Alor language itself the word Alor is taken from the word Alurung which means Muslim people in the coastal area which shows the identity that the Alor Tribe community is an urban Muslim community that inhabits three villages in the coastal area from one descendant in three phases of development, namely the first phase, in Alor Besar Village, namely Mau Pelang (Urban Aristocratic Munaseli) who then built kinship relations with Bunga Bara, Bampalol and Fehemo (Local Nobility of the Adang Tribe), Second Phase, in Alor Kecil namely Sakubala Duli (Urban Aristocrats of Munaseli) who then built kinship relations with Duru Beli, Letikiu and Mojemo (Local Nobility of the Adang Tribe) and the Third Phase, namely Nae Saku (Urban Aristocrats of Munaseli-Alor Kecil) who then built kinship relations with Pehi Motang, Jahi Motang, Malai Tut, and Tut Lol (Local Aristocrats of the Adang Tribe).

The research description shows that the social construction of the meaning of *Karra* has become one of the media in binding kinship relations between fellow Alor tribes in the Alor three villages, and the Alor tribe with other tribes outside the Alor tribe who are outside the Alor three villages as stated in the Traditional Philosophy " *Alurung Lafo Tallo, Pura Lafo Pito, Adang Lafo kartou* means Alor Three Villages, Pura Seven Villages and Adang Ten Villages.

The results of the research show that in the implementation of traditional circumcision in the Alor tribe there is a Dodo Robe Ritual, namely taking down regalia which shows the dignity of the Alor tribe. This clothing will be worn by the *Atabeng* (tribal head/head of government) to show that the

people of the Alor tribe are the first tribe. which is in a high civilization, while in the process of slaughtering the animal (cow/buffalo), the head is paraded down to the first house in Alor Besar, namely *Pusung Rebong-Pelang Serang Bunga Bali*) as the first center for the spread of Islam on Alor Island. where in Oral Literacy conveyed by Arif Panara that: Islam came for the first time on Alor Island at Bunga Bali Alor Besar which was brought by the Gogo Brothers from the Ternate sultanate and Najamudin Ailelang from Hulnani who learned from the Mananga Sultan on Solor Island who was accepted by the King Baololong then spread to Alor Tiga villages, Pura seven villages and Adang ten villages. Meanwhile, the modern tradition of circumcision was brought by Daeng Balocci, Puang Bilal and Labaruce from Makassar, South Sulawesi in 1600, where these three figures were accepted into the traditional and religious government structures in both Alor Besar and Alor Kecil villages, while the implementation of religious rituals became stronger after their arrival. The returnees from Solor to Alor were received by the king of Kawiha Naha and given a room in the Bunga Bali-Alor royal house which was named Lipu/Laohajong Room after the collapse of Lohayong Fort on Solor Island. So that in the Government System of the Alor kingdom, both the Tuliamau dynasty in Alor Besar and the Nampira dynasty in Dulolong, the Solor Chieftain was appointed as the Head of the King's Representative who took care of social and religious matters, both as an imam and as a preacher.

The historical literature above shows that the meaning of Karra in the implementation of Traditional Circumcision has made the Alor community of three villages at a high level of civilization in the era of 1523-1967 where the three villages were once the center of the Royal government and the center of the Kefetoran government, namely the Bunga Bali Kingdom Government. Alor Besar, the Alor Kefetoran Government in Alor Kecil, the Alor Kingdom Government in Dulolong and the Alor-Pantar Kingdom Government in Kalabahi, were then handed over to the Indonesian Government to be designated as Alor Regency.

The results of the research show that the meaning of Karra in the implementation of traditional circumcision has shown a strong value of solidarity among the Alor Tribe (Munaseli) with the local Siku (Adang) and the Uraban Tribe from Makasar, Solor, Lembatan, and Java (Majapahit) in one *Kakari Opung Solidarity Unit Anang Kafini Hola Photo of Fatang* or local brothers and sisters-in-law and those who come from the mountains and beaches to trust each other, respect each other, support each other and love each other and be responsible in caring for and helping fellow communities of Alor people both inside and outside Alor Regency, which if reviewed From a physiological perspective, the meaning of Karra as a value of togetherness that binds the Alor tribe is in the form of mechanical solidarity which then develops into organic solidarity.

According to the researcher's analysis, the above occurs because the meaning of *karra* in the implementation of traditional circumcision was born from the simple traditional civilization of the Alor people. In the sociological perspective, this solidarity is in the mechanical area where awareness in building commitment or mechanical solidarity in the Alor tribe is subjective, which is not yet strongly tied to the system of division of labor in the Alor tribe community. The meaning of *Karra* as a sense of togetherness that binds the Alor tribe is still developing in the community structure, but this meaning has also become an important part of the traditional government system of the Alor Kingdom, where the majority of the population is Muslim before it was established as Alor Regency. The meaning of *karra* was then constructed into the stream of consciousness of the Alor tribal community regarding the solidarity value of *Kakari Opung Anak Kafini Hola Foto Fatang*, so that this solidarity value is maintained to this day. The meaning of Karra makes the Alor tribe people very open to accepting any changes and open to accepting the

existence of other tribes into their social environment. As explained by Muhammad Arif Panara as one of the Alor tribe elders, the Alor tribe community is very open to the arrival of tribes from outside Alor. The existence of tribes outside Alor is respected and linked by marriage ties with descendants of the Alor tribe. They are actively involved in family celebration and ritual activities, such as the Makassar tribe, Solor tribe, Javanese tribe, Ambon tribe and others. An interesting phenomenon is that tribes who come from outside and live in Alor Tiga Kampung have no more children. can speak regional languages according to where their ancestors came from, all of them speak Alor and Indonesian.

The research results show that the meaning of *Karra* in the implementation of traditional circumcision has given birth to a sense of mechanical solidarity among the people of the Alor tribal community, where this solidarity is still in a simple social order that does not yet have a good division of labor system, but the value of this meaning has a big influence on life. Descendants of the Alor Tribe in modern society. The meaning of *Kakari Opung Anak Kafini Hola Foto Fatang* in the meaning of *Karra* is still in the sense of loyalty of this herd which is bound by the consciousness of each person and does not yet recognize the existence of a division of labor between group members. However, the meaning of *Karra* has influenced the life of modern society in the order of organic solidarity of the Alor tribe outside Alor Regency with various different work professions, both as academics, bureaucratic politicians, so that the meaning of *karra* in this order continues to be in the social life of the Alor tribe community from customs and religion. towards the solidarity value of *Kakari Opung Anang Kafini Hola Foto Fatang*.

5. CONCLUSION

Research findings on the meaning of *karra* in the implementation of traditional circumcision towards the solidarity of the Alor tribal community in Alor Regency concluded that: 1) The meaning of *karra* as a binding togetherness is a knowledge value that is rooted in social life for the Alor Islamic community. The meaning of *Karra* in the implementation of traditional circumcision is constructed into a value that is firmly embedded in the Alor community both traditionally and religiously, becoming a local wisdom value that is maintained in the social changes of modern society. 2. *Karra* is a social value resulting from knowledge that is outside one's environment. Alor community individuals. This *karra* is then constructed in the implementation of the Traditional Circumcision which contains Islamic values which are exposed through the dialectic of externalization, objectivation and internalization as a reality followed by the people of Alor for generations, the majority of whom are Muslim.

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