

The Role of Religious Leaders In HIV/AIDS Prevention and Management: Study in Malang City

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Abstract

Research on the role of religious leaders in HIV / AIDS prevention and control has not been widely carried out in Indonesia. This study aims to map the role of religious leaders in the prevention and control of HIV / AIDS in Malang as the city with the second highest number of HIV / AIDS sufferers in East Java. This study showed that religious leaders have not had any concrete efforts to prevent and control HIV / AIDS among their followers nor having deep knowledge about HIV/AIDS itself. However, these religious leaders always remind their followers to stay away from free sex (adultery) in order to avoid sin and ugliness in the world, which can actually be used as part of efforts to prevent the spread of HIV / AIDS in society. Through spirituality cultivation, religious leaders can function as the first bastion in preventing HIV / AIDS. Religion can also be used as a means of overcoming the stigma experienced by PLWHA through teaching people to return to religious teachings (repent). Unfortunately, this effort was not seen by the government or related parties so that these religious leaders were not directly involved in HIV / AIDS prevention and control in Malang City even though they were willing to be involved by the government to do so.

Keywords

Role, Religious Leader, Prevention And Management, and HIV/AIDS.

1. Introduction

HIV / AIDS is an infectious disease that has received special attention both on a global and national scale. Based on UNAIDS data, the number of people with HIV / AIDS worldwide is 36.9 million people per year. Indonesia, as reported by the UN Agency for AIDS UNAIDS in 2014, is a contributor to 23 percent of new infections in the Asia Pacific and is said to be in the third place as a region with a total number of HIV / AIDS sufferers of 5.2 million people (Azanella, 2018). With the high number of HIV / AIDS sufferers, HIV / AIDS in Indonesia is more perceived as a moral and social issue than a medical issue, this is one of the causes of the strong stigma that people with HIV / AIDS receive in society and an inhibiting factor for acceleration. HIV / AIDS prevention and control.

In the process of forming these perceptions, religion plays a very important role in determining the direction of public perceptions of people with HIV / AIDS. The important role of religion in shaping perceptions has not yet become an important topic in Indonesia. In addition, the direction of government policies and the involvement of key parties in Indonesia in accelerating the handling and control of HIV / AIDS were mostly carried out with a medical approach rather than religion even though Indonesia had signed a Declaration of Commitment on HIV-AIDS at the Special Session of the UN General Assembly (UNGASS) where One of the priority programs is to prevent HIV / AIDS by adopting a religious approach (UGM, 2015; Indonesia, 2002).

The important role of religion, especially religious leaders, as parties who have the authority and authority in determining religious discourse in the prevention and control of HIV / AIDS has not become a priority in Indonesia. Apart from the fact that multi-sectoral involvement, including the involvement of religious leaders, has recently taken a new direction in the national HIV / AIDS prevention and control policy in Indonesia, HIV / AIDS has not become a discourse that is considered important in the discussion of religion itself in Indonesia. Although efforts have been made to involve religious leaders in the fight against HIV / AIDS in Indonesia by providing advocacy capacity training for cadres of Muhammadiyah and Nahdlatul Ulama, two of the largest Islamic organizations in Indonesia, which was implemented in 5 cities, the continuity of this training is in the effort of engagement. community carrying out HIV / AIDS prevention and control has not yet been reviewed (AUSAID, 2009).

Why does the role of religious leaders need to be one of the key actors in the prevention and control of HIV AIDS? Studies show that religious leaders are in a position to be able to overcome social problems and have the capacity to persuade people to be able to move together and as community spokespersons they are often successful in mobilizing positive social change (Herstad, 2009). With the number of HIV positive cases of 46,659 and cases of AIDS reported of 10,190 cases in 2018 with the number of Case Fatality Rate (CFR) of 1.03%, where this figure is predicted to increase in 2020 due to more intensive detection and increasing factors. risky behavior, and so strong religion influences people's behavior in Indonesia, the important role of religious leaders in HIV / AIDS prevention and handling is urgent (Budijanto & et al., 2019; Dwianto, 2019)..

East Java is the province with the second largest number of people with HIV / AIDS in Indonesia after DKI Jakarta, with 51,990 HIV positive cases and 20,412 AIDS cases reported from 2005 to 2019 (Harahap, 2019). Meanwhile, Malang City was reported to have 4300 HIV / AIDS cases from 2005 to 2019, where this number is said to be the second largest number of HIV / AIDS sufferers in East Java after Surabaya. This number does not include HIV / AIDS sufferers who are infected but are not detected where the majority are still of productive age (Tanjung, 2019; Rhd, 2019). The seriousness of the Malang City government in making efforts to prevent and control HIV / AIDS has made Malang City a national pilot city for HIV / AIDS prevention because the number of hospitals and health centers serving HIV / AIDS examinations is sufficient in quality and quantity (Subekti, 2010). Even though it was once a pilot city, in the case of HIV / AIDS prevention and control in Malang, Arifah (2012) found several obstacles where one of the inhibiting factors was the lack of coordination between agencies related to agency egos and lack of human resources which led to inadequate prevention efforts. HIV / AIDS in Malang City. Therefore, multisectoral work is necessary, including the role from religious leaders in preventing and managing HIV/AIDS.

Efforts have been made to improve the lack of multisectoral involvement in undertaking collaborative and strategic efforts to tackle and prevent the spread of HIV / AIDS. Religious leaders such as NU, Muhammadiyah, PGI (Protestant), KWI (Catholic), Parisada Hindu, Matakim (Konghuchu) and KASI (Indonesian Sabha Grand Conference (Budha)) have been involved by the government in efforts to prevent and combat HIV / AIDS transmission since in 2007. Even at a meeting in 2007 in Jakarta, the 7 organizations that are members of Interna, an organization committed to handling HIV / AIDS, issued recommendations for the involvement of religious leaders at the grassroots level and mandated all religious groups to be actively involved in the effort. handling HIV / AIDS (Niam, 2011). However, whether the movement of religious leaders at the national scale continues to the grassroots, in this case whether religious leaders at the regional level also play an important role in HIV / AIDS prevention and response in Malang City in accordance with internal calls needs to be further examined. And whether the Malang City government involves religious leaders in the prevention and control of HIV / AIDS in Malang City is also a crucial matter to be examined.

1.1 Objectives

The objective of this study is 1) Mapping the role of religious leaders in HIV/AIDS prevention and control in Malang 2) Describing the role of religious leaders in HIV/AIDS prevention and control in Malang.

2. Literature Review

Research on the relationship between religion and efforts to prevent and control HIV AIDS is not widely discussed in Indonesia. However, several studies have tried in depth discussing this topic in Indonesia. Collein (2010) focused her study on nursing care for HIV / AIDS sufferers who lacked spirituality, even though this aspect gave meaning to life and hope for HIV / AIDS clients. With that spirituality, HIV / AIDS clients review their lives, interpret what they find, apply what they have learned to their new life, interpret life before death, interpret human existence in the world, and better interpret the remaining life span.

The important role of spirituality as the core form of a more formal and structured religion in the handling and prevention of HIV / AIDS has been explored by many academics. Agustin (2018) found that there is a significant relationship between spirituality and quality of life in people with HIV / AIDS, where the higher spirituality, the higher the quality of life for people with HIV / AIDS. Hall (1998) found that spirituality among HIV / AIDS sufferers arises because of stigmatization and the view that HIV is an incurable disease. When a person first finds out that they are HIV / AIDS sufferers, the people around them are shunned and no longer have a connection to society because of the stigma they suffer. In conditions that are far from the usual social circle in their lives, people with HIV / AIDS then develop a new spirituality in an effort to be accepted back into their social circle. In addition, Hall also found that the

tendency to self-destruct among HIV / AIDS sufferers was quite high when they first learned of HIV / AIDS positive status, finally realizing that eventually everyone will die and develop spirituality in their life before they die.

In another study Drumhiller, Nanin, Gaul, & Sutton (2018) found that religion allows them to make better decisions, such as using condoms for oral and anal sex encounters, reducing the number of their sexual partners, and taking an HIV test as a way to increase prices. themselves, which often leads to safer sexual decisions. With this spirituality, people with HIV / AIDS are more likely to accept the stigma that comes from the religious community because of their self-image that develops because of their spirituality. Research conducted by Zou found that shame that leads to the stigma experienced by people with HIV / AIDS arises because of the religious belief that the HIV / AIDS they suffer is a punishment from God for their disobedience to God's orders, which is a factor that causes they close their status as people with HIV / AIDS (Zou, et al., 2009). In other studies, it was stated that religion plays an important role as a coping strategy and significantly reduces depression among people with HIV / AIDS (Cotton, et al., 2006; MS, et al., 2006).

Another study was conducted by Bahruddin (2010) which states that with the great potential danger of HIV / AIDS, there is a collective obligation of Muslims (fardhu kifayah) to make efforts to prevent the spread and infection of the virus on a broader scale by involving the role of scholars / leaders. religion. In addition, the main cause of the spread of HIV / AIDS is through adultery behavior (having sex outside of marriage) where in Islam adultery is an act that is hated by Allah, therefore the role of ulama / religious leaders is needed to prevent HIV / AIDS. .

Imadduddin (2018) found that most of the ulama (religious leaders) consider that HIV / AIDS is a punishment for someone who does not carry out religious orders and always associates it with behavior that is considered immoral and vicious, such as casual sex, homosexuality, adultery, and drug use . This view becomes problematic when HIV / AIDS is also suffered by a baby who is infected by his mother or a woman who is infected by her husband who often has sexual relations outside of marriage, are they not two sinners.

If this discourse is widespread and becomes the dominant discourse in Indonesia, then religion will only become a moral punishment and not being involved can be used as a force to drive change towards better conditions in the prevention and handling of HIV / AIDS. Therefore, religious leaders are urgently needed to jointly campaign for the prevention of HIV and AIDS through faith and family resilience, allow the use of condoms so as not to transmit HIV to others and develop a discourse that women victims of HIV and AIDS are not stigmatized and are not excluded because they become widows or orphans are God's Power (Imadduddin, 2018).

3. Methods

This study uses a qualitative research method with a case study approach.. Data analysis according to Miles and Huberman, there are 3 flow activities that occur simultaneously, namely: data reduction, data presentation and drawing conclusions or verification. Triangulation was used for data validity.

4. Data Collection

Data collection in this study was carried out through three types of methods, namely observation, in-depth interviews, and collecting documentation. Interview was conducted by 9 informants consist of 4 moslem leaders, 2 Christian leaders, 2 Buddhist leaders, 2 Hindu leaders, and Kong Hu Chu leaders in Malang City. These religious leaders are representatives of various religious organizations in each religion.

5. Results and Discussion

5.1 Development of HIV / AIDS in Malang City

For data from the Health Office of Malang City, there is an increasing trend of people living with HIV / AIDS during the last 5 years (2010-2014), especially in Lowokwaru and Klojen Districts (see graph 1). And since 2012 there have also appeared PLHIV whose domicile is unknown, which in 2014 experienced a significant increase. This is because PLWHA who do VCT (Voluntary Counseling Test) or treatment are not only from Malang City but also from outside the city, such as Jember, Probolinggo, Banyuwangi, Bondowoso, Blitar, Sidoarjo etc.

Of the total PLHIV in Malang, which amounted to 456 from 2010-2014, 69.30% were male and 30.70% were female. The percentage of women living with HIV / AIDS is also quite significant where this does not only happen to women who work as commercial sex workers, but also happens to housewives (Table 2).

Table 2. PLWHA in Malang City by Gender
N = 456

Sex	Percentage
Man	30,70%
Women	69,30%
Total	100%

Source: Malang District Health Office, 2015 processed by researchers

Meanwhile, people living with HIV based on age, for Malang City are still dominated between the ages of 31-40 years (47%) followed by 21-30 years old, namely 31.5%. Graph 3 shows that the majority of PLWHA (92.4%) are of productive age. Although the percentage of people under 10 years of age is also quite significant, 2.4%, where usually they are babies or toddlers who are infected from their parents during the womb (Table 3).

Table 3. PLWHA in Malang City by Age
N = 456

Age (year)	Percentage
< 11	2,4%
11-20	0,8%
21-30	31,5%
31-40	47%
41-50	13,9%
51-60	3,2%
>60	1,2%
Total	100%

Source: Malang District Health Office, 2015 processed by researchers

5.2 HIV / AIDS Prevention in Malang City

Based on data from the Malang City Social Service, the goal of controlling HIV / AIDS in Malang is 3 Zero 2030, namely Zero Infection (reducing the number of new cases), Zero AIDS related death (reducing the death rate due to HIV / AIDS), and zero discrimination (reducing stigma and discrimination). These three things aim to improve the quality of life of people living with HIV / AIDS (PLWHA). There are several ways that are taken to achieve 3 Zero 2030, namely 90% of people know their HIV status, 90% of people living with HIV get ARV, and 90% of people living with HIV on ART experience VL suppression. To achieve this condition, the synergy of all sectors is required. The following is the Road Map for HIV / AIDS control by the Social Service (Figure 1):

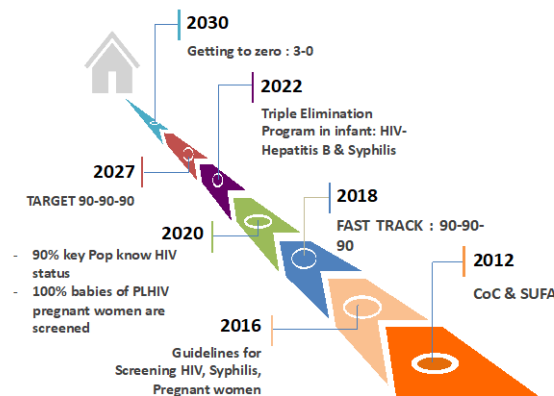


Figure 1. Managing HIV/AIDS Roadmap

In addition, the Malang City Social Service implements the TOP fast track strategy or STOP for short, namely Suluh (90% of people understand HIV), Find (90% of people living with HIV know their status), Treat (90% of PLWHA get ARV), and Maintain (90% PLWHA on ART had no detectable virus). Several applications of the STOP strategy include HIV testing for pregnant women, HIV infants / children, STI patients, TB patients, hepatitis patients, PLWHA partners, key populations (FSW, MSM, IDU, prisoner), and all people living in areas where the epidemic is widespread. . Then give ARVs to all PLHIV, and improve coordination, active role of PLHIV in the family, communication strategies, support for PLHIV, national registered patient cards, and completeness of care summaries. Malang City has also provided facilities for finding new HIV / AIDS cases through the provision of test centers (VCT).

Knowledge of HIV / AIDS greatly influences how the individual behaves on the issue of HIV / AIDS and also to PLWHA. This knowledge is the basis for a person to take certain actions, including the informants in this study. Islamic religious leaders in this study define this disease as a sexually transmitted disease that threatens a person's immune system and links HIV / AIDS with casual sex or changing partners. Islamic religious leaders see that sexual relations outside of marriage are a major contributor to the spread of HIV / AIDS, one of which is through prostitution. This virus is transmitted through sexual contact, whether heterosexual or homosexual or through wounds, other than through both viruses cannot be transmitted.

The knowledge that HIV / AIDS transmission is the biggest contributor to free sex behavior or changing partners freely is true. However, if free sex or changing partners freely is identified with sexual relations with commercial sex workers then this opinion is not entirely correct. Data for 2017 shows that the number of HIV positive clients of sex workers (sex workers) shows 3,257 cases while the prevalence of the latest HIV / AIDS spread shows that the highest prevalence of HIV / AIDS currently occurs in the male sex male (MSM) category, namely 10,628 The second largest prevalence of cases fell in the category of high-risk partner (risti), namely as many as 4097 cases. The trend of the spread of HIV / AIDS in the category of MSM and risk partners is predicted to continue to increase in the following years (Pusdatin, 2017)

The incomplete knowledge of HIV / AIDS by religious leaders is the main factor why in Malang they do not participate directly in the prevention and control of HIV / AIDS. There has been no or no effort to collaborate with religious leaders by related parties in providing comprehensive knowledge on the issue of HIV / AIDS to religious leaders so that the latest facts on the spread of HIV / AIDS are not known by religious leaders. When HIV / AIDS is always linked to the practice of free sex associated with prostitution, that is where HIV / AIDS will always be a moral issue by religious circles, even though religious leaders have a strategic role in the issue of HIV / AIDS prevention and control.

For the informants, religion will always be associated with monotheism and piety, so that all issues that are not directly related to monotheism and piety have not become the main focus of their attention. Even if there are social problems such as HIV / AIDS in this world, it will be directly linked to the religious teachings of the prohibition of committing adultery, a big sin that is difficult to forgive. For these religious leaders, Islam has provided a solution for the prevention and control of HIV / AIDS by staying away from adultery. The advice to stay away from adultery is conveyed through lectures or sermons in mosques. This suggestion is also given by religious leaders to mosque youth through religious guidance programs

The teaching to stay away from adultery is believed by religious leaders in Malang City as a solution given by Allah for every bad thing on earth including various diseases, including HIV / AIDS and venereal disease. The belief that the teachings of Islam are perfect teachings for humans to live well not only in this world but also for the afterlife (hereafter) is absolute. Any behavior that tries to break through God's prohibition will have bad consequences for humans, this is evidenced by the existence of HIV / AIDS which infects those who violate God's commandment not to have sexual relations outside of marriage or change partners.

Although it does not specifically have a focus on activities to prevent and control HIV / AIDS, PCNU already has a program that is said to have a relationship with HIV / AIDS prevention and control efforts. In the NU organization routinely provides assistance and direction directed to family planning (KB), but it is not clear how this program is linked to HIV / AIDS prevention and control efforts. Whereas in Aisyiyah's organization, there is already assistance for TB sufferers (tuberculosis) which includes TB HIV sufferers (tuberculosis sufferers due to HIV - loss of immunity in the body), therefore their knowledge is quite good regarding HIV / AIDS because of networking with NGOs such as Sadar Hati, IGAMA, IWAMA, and JIP provide assistance to TB (HIV TB) sufferers.

Although there have never been any activities that have been directly directed towards HIV / AIDS prevention and control, based on awareness and moral responsibility to direct Muslims in a better direction, these two organizations are willing to provide assistance and guidance to HIV / AIDS sufferers. when requested. This is aimed at providing Muslims with a correct understanding of HIV / AIDS and also reducing the stigma they have experienced and replaced with support in a positive direction. In addition, this religious organization (religious leaders) can provide support to PLWHA by providing an understanding that God does not give a disease on earth without including medicine or a way to cure it. This needs to be done so that PLWHA does not get worse with their condition so that it can be a way to strengthen the immunity of PLWHA so that they are not getting weaker and contracting many other accompanying diseases such as TB, thrush, etc.

The important role of religious leaders in the prevention and control of HIV / AIDS could be better if verses related to adultery, which are linked to free sex behavior, are conveyed to the public as verses that are not used to frighten, intervene or bring down PLWHA sufferers who get PLWHA status because of the unhealthy sexual behavior they do. In this case, the religious leaders actually played a role in embracing the people and inviting them to repent, without any intention to judge. Such an attitude can effectively maintain and increase the immunity of HIV / AIDS sufferers as well as an effort to prevent the HIV / AIDS prevalence rate from increasing.

For Christian religious leaders, Christianity is a religion that teaches faith in God in which faith must be manifested with love for others. Being a Christian means being someone who cares about others, loves others and has faith in the Lord Jesus. In Christianity it is taught that the Lord Jesus sacrificed for everyone and for the whole world. Following the teachings of the Lord Jesus who has shared his love through his sacrifice for all people around the world, becoming a Christian is a matter of how to be present in the midst of this world and to love everyone as a form of faith in God.

Being a religious leader means caring for others and for the wider community through self-sacrifice. Being a Christian means having faith. Faith in Christianity has three meanings. First, believe in Jesus. Believe that Jesus cares for sinners, the sick, the blind and the lame as Jesus did. The church as a religious institution must be able to implement the teachings of Jesus and as part of faith. Second, give your life completely to God. Third, take action, which is then manifested in the form of caring and providing assistance to people who are experiencing difficulties, are poor, sick, and one of them is suffering from HIV / AIDS.

The concern of Christian religious leaders to the issue of HIV / AIDS cannot be separated from the knowledge they have about this disease. Christian religious leaders are of the opinion that HIV / AIDS is a dangerous disease that cannot be treated or a cure has not been found. HIV / AIDS and is one of the social problems that must be solved in Malang City. According to Christian religious leaders, young people in their 20s and 30s. Data from Pusdatin (2017) states that as many as 28,602 HIV / AIDS sufferers are in the age range 25-49 years, this number has increased to 33,448 cases in 2017.

This age is the sexually productive age category and is a high risk category for HIV / AIDS compared to other age categories because in that age range a person has the potential to engage in promiscuity, change partners or use syringes .. Still according to Christian religious leaders, the spread HIV / AIDS can also be spread through LGBT which is currently a new lifestyle in Malang City. Anal sexual intercourse carried out by homosexuals is suspected to be one of the causes of the spread of HIV / AID

HIV / AIDS) is none other than the fault of man himself because he has violated one of God's 10 commandments, namely not to commit adultery. However, according to Christian religious leaders, God has a very forgiving nature, with this trait God will always forgive the sins of those who violate his orders, including those who commit adultery. A good Christian will not do justice to a person with HIV.AIDS because God is also most Forgiving.

The above is in accordance with the spirit of Christianity which teaches adherents to know God's love for fellow humans and apply it to life by loving one another and helping each other as God loves humans. In addition, Christianity also teaches finding solutions to complex social problems faced by humans. This form of love, concern, and help is not only addressed to Christians but also to all people of any religion.

A Christian must care for others, especially for the difficult and the sick. In addition, the church provides pastoral activities, namely activities to guide those who are in distress and sick because of the results of their own mistakes

such as people with HIV / AIDS. Pastoral is done to make people aware of the wrongdoing that has been done in the hope of keeping away from actions that are not justified by religious teachings.

Departing from concern as a form of faith in God, a Christian religious leader, tries to carry out coaching that can prevent HIV / AIDS in the church, especially for young people and also for parents on certain days such as the commemoration of HIV / AIDS day. One form of activity used to prevent HIV / AIDS among Christians is through lectures and mentoring from the church, either by pastors during lectures or by inviting outsiders who are experts in the field of HIV / AIDS to commemorate certain days related to it. with HIV / AIDS prevention. Prevention of HIV / AIDS in churches is carried out conditionally.

However, Christian religious leaders through the churches they lead have not made HIV / AIDS an important social problem to overcome because there have not been any church congregations who suffer from HIV / AIDS. This may be related to keeping someone's PLWHA status secret in order to avoid stigma and discrimination. The programs initiated by religious and church leaders have so far focused more on poverty alleviation, providing educational scholarships, overcoming domestic violence (KDRT), visiting orphanages or other activities to commemorate Christian religious holidays.

Religious and church leaders see HIV / AIDS as a disease that needs to be prevented from being transmitted, especially unhealthy sexual behavior because it is not recommended by religion. Furthermore, religious leaders continue to teach their congregations to accept the existence of people with HIV / AIDS, try not to stigmatize them, not to judge them, and still give love to them as fellow human beings. In addition, Christian religious leaders also open services or counseling openly and accept people with HIV / AIDS if needed by those who want to talk about the life they are experiencing, with the hope that they are people with HIV / AIDS who are considered to have made a mistake. and sinned in order to return to a life according to religious teachings through pastoral activities.

According to the informants, a religious leader has a very important role in overcoming social problems due to several factors. First, they are seen as public figures. Second, they have influence so that they can educate their congregations to do good in society. Because religious leaders are tasked with educating the character of how a person can live with ethics, courtesy, mutual respect, mutual respect, mutual love. Therefore, religious leaders have a very strategic role in resolving the HIV / AIDS problem.

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Buddhism teaches its followers to always be able to control their mind and heart so that their attitudes and behavior can always produce positive things and do not cause social problems. For Buddhist leaders, social problems that have existed in society are the result of a person's inability to practice Buddhist precepts and teachings. Usually this happens when humans cannot control their mind and heart, so they are controlled by ego, lust, and greed.

Humans who cannot control these three things will easily shake their hearts to fall into the abyss of greed, dosa, and moha. Greedy in terms of social problems is human dissatisfaction. Meanwhile, dosa is a bad intention that is owned by humans because it has been controlled by lust. Meanwhile, moha is the darkness of life due to the elements of lust and worldly greed. Humans who do not control their minds and hearts are certain to be trapped into these 3 things and become problematic individuals in their social environment.

According to Buddhist leaders, HIV / AIDS is a social problem that occurs in the community, especially in Malang City due to violations of Buddhist precepts and teachings. Violation of Buddhism, for example when someone who already has a partner actually has sexual relations with another party (having free sex) causes the community to contract HIV / AIDS. Violations of these precepts show that humans are unable to control their lust and greed, especially in the sexual sector which ultimately causes them to contract HIV / AIDS.

From the perspective of Buddhist leaders, HIV / AIDS does not only occur due to violations of sexual principles but also various actions that have been committed by individuals in their previous life which caused them to become infected with HIV / AIDS. In the concept of karma, HIV / AIDS suffered today could have originated from the life before those who committed acts that hurt other sentient beings, so that in this present life they must accept bad karma. Bad karma in this case is a tangible form of suffering according to the law "what you plant you will reap".

For Buddhist leaders, spirituality is an important key in solving social problems. Religious leaders can play an important role as intermediaries between religion and people so that religious teachings are more easily accepted and understood by the people. With the presence of religious leaders, religious teachings are easier to accept and understand so that people will not fall into social problems caused by loss of control over their minds and hearts, such as having free sex and thus contracting HIV / AIDS. Religious organizations play an important role as a forum for organizing figures and people in an effort to increase spirituality.

Until this research was completed, there were no reports of HIV / AIDS cases that befell Buddhists in Malang City, but according to one Buddhist leader this does not mean that there are no HIV / AIDS cases among Buddhists. This was allegedly caused by the Buddhist community who felt ashamed and afraid to report their condition. Therefore it is necessary to synergize efforts between religious organizations (religious leaders) and the government to create programs that lead to openness and comfort for PLWHA so as not to be embarrassed when undergoing treatment.

However, because there is no data on the number of PLWHA who are Buddhist, Buddhist figures and institutions in Malang City have yet to coordinate to create programs to tackle the social problem of HIV / AIDS. In fact, according to Buddhist leaders, the combination of government authority in the state sector and spirituality taught by religious figures and institutions can be a qualified step in the effort to resolve HIV / AIDS in Malang City.

According to Catholic religious leaders, Catholicism has a general meaning, for everyone the word "ollos", too all, catholic is for all. Catholicism is a religion that instills the value of life to be vertical between humans and God and the horizontal relationship between fellow humans as symbolized by the cross. The cultivation of these values, according to a Catholic priest, is an effort to provide a good and correct picture of the way of life of Catholics. The Catholic Church believes that God is merciful. Allah does not only stop with the creation of the world but also takes care of his creation until the end of time. There will always be people who oppose or do not follow Allah's law, they are called sinners. As fellow creatures of God, it is obligatory to remind each other for the purpose of saving.

In the teachings of Catholicism, the ten commandments of God are taught as contained in the book of chapter 20. The first commandment is to love God by respecting and not worshiping idols and respecting the Lord's Day, namely the day of worship. Apart from that, Catholicism also commands doing good with others, by not stealing, respecting parents, by not committing adultery, not committing obscenity, not coveting, not bearing false witness and so on. This relationship with God and fellow humans is symbolized by the cross, which is two logs where one wood is pointing upwards which means a vertical relationship (relationship with God) and one horizontal wood which means horizontal relationship (relationship with others).

In relation to HIV / AIDS, committing adultery and obscenity is a sin that violates religious orders. According to Catholic religious leaders, avoiding adultery and obscenity is an effort to prevent the spread of the HIV / AIDS virus. HIV / AIDS is important to prevent because it affects the human immune system which is decreasing, which when not addressed will cause the condition to get worse. Catholic religious leaders argue that the church needs to intervene in preventing the increase in HIV / AIDS transmission by making free sex offenders aware and returning to doing good according to Catholic teachings, a prevention using spirituality

The concrete effort of Catholic religious leaders (and churches) to prevent HIV / AIDS transmission among their followers is to provide an understanding of HIV / AIDS to the people through socialization by resource persons who are competent in their fields to avoid misinformation. The socialization or counseling was carried out to introduce

HIV / AIDS with the relevance of Catholic religious teachings. The program is accommodated by the Catholic Church in the field of Socio-Economic Development (PSE), which has a program to address the socio-economic problems of Catholics such as free sex behavior with a spiritual or spiritual approach.

In addition, the Catholic church and religious leaders organize community formation which is usually called a retreat, a way for people to enter into themselves, then cultivate their inner self, process their personal life, and their social life to be adjusted to religious and social institutions. The retreat formation is carried out repeatedly as a self-reflection of Catholics. This can lead to a fundamental step towards prevention for Catholics in Malang to avoid and avoid the risk of contracting the HIV / AIDS virus. This effort (retreat) is carried out starting from children, adolescents, adults, to the elderly. Cultivating values that are rooted in every age of Catholics is a preventive effort so that HIV / AIDS is not transmitted at all ages, anytime and anywhere.

As religious leaders, especially Catholics, retreats are steps that can be taken to protect people from actions that lead to the risk of contracting HIV / AIDS as well as a solution to return people from violating religious rules to returning to obeying religious rules. This is important to do because according to Catholic religious leaders the foremost way to prevent and overcome HIV / AIDS is to return to each community, whether a person wants to live well and properly or if he wants to live with the risk of contracting HIV / AIDS.

Catholic religious leaders are aware that HIV / AIDS is a social problem so that it needs collaboration with many parties to solve it. The role of religious leaders is also important in the prevention and control of HIV / AIDS considering the high religiosity of the people in Indonesia. However, until this research was completed, there had never been any reports of people living with HIV / AIDS among Catholics, this is why the church and Catholic religious leaders did not pay special attention to the issue of HIV / AIDS prevention and control

Pursarta. Hinduism has a teaching called Tri Hita Karana which means three relationships that harmonize the world, namely relations with God, relationships with fellow humans, and relationships with nature. In the teachings of Hinduism it has been explicitly conveyed through the Vedic scriptures that Hindus in behaving either physically or spiritually must be guided by the values taught by the Vedic scriptures.

According to Hindu religious leaders, every religious teaching has a profound meaning in directing its followers to behave properly and correctly according to the prevailing norms in society. A person can be exposed to HIV / AIDS from using illegal drugs, sharing needles or engaging in casual sex, behaviors that violate the values taught by the Vedas. People who violate the provisions of religious teachings are considered despicable and sinful and even stigmatized, including HIV / AIDS sufferers who are usually infected because of casual sex.

For Hindu religious leaders, HIV / AIDS is very dangerous for society and even the nation's future generations if no efforts are made to prevent its spread or contain it. Hinduism has taught its people the most important thing is to maintain cleanliness and purity. In the context of the spread of HIV / AIDS in Malang, what Hindus have to do is return to cleanliness and purity of themselves.

Religion and religious leaders play a very important role in providing dogma to their followers so that they can behave in a holy manner in accordance with the teachings of Hinduism to avoid the risk of HIV / AIDS transmission. If this guideline becomes a strong guide for Hindus in Malang city in particular, then this is one of the relevant efforts to be able to reduce the level of people exposed to HIV / AIDS. However, religious leaders cannot determine whether their followers can practice according to the guidelines of the Vedas or not because all these behaviors return to their respective people. This is what religious leaders really need to do to provide knowledge and understanding of the dangers of the HIV / AIDS virus and the importance of behaving in a holy way as taught in Hinduism.

Concrete efforts of Hindu religious leaders in implementing clean and holy behavior began with the PHBS (Clean and Healthy Living Program) program for their followers. This program is run as a structured effort to educate Hindus to avoid free sex and drugs. The PHBS program is periodically evaluated to see how effective this program is. In addition, Hindu religious leaders are active in giving sermons on the topic of HIV / AIDS, as well as writing about HIV / AIDS treatment solutions, which are efforts that have been made by Hindu religious leaders in the prevention and control of the spread of HIV / AIDS, especially in the city of Malang.

According to one informant, it requires synergy not only from religious leaders if the intention is to reduce the social problems of the spread of HIV / AIDS, but requires the integration of all elements from the government, religious leaders, families, educational institutions, etc. However, as with other religions, there has never been an official report or data on the number of HIV / AIDS sufferers among Hindus so that prevention and control of HIV / AIDS among Hindu religious leaders has not become a priority.

6. Conclusion

The leaders of five religions in Malang City have the same opinion regarding the causes of HIV / AIDS, where the five of them associate HIV / AIDS with free sex behavior which is considered deviant and sinful behavior by all religions, although there are many factors of HIV / AIDS transmission. These religious leaders then provide guidance to their followers through sermons or lectures or recitation so that their followers stay away from free sex. This effort can indirectly become an effort to prevent HIV / AIDS transmission based on spiritual or spiritual strengthening carried out by religious leaders.

Unfortunately, the lack of knowledge about the spread of HIV / AIDS, which is caused by the lack of involvement of religious leaders and religious organizations in the prevention and control of HIV / AIDS by the government and the absence of reports on PLHIV among their respective religious communities has led to religious leaders and religious organizations in Malang City has not made HIV / AIDS a priority problem that needs to be resolved. In fact, religious leaders can become strategic actors in HIV / AIDS prevention precisely through their teachings to stay away from free sex and to fully accept the repentance of people who violate the teachings of God's religion, this can be a way to reduce the stigma of PLWHA in society.

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