

# ***GAY COMMUNITY'S ROLE IN HELPING THE COMMISSION TO PREVENT THE SPREAD OF HIV AIDS IN SUMEDANG***

Evie Ariadne Shinta Dewi

Universitas Padjadjaran, km 21 Jalan Raya Bandung-  
Sumedang, Jatinangor  
West Java, Indonesia.  
evie@unpad.ac.id

**Abstract**— One of the group of population which stated by the National AIDS Commission (KPA) Sumedang, were at a high risk of contracting HIV-AIDS is a gay men. Indeed KPA Sumedang declare a trend towards increased population in Sumedang Gay group characterized by the presence of the Gay communities, such as PERI and GAYa. Gay courage of Sumedang established a community openly to the public, indicating the number of them quite a lot and have the power to actualize the existence of the group. Data collected from the informants of the study showed that the Gay community PERI established with the main motive would like to have a communication media for the fellow Gay Sumedang so that it can become a place of mutual help and liberate themselves from such deviant behavior. In addition, PERI acted as KPA partners to become an agent of socialization in preventing of HIV-AIDS in the community. But, this study shows a contradictory fact, even the role of the community in helping KPA, PERI adequately assessed positively by the public, but the presence of the PERI organization itself actually has made the group Gay Sumedang increasingly exclusive and obtain justification for such deviant behavior. Instead of helping each other in order to change and free themselves of misbehavior, this community even further strengthen their belief that being Gay is a choice.

**Keywords**— *Role, Gay's community, HIV-AIDS, AIDS Commission*

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**Biographical notes:** Evie Ariadne Shinta Dewi, is a social communication researcher and 15 years experience as a lecturer at Faculty of Communication Universitas Padjadjaran in Indonesia. Her main research interests include political communication and public relations, recently especially in General Election and Democracy proseses in Indonesia. She is also coulumnis in many Local News Paper in Bandung, West Java, Indonesia.

## I. INTRODUCTION

Currently, the phenomenon of homosexual (gay) can be found in every corner of the city, they blend in with the local community as a normal person. In they social interaction's

they show directly their symbols such as how to dress, style of speech, gait, and symbols typical of them to the public.

Homosexuality itself is defined as interest / urge / desire to engage in sexual and emotional (that is romantic interest) against those of the same sex on a man (Naele, Davidson, & Haaga, 1996). The general term for homosexuals are gay, which is often used to refer to men who have a tendency to love the same sex, or more specifically, is a gay man who has a sexual orientation towards fellow man (Duffy & Atwater, 2005).

According to Kaplan, Sadock, & Grebb (in Fausiah & Thistle, 2003), an understanding of homosexuality can be understood through gender identity and sex identity. Gender identity is a person's internal perception and experience of gender depicting psychological identification in the brain of someone as female or male. Gender identity (gender identity) is a psychological state that reflects the feeling in the (inner sense) a person as male - male or female, which is based on the attitude, behavior, and other attributes that are culturally determined commonly associated with masculinity and femininity. While the role of gender is a way of life in the community and how to interact with others based on their gender identity is learned from the environment (Iswandi, et al., 2005). Gay also in everyday life is often referred to as "transvestites", "transvestism", "pansy", "bencong".

Gay sexual behavior of people is believed to be one of the spread of HIV-AIDS which until now has not found a cure. On the other hand, along with the development of information and communication technologies, the development of the Gay number is also increasing rapidly. Even where they are increasingly open in their social life, one of which is marked by the presence of various communities of Gay. Even to support interactions among Gay, currently social media to create a variety of special applications used by the Gay to interact and get a partner.

The HIV epidemic is a problem and a serious challenge to public health in the world both in countries that are already developed and in developing countries. In 2008 the number of people living with HIV and AIDS (ODHA) in the world is estimated to have reached 33.4 million (31.1 to 35.8 million)

and an estimated 2 million people died of AIDS (WHO, 2009).

According to data from the Ministry of Health report in the July quarter until September 2014 reported additional cases of HIV 7.335 people and AIDS 176 people. While the number of reported HIV and AIDS January 1 until 30 September 2014 HIV 1.876 people and AIDS 22.869 person. The cumulative HIV and AIDS since the first case was found in Indonesia 1 April 1987 until 30 September 2014, was 150.296 people with HIV, AIDS 55.799 and deaths 9.796 people.

The cumulative number of AIDS cases in Indonesia until 2014 according to gender, male 16.149 and female 30.001 people, the remaining 9.649 unidentified persons. Meanwhile, if viewed by age group, <1 years old there are 238 people, 1-4 years old 968, 5-14 years old 441 people, 15-19 years old 1,717 people, 20-29 years old 18.352 people, 30-39 years old 15, 890 people, 40-49 years old 5.974, 50-59 years old 1,874 people and > 60 years old 551 people. The remaining 9.794 were unknown. When viewed from the element of risk factors, heterosexual are the highest, ie 34,305 people. The next sequence of groups of injecting drug users (IDU) as many as 8.462 people, perinatal transmission of 1.506 people, homosexuals 1,366 people and 130 caused by blood transfusions. The remaining 9.536 unidentified persons.

In West Java Province there are 13.507 people cumulative HIV and 4.191 people for AIDS. It is fourth after DKI Jakarta, East Java and Papua. In Jakarta there were 32.782 people of HIV and AIDS 7.477 people. East Java, HIV 8.976 and AIDS 19.249 people, while Papua HIV 16.051 and AIDS 10.184. Looking at this data then AIDS sufferers in Papua ranks first or most in Indonesia.

From the data above, it is clear that the group of heterosexual were a most at risk of HIV-AIDS, and based on the results of this study, almost all of the gay respondents claimed heterosexual. And even West Java Province were not the top rank of HIV-AIDS, but we thought this is the burning issue, that why it was significant to study about gay community's role in helping the commission to prevent the spread of HIV-AIDS in one of district at west java, i.e Sumedang.

In Indonesia, the rapid progress of the Gay communities were interesting to study, given that this group is the group that expressed by government as at high risk of exposure to HIV-AIDS, but on the other hand their activities are likely to be accepted and mingle in society as normal, it is different with the IDU-users who experience social stigma.

Sumedang Regency used as the locus of research, given the demographic, geographic and sociological Sumedang is not categorized as urban is usually a lot of the Gay, but with the presence of two Gay communities in Sumedang, the PERI and GAYa, it be interesting to do further research about the expansion of gay community and how they has penetrated into the countryside like Sumedang.

Another reason was based on one of the results of situation analysis with in-depth interviews technique of some people who become members of the SPS (Sumedang Plus Support) and PERI (Gay communities) in Sumedang, stated

that they had difficulty for gaining access to legally earn of living because of the social stigma in society. One of the results from our previous research on Stigma Against the Injecting Drug Users (Gay) in Sumedang district (2014) shows that people living with HIV-AIDS must survive against the virus by consuming a variety of drugs in order to strengthen the body for staying fit so that the virus does not undermine his body. The problem of drugs that must be taken are quite expensive, but on the other hand the social stigma attached to them as people living with HIV almost cover all the land of living, meaning that economically they are not helpless. In addition to people living with HIV, community or same-sex lovers man Gay, also experienced a similar stigma, as a result they could only gain access to the economy in the community environment only, and it tends to be in the form of illegal business.

## II. MATERIAL AND METHODS

### 2.1. Material

Handbook of Health Promotion, published by the Ministry of Health in 2010, noted that most of the risk groups is hard to reach. The difficulties due to several factors, such as their stigmatizing attitudes by society against this risk population groups. Stigmatizing attitudes in general appears to be related to the behavior practiced, their status and identity.

So were recognized by the government, that their attitudes and negative views that stigmatize groups of risk complicates governments's attempts at intervention, that is why in general, intervention in the health field requires at least two main approaches namely Behaviour Change Interventions and Biomedical Intervention. The process of controlling the disease, not only by the intervention of the disease but also a behavioral intervention, so that the level of understanding and active role in community HIV and AIDS were more controlled. The first approach or Behavior Change Interventions emphasis on promotive, preventive, and maintaining positive behavior on anyone. While the second approach, Biomedical Interventions emphasis on curative measures, reducing pain and improving quality of life. The majority of Indonesian society requires first approach, but some people who are identified as high-risk populations in need both approaches in an integrated and comprehensive way.

### 2.2. Informan's Data

#### 1) Panji Gumilar

Panji Gumilar, who do not mind the full name is written clearly in this paper is a Gay and also Bisexual, aged 31 years old and working self-employed, he is the second of five children of a father who is a trader motorcycles and used cars (has showroom), and his mother worked at home as a housewife. Panji is already more than five years as a volunteer at the National AIDS Commission (KPA) and the People's Health Council (DHR) Sumedang after a VCT test results declared himself positively infected with HIV. That drive himself to devote as a volunteer in Sumedang District AIDS Commission. As a result of his interaction (as a volunteer) offering support among the Gay Sumedang, Panji then had the

idea to establish a Gay community, whose goal is to make it easier to deliver and share information about the dangers of the risk of contracting HIV-AIDS virus to the peer. That then becomes the background of the birth of the gay community in Sumedang named PERI (Association of Indonesian Youth).

In detail, Panji tell the whole story of his life as a Gay to researchers, even openly invite two his Gay friends Ganjar (22 years) and Masir (25 years) in our first meeting in a cafe at Jatinangor, during Ramadan last year. Our observations and interviews were also accompanied by two KPA officers Sumedang, Tita and Budi.

According to Panji, he began feel that there was disorder since before kindergarten, because he prefers to play with girls than boys. "I think I felt the disorder since before kindergarten, because Panji remember just wants to play with girls and likes to play dolls, cooking, or *sapintrong*"<sup>1</sup>

The encouragement of likes the same sex are also reinforced with the readings and stories about homosexual obtained from *stencils* that has begun Panji consumed since elementary school. This then makes Panji began dare to have intercourse with other men at the age of 3rd grade of elementary school. Over time, though Panji likes the same sex, he still tries to appear as a normal man. That is evidenced by the number of times he have boyfriends and even nearly got married.

"*ya walaupun Gay, tapi tetep sih kalau nikah mah ingin dengan perempuan bu, kan Panji juga ingin punya keturunan atuh bu. Ya, istilahna, saya mah bisex lah bu he he .( " yes, although I'm a gay, but still wanted to have marriage with women. Panji want to have descendants...Yes, you can said that I was a bisexual man mom he he)"* .

Panji, who recognize the results of VCT that stated himself already infected HIV-AIDS, initially felt hopeless, even with its status as Gay course, life was very hard because in social life he must pretend to normal, especially coupled with the label people with HIV. But slowly, because of his assistancies as a volunteer in the Health Council of the People (Dewan Kesehatan Rakyat/DKR) Sumedang, Panji began accepted the verdict.

"*bahkan Panji mah bu, jadi punya semangat untuk menyampaikan pada teman sesama Gay agar jangan sampai tertular HIV-AIDS. Makanya sejak itulah Panji aktif jadi volunteer di DHR.*( even that mom, I was had the spirit to convey to my fellow Gay to avoid contracting HIV-AIDS. So since that I was active as volunteer in the DKR. " "

Because of the assistance of DKR and also become a volunteer, Panji increasingly understand that almost all of his fellow Gay, knew the dangers of HIV-AIDS, but many of those do not have accurate information and comprehensively about the virus, especially about the modes of transmission and symptoms disease.

"*Sebetulnya hampir semua teman-teman Panji tahu kok bahayanya AIDS, tapi mereka banyak yang ga ngerti cara*

*penularannya bagaimana. Makanya masih banyak kan teman Panji yang gonta ganti pacar, malah yang jual diri juga ada.* (Actually, almost all my friends know the danger of AIDS, but many of them did not understand how the mode of transmission. So still a lot of my friends who exchange girlfriend, indeed being a prostitute).

Knowledge and experience is then pushed Panji to develop the Gay community in Sumedang, as well as the Gay organization that they can more easily exchange information each others, especially information about health and HIV-AIDS viruses. Panji also intends the presence of this community, will change the negative behavior of his gay friends.

"Yes mom, Panji want that my friends were able to realize that their bad behavior was endangering his life, for example mutually exchange partner or sell themselves. in our community we got a long mutual understanding , so I may more easily talk to them, because they know each other and familiar. Because convey information about HIV-AIDS was not easy as you think mom, first, there must have a trust from the member, we can not suddenly talk to them and said something about the danger of HIV-AIDS "

In addition to behavioral changes regarding the relationship with a partner, further Panji also hope the awareness among Gay Sumedang to actively test HIV-AIDS. Or also conduct involving identity as Gay, who according to Panji do not need to change the physical men to be like women especially being a transgender.

"*beneran bu buat Panji mah yang penting, teman-teman komunitas bisa berubah perilaku, dari yang ga pernah cek VCT jadi mau VCT, dari pekerjaannya jual diri jadi mau kerja riil, dari yang suka gonta ganti pasangan jadi bisa setia pada pasangannya, dari yang suka berantem karena masalah laki-laki, jadi bisa menyadari kalau sikapnya itu ga perlu berlebihan.* (its important for me , that my community's friends can change they behavior, of which not ever check VCT so willing to VCT, from his job selling themselves (prostitute) so willing to work real and legal, from the hobbies of exchange couples to be faithful to their partners, of which like a fight because of the man, so it can be realized that his attitude was no need to overdo it. "

There is something very important in motivating Panji founded PERI communities other than those mentioned previously, which is to eliminate the social stigma that exists in society against the Gay. The trick is to be made through PERI's programs of social activities that it is hoped will increasingly show the existence that the Sumedang Gay as human beings who also have a role and contribute to society.

"Yes it is my obsession, I want to remove the negative stigma in society, as long as it's regarded as that Gay is a useless citizen mom, that why Panji and friends in the community are trying to create positive activities, so that people respect to us, even though we were gay, but we also still useful to society "

## 2) Masir

Like Panji, Masir, the first child of two brothers also claimed he is a bisexual gay, which means that the desire to have wives and offspring of normal human should still strongly dominating Masir's attitude and mind.

"Yes, although I'm a gay, I still want to get married and have children normally, that why now I have already three months going out with a girl".

Masir said that he began realized that there was a change tendency for interesting to the same sex starting in junior high school, although since elementary school actually the signs in that direction was arise, Masir prefer to play with girls than boys.

"Since elementary school I prefers to play with girl anyway, but Masir not aware yet. Then when in Junior High School, if see a guy I felt really likes even I feel fear and guilty."

Until his 25 of age, Masir have never checked out the transmission of HIV-AIDS. Although he knew about the dangers of the viruses, Masir still feel free to deliberately test VCT. "Never, still unwilling to have a test." said Masir.

Masir, who has worked as a factory worker, explained that in his work environment he also look that there much co-workers who have same behavior like Gay. In fact, due to socialization with fellow Gay in that factory, Masir feel free to open his gay's nehavaviour to his parents and younger brother, also to neighborhood around his house.

"Yes... I became dare to show what I am, I mean as a Gay, since working in the factory, because I saw a lot of my friends's behaviour in the workplace were same with me"

## 3) Ganjar

Ganjar, a 22 years old Gay, vocational school graduates in Jatinangor, since kindergarten already aware that he has a disorder, he realize that he prefer hanging out with the girls than boys. The more mature, due to its interaction over the internet with gay, the more Ganjar feel free to declare openly about his disorder behavior gays who serve as "bots" (short for bottom) or men who place themselves as women against same sex couples, "I am a BOT, not ever to be TOP," said Ganjar explain the position of his role.

The term top at the top, is the phrase for the role of positioning itself as a gay man for couples like. Top taken from the English language, the reason males associated should be above women in various ways.

Researchers still has not had time to delve deeply into the particulars of this term and top boots, for example, why they have an agreement to use the term in the communication between the Gay. Then why is the position of women identified with the bottom (below) while men with the top (above). Maybe in the next study it can be explored in more detail.

Back to Ganjar, the fourth of five siblings ever sex transmitted disease syphilis, because his behavior like prostitution or hawking himself.

"Yes, I ever get shipilis, but has recovered already, it was because helped by Panji and friends in the DKR. I have joined VCT (Test HIV-AIDS) and the results were negative. So I become a member of PERI community since then, since 2008, and now I diligently check every three months "

Ganjar's said that his background being active in the Gay community is simply because he felt uncomfortable with social life and need a kind of community that helped him recognize and out of the Shipilis disease.

## 4) Tita

Tita is a staff member at the National AIDS Commission (KPA) Sumedang district. As the head of the program, Tita has the capacity to design programs and activities on HIV-AIDS to all key populations, including to the Gay's. Tita stated that in Sumedang Gay population had reached to the highest levels. KPA's mapping conducted in 2012, there are four hotspots (locations of meeting place) is Jatinagor Town Square (Jatos), Tanjungsari, Square Sumedang and Kebon Home Kol Sumedang, from the four hotspot they found 227 people of Gay.

The gay mapping, according to Tita done by an initial meeting with the key figure followed by a field visit.

"This field visit, conducted twice Mom, when crowded, and when Sepi. The result of meetings with key figures that follow up with both FGD with community and non community. Only then averaged and analyzed, there is the formula anyway, then out the results of the mapping are 227. "

Still according to Tita, the data mapping results had been processed by the KPA along with the Health Department Sumedang which estimated figures obtained should be the target of outreach there are as many as 5996 people Gay.

"5996 people, until now, that we have new reach 864 people. Our estimate of these figures, there are about 120 Gay infected with HIV-AIDS. But that has been found to be positive there are 36 people. "

## 2.3 Methodology

Research method used was qualitative descriptive. Like Sudaryanto said in Suwito (2004) descriptive term can be interpreted that the research undertaken solely based on facts or phenomena that are empirically live in speakers, so that produced a picture such as portraits, or an exposure as it was. With this method, data, and information recorded and collected for analysis in order to obtain a description of the object of study.

We used multiple data collection techniques, as follows:

1. Questionnaire.

The spread of the questionnaire which be made and spread to the respondents in the study site by purposive sampling techniques.

2. In-depth interviews.  
In-depth interviews on the informants were selected at random on certain considerations.
3. Observation.  
Direct observation mainly on the activity of Gay community members at the sites.
4. Literature Study.  
A literature study were done to obtain secondary data specially on Gay's behavior in social life. It was used to obtain a wide range of concepts and theories that provide an understanding about the role of communities.
5. Focus Group Discussion (FGD).  
FGD were done with the involvement of certain parties to discuss the findings in a comprehensive manner on the issues explored in this study. It involved some of health experts to obtain the final result FGD analysis, and conduct "data triangulation" of the findings in the field during the study period.

### III. RESULT AND DISCUSSION

Based on data obtained through direct observation of Gay communities PERI (Perhimpunan Remaja Indonesia/ Indonesian Youth Association), then questionnaire distributed to members of the community during the " PERI'S launching event" and in-depth interviews also equipped with a literature study began in July and August 2015, there are some things that can be presented in this paper, as describe bellow.

PERI is the Gay community in Sumedang which stands for the Association of Indonesian Youth. Started in 2012 by the initiator Panji Gumilar whose is a Gay and also volunteer at AIDS Commission (KPA) Sumedang.

According to Panji, the background of PERI's establishment was because of as a volunteer at the KPA, he learned the data that West Java is the province with the largest populations, 43,117,421 people consisting of 21,940,421 male and 21,179,839 female. In addition, West Java is also an area adjacent to the DKI Jakarta which is one of the provinces with the high case of HIV / AIDS. On the other hand, Bandung and Sumedang is one of the tourist destinations and in the Panji's minds, it contributes as one cause of the increase of HIV infections in West Java.

In addition, Panji also have the knowledge that HIV / AIDS is a global emergency issues. Infection spreading rapidly without knowing the area and attack all the residents, so that HIV / AIDS is the greatest threat to the socio-economic development, and security in the region - in particular a developing area of Sumedang. "HIV / AIDS has caused poverty and death that was getting worse. And this is a major challenge to development in each region. "Said Panji.

Furthermore Panji also explained that based report development situation of HIV / AIDS in Indonesia until March 2010, West Java's turned out is the first rank with the most AIDS cases. And the number of cases in the district. Sumedang from 2004 to 2014 was as much as 281 cases with 180 numbers of AIDS cases and 101 HIV cases.

*"secara keseluruhan trasmisi penularan masih tinggi di angka penasun sebanyak 64% tetapi di tahun 2014, di Sumedang angka yang cukup fantastis justru ada pada kelompok Ibu Rumah Tangga (IRT) & Man Sex Man (MSM) atau Gay yang melonjak tinggi sementara kasus penasun (pengguna Narkoba Suntik) hanya 2 kasus yang di temukan.*(Overall the transmission is still high in the number of injecting drug users as much as 64%, but in 2014, in Sumedang there are a quite fantastic number, however, in the group of Housewife and Man Sex Man (MSM) or Gay. Its soaring while cases of injecting drug users only 2 cases were found). "Said Panji.

According to Panji, this was became very concerning all of elemen of the communities, include the public and relevant institutions in the prevention of HIV / AIDS infection.

*" Dan kami pun para remaja ingin membantu permasalahan ini, karena menurut laporan dari Dinas Kesehatan Sumedang, masyarakat yang ter infeksi HIV/AIDS terbanyak adalah remaja yang di usia produktif, karena kurangnya pengetahuan para remaja dalam kesehatan reproduksi termasuk infeksi HIV/AIDS, dan setiap remaja berhak mendapatkan informasi yang benar mengenai HIV/AIDS dengan berbagai penyuluhan. Maka dari itu kami membentuk PERI ( Perhimpunan Remaja Indonesia ) untuk membantu pemerintah dalam menanggulangi HIV/AIDS dengan cara memberikan informasi dan wawasan kepada masyarakat khususnya remaja mengenai bagaimana cara mencegah dan menanggulangi HIV/AIDS. (And we as teenagers were wanting to help people have solution of the issue, because according to a report from the Health Department Sumedang, most of adolescent and childbearing age whose infected by HIV / AIDS is because of lack of knowledge about reproductive health, including HIV / AIDS, and every adolescents are eligible to get the correct information about HIV / AIDS with various counseling. So we formed a PERI (Indonesian Youth Association) to assist the government in tackling HIV / AIDS by providing information and insight to the public, especially teenagers, about how to prevent and control HIV / AIDS). " said Panji.*



Figure 1. PERI's logo's

Here is an excerpt of vision, mission and program of PERI when socialized by Panji to all members who present when

launching PERI in the village Cilayung Jatinangor Sunday, August 9, 2015.

a. PERI's Vision :

Creating a healthy man, and useful to society.

b. PERI's Mission:

1. Invite the community to realize the importance of health.
2. Provide information to the public health.
3. Help build talent's development among others in the community.
4. Strengthen social relations among the people.
5. Creating a successful business and useful for society.

c. PERI's Principles:

1. Humanity / volunteerism
2. Unity
3. Truth
4. Impartiality

d. PERI's Code of conduct :

1. Upholding high and maintain PERI's reputation, both inside and outside the team, to uphold PERI'S principle.
2. Upholding height regulations and procedures that have been set by PERI
3. Respecting and valuing the group or any other group.
4. Deepen friendship and brotherhood among members or other groups.
5. Devoted voluntarily to the community.
6. It is not justified request awards / prizes in the form of goods or money to the community.
7. No unjustified emotional relationship is not profesional among team personnel (dating).
8. Do not use, distribute and finance the drug transaction for any reason.
9. Consultative be a milestone in the resolution of any problems, either inside or outside of the PERI.

e. PERI's work plan

1. Bring together all cadres to move in providing health information, especially about HIV / AIDS.
2. Invites the field of the student who want to take a part in the action changes adolescents, particularly in the areas of health, social and cultural.
3. Collect chairman OSIS, that would supervise the class president to criticize the students "who excel and unruly"
4. Make a place of business (Kiosk Sembako or stalls) for PS & transvestite elderly

f. Task of PERI's chair:

1. Holding the highest power and running the organizational authority under the rules in effect.
2. Holding the highest authority in setting organizational rules.
3. Holding the highest authority in appointing and dismissing members of PERI.
4. Pay attention to every opinion and every member of PERI consideration neutrally and or without partiality to anyone.
5. Conducting discussions, approval or rejection of the proposed policy in various fields.
6. Give the honor for services to PERI's members who were as achievers.

g. Task of PERI's Spokesperson

1. Coordinate all activities with briefing and or dissemination, and advocacy to every member of PERI.
2. Assist in evaluating the president of each activity to the PERI's members.
3. Assist in the running president of advocacy and socialization to the group or any other group.
4. ssist in providing information president of the Right as - truth to the public and or become public relations.
5. Assist in explaining the president of the conditions faced by PERI to each member.

h. Task of PERI's Secretary

1. Coordinate the administration of all PERI's secretarial activities.
2. Set up and manage, and s responsible for the activities of the letter - correspondence and archieving for incoming and outgoing mail.
3. Manage and be responsible for the overall administration of PERI's team.
4. Responsible for the management of PERI's activities files and carried on within and outside working hours.
5. coordination and consultation with the treasurer and parties - other related parties.
6. Attend meetings on each PERI's activities.

i. Task of PERI's financial officer

1. To coordinate the PERI's financial administration.
2. Ensuring the availability hardcopy financial reports.
3. Develop and administer and design a financial system.
4. Conducting payment transactions as well as daily spending after the approval of the PERI's Chairman.
5. Recap the daily financial transactions in accordance with the report form that has been provided by .
6. Develop and create financial reports at - least monthly.
7. Give a financial statements and the flow of money to the entire personnel PERI who carried the team evaluation meetings accountably.

If we look at the description of PERI's organizational concepts such as listed above, it seems that this community tries to develop with the systematic management concept. Regardless of whether or not the concept that they create, at least according to the researchers, Panji as an initiator trying to set this community as an organization that is serious or not perfunctory.

In fact, the seriousness is also apparent from the statement raised in depth discussions about their tendency that Gay people's want their existence to be recognized included in the formal legal sphere. For example, regarding the demands of a group of gay who want the same-sex marriage can be recognized by the state and entered into a legal product that legitimize their presence in the formal ties of same-sex marriage. In that context, Panji with firmly declare that PERI were absolutely rejected the idea which proposed.

*" PERI sangatlah menentang tentang adanya kebijakan LGBT, karena bagaimanapun juga pernikahan sejenis tidaklah dibenarkan oleh norma-norma agama maupun UUD, maka dari itu PERI siap menjadi barisan paling depan tentang penolakan masalah tersebut, walaupun 65% dari PERI adalah komunitas GAYa yang mendukung pemikiran pernikahan sejenis (PERI is opposed to the existence of LGBT policy, however, because like any same-sex marriage is not justified by religious norms and the Constitution, and therefore the PERI ready to become the front row of the denial of the problem, although 65% of PERI is members of GAYA community which support the same sex marriage idea)."*

*LGBT is the acronym commonly they use in conversation gay community, which is a continuation of the Lesbian, Gay, Transgender and Bisexual. Furthermore Panji also stated that for this one actually PERI present as partner governments to reject the LGBT's demands.*

*"Kami siap memberikan dukungan penuh terhadap pemerintah yang menolak adanya keinginan dari LGBT tentang mempertimbangkan pernikahan sejenis, sejauh ini kami pun telah berdiskusi terhadap beberapa dampingan kami yang memang LGBT, dan ternyata mereka juga sepaham tentang penolakan kebijakan tersebut (We were ready to provide full support to the government rejecting the desire of LGBT about considering the same-sex marriage, so far we have also discussed to some of our beneficiaries who are LGBT and in turns they are also disagree about LGBT's idea)."* Said Panji.

*From Panji's description as a chairman of the community and the initiator of the gay community in Sumedang, it can be observed that the background of the establishment of Gay communities is not solely as a container for gathering of gays, but the farther it wants to become a place that could educate the Gay to better understand and consciously about the dangers of HIV-AIDS and also help the government to promote the dissemination of information on HIV-AIDS among key populations such as the Gays.*

*On the other hand, there are contradiction between Panji's statement about PERI and the KPA's opinion. When Panji belief that his Gay Community organization is developed*

*because of they will to help KPA in promoting how to against the HIV-AIDS to the peer, KPA have a different point of view.*

*As stated by Budi, \_one of KPA staff \_ that in the beginning PERI's existence and act as a KPA's partner in reaching the gay in Sumedang to be informed about the danger of HIV-AIDS. But, then KPA notice that the member of PERI seems treat the organization as an exclusive community which made the gays more feel comfort. Its happen because they can share and support each other freely and then found the conclusion that being gays are not a mistake, it's a choice.*

*"that's why, now KPA is not involving them anymore as a peer agent in socialize HIV-AIDS, because we learn that they never change to be a normal life, but getting more confidence in their disorder way." Said Budi.*

#### IV. CONCLUSION

Results of the study showed that the Gay community PERI established with the main motive would like to have a communication media for the fellow Gay Sumedang so that it can become a place of mutual help and liberate themselves from such deviant behavior.

In addition, PERI acted as KPA partners to become an agent of socialization in preventing of HIV-AIDS in the community.

This study shows a contradictory fact, where the role of the community in helping KPA, PERI adequately assessed positively by the public, but the presence of the PERI organization itself actually has made the group Gay Sumedang increasingly exclusive and obtain justification for such deviant behavior. Instead of helping each other in order to change and free themselves of misbehavior, this community even further strengthen their belief that being Gay is a choice.

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