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by

Submission date: 13-Nov-2021 07:21PM (UTC+0700)

Submission ID: 1701609823

File name: IV_AIDS_Prevention_Program_in_Jayapura_City,_Papua_Province1.pdf (158.45K)

Word count: 5656

Character count: 30507

Model of Collaboration Satu Tungku Tiga Batu in the HIV AIDS Prevention Program in Jayapura City, Papua Province

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Article History: Received: 10 April 2021; Revised: 12 May 2021; Accepted: 20 June 2021; Published online: 15 July 2021

Abstract: The purpose of this study was to develop a collaborative model of *Satu Tungku Tiga Batu* in the HIV AIDS response program in Jayapura City, Papua. This study uses a qualitative research approach with an ethnographic design, the informants in this study amounted to 117 people, each of which came from government institutions, religious institutions and traditional institutions. Data collection techniques are in-depth interviews, observation, document review, and FGD. The data analysis used in this research is thematic data analysis. The results of this study indicate that the collaborative model of *Satu Tungku Tiga Batu* is used as the basis for solving the problem in Papua which places *Satu Tungku Tiga Batu* in a balanced and proportional manner. *Satu Tungku Tiga Batu* model is a collaboration between the government, religious institutions and traditional institutions in which the Papuan people obey customary and religious laws so that the combination of government regulations, religious rules and customs becomes a unified force is considered important to overcome health problems. It is hoped that the awareness of all parties to be seriously involved in dealing with the problem of HIV AIDS in Papua.

Keywords: Collaboration Model, *Satu Tungku Tiga Batu*, HIV AIDS Control

1. Introduction

HIV continues to be a major global public health problem, having claimed nearly 33 million lives. However, with increasing access to health services in the form of prevention, diagnosis, treatment and effective HIV care, including opportunistic infections. HIV infection AIDS is becoming a chronic health condition that can be managed, enabling people living with HIV to live longer and healthier lives. In global conditions, it is estimated that there are 38 million people living with HIV by the end of 2019. As a result of the efforts of the global agreement to prevent the spread of HIV/AIDS infection, it is necessary to increase the coverage of services. In 2019, 68% of adults and 53% of children living with HIV globally received lifelong antiretroviral therapy (ART) (WHO, 2020).

The largest HIV-infected population in the world is on the African continent (25.7 million people), then in Southeast Asia (3.8 million), and in America (3.5 million). While the lowest is in the Western Pacific as many as 1.9 million people. The high population of people infected with HIV in Southeast Asia requires Indonesia to be more aware of the spread and transmission of this virus (UNAIDS, 2020a). Public awareness and understanding in Papua about the dangers of HIV-AIDS is still very lacking. The Jayapura city government has made efforts with various HIV AIDS prevention and control programs, however cases in Papua are still in the top 5 ranks of HIV AIDS cases in Indonesia. The Papua Provincial Health Office reports that 43,219 out of 3.3 million Papuans were living with HIV in 2020. Although official prevalence figures are not yet available, Health Policy Plus (HP+) estimates that 2.15 - 2.3 percent of the adult population in Papua have been infected. HIV. This prevalence is the highest in Asia Pacific, and higher than the prevalence in neighboring Papua New Guinea (UNAIDS, 2020b).

The understanding of the people in Papua regarding HIV AIDS, namely someone who looks healthy and healthy, then gradually loses weight, is susceptible to disease, and finally disappears from the general public because he has to be treated at home or in a hospital, and finally dies, so the reaction is usually from the surrounding community is his death due to AIDS (Dumatubun, 2002). People's perception in Papua, the presence of HIV AIDS in Papua is still a mystery. The reason is, this disease has never been recorded in the collective memory of the community, until when there was an extraordinary explosion only in the last 20 years or so. That is why, it is not surprising that various speculations arose about the causes of HIV AIDS in Papua. Research has found that many Papuans consider this disease to be intentionally imported from outside (Butt et al., 2010).

In this study, the authors use 3 collaboration theories as the basic theory, namely Country Collaboration (White & Robinson, 1998), Government Collaboration (Ansell & Gash, 2007) and Health Collaboration (Shortridge, 1997). From previous researchers who conducted research on the collaboration model, it was not explained more specifically the participation of traditional institutions and religious institutions. Furthermore, in this study, the researcher developed a model that involved 7 religious institutions and traditional institutions in a comprehensive collaboration between the government, traditional institutions and religious institutions, so that it became a novelty, namely —Theory of *Satu Tungku Tiga Batu*. The concept of "*Satu Tungku Tiga Batu*" is a cultural value that is first and foremost closely related to the tribal kinship system. In subsequent developments, the concept of *Satu Tungku Tiga Batu* is also associated with the existence of community life as a whole. The analogy of three stones (*Tiga Batu*) was also later associated with the existence of government, religion, and customs. These three elements are the three pillars that support the life of the community. The concept of *Satu Tungku Tiga Batu* is also an agreement with the community as the main prerequisite for collaboration between government, religion and customs. These three elements are united in their understanding through this concept. Thus, it is hoped that there will be no conflict between government policies and the teachings of the three existing religions, as well as between the government and customs (Pandie, 2018).

In the concept of *Satu Tungku Tiga Batu*, it takes the intelligence of each element to argue about the reasons for the goals and objectives as well as the duties, rights and obligations. Initially, traditional and religious stoves were in a weak position due to the impact of government policies. As time goes by, each element begins to realize that its existence in the midst of society is very much needed, so that each element begins to open up to work according to its main function (Ngabalin, 2018). Unfortunately, in reality, the functions and roles of traditional and religious institutions are not optimally carried out because they are constrained by many factors, including legal factors, financial factors and other factors. So that to restore the function and role, it is necessary to have a cooperation program between traditional and religious institutions that are both aware that what is being done is in the interest of the community. So the researcher considers it necessary to comprehensively examine the involvement and interrelation of the 3 elements to address health problems in Papua to address health problems, especially the HIV AIDS program in Papua (Ernas, 2015).

The government, traditional institutions and religious institutions must put aside their respective egos and are willing to coordinate together to achieve a common goal for the benefit of the community. In everyday life, each element cannot be separated from the rules or regulations of each institution, so it is necessary to equalize perceptions. It is realized that in achieving a common goal, of course, it cannot be separated from the advantages and disadvantages of each element. For example, the weakness of the government is, closed program problems, the occurrence of ego programs, ego sectors. The advantages are that the government has a budget, has health human resources (technical personnel) (Ripnowati et al., 2019). The weakness of customary institutions is that most laws are unwritten so that they are difficult to study scientifically, the advantage is that traditional leaders are in the midst of indigenous peoples (Umbase et al., 2017). The weakness of religious institutions is that they feel less involved by other sectors, the advantage of religious institutions is that they have people and rules that are in the books and teachings of their respective religions (Fitrianasari, 2020). Interprofessional cooperation is a general strategy to achieve the desired quality of results effectively and efficiently in a unit to overcome health problems, especially in the prevention and control of HIV AIDS (Reni et al., 2010). So that researchers view the concept of *Satu Tungku Tiga Batu* in this case the government, traditional institutions and religious institutions in Papua can be a solution in overcoming HIV AIDS prevention and control programs.

2. Methods

Research Design

The researcher uses a qualitative approach with an ethnographic design. The informants in this study amounted to 17 people, each of which came from government institutions, religious institutions and traditional institutions. This research was conducted in Jayapura City, Papua in the Port Numbay tribal area.

Data Collection

Data collection includes efforts to limit research, collect information through interviews, both structured and unstructured, documentation, visual material, and efforts to design protocols for recording/recording information. Data was collected through interviews, document review, and Focus Group Discussion (FGD).

Data analysis

In this study, the approach used to analyze the data is thematic analysis.

3. Result and Discussion

Cross-sectoral central issue in the HIV AIDS prevention and control program in Jayapura City, Papua

Sectoral Ego

Based on the results of interviews conducted in the field, all of the informants stated that the ego sector of each institution was very clearly visible with the following points:

"...When it comes to the ego sector, the main duties and functions of the Health Service are clear. The Health Service itself is in charge of the ATM sector, but that doesn't mean it's only at ATMs, the HIV program also exists in other fields, namely Public Health (PPHIA). In addition to the ego sector, there are also other SKPDs in fact, for example, there is an Education office where they make a curriculum about the HIV program, there is also a social service, there is a section that takes care of the program, so I think we should not think about the ego sector of each other. each, but how do we work together to overcome these problems with each capacity..." (RK)-Head of the Papua Provincial Health Office

Sector ego problems that are often encountered in traditional and religious institutions are the lack of involvement of these institutions and the lack of socialization of programs in collaboration on prevention and control of HIV AIDS. The lack of involvement of traditional institutions is evidenced by the results of interviews conducted by researchers with several traditional institutions as follows:

"...eee in the adat council several times, we have a decision-making forum, there is a conference forum, there is a volume of sessions, plenary forums and in those forums the issue of HIV/AIDS is also raised as a problem ee... which is quite serious but once again it is defined as part of the ee.. ee framework management in the Papuan population, so AIDS is seen as a danger to the decline of the Papuan population in Papua land so it is seen seriously as a problem that must constantly be addressed..." (LI)-General Secretary of the Papuan Customary Council

Likewise, with religious institutions as evidenced by the results of interviews conducted by researchers with several religions as follows:

"...Once and often we have called PLWHA infected with HIV/AIDS to give testimony in this place and we as an institution often participate in activities carried out by the relevant agencies for how to prevent them. So once again, we as Hindu institutions in Papua province are very aggressive and also urge the people not to be exposed to one of these quite frightening diseases..." (IKA) – Chairperson of Parisada Hindu Dharma Indonesia, Papua Province

Weak Leadership

A leader has a role, namely as a controller of a program so that a leader is needed who really becomes a figure and is responsible for programs and institutions. The informant revealed that the weak leadership that occurred was caused by the absence of the role and function of the KPA in Papua, this was quoted in the following interview:

"...Actually, if we reflect on comprehensive services on an ongoing basis, the leader is KPA, but KPA collab, so all of this is difficult. We are currently weak in leadership leadership..." (HE)-Health Practitioner

"...Public Officials don't want to talk and respond to HIV AIDS prevention and control efforts in their environment..." (CK)-Practitioner and Former KPA Management

"...Regional leadership's commitment to preventing and tackling HIV/AIDS transmission in their area is generally still low, as can be seen from the amount of the budget for KPA and the Health Office as well as hospitals in HIV/AIDS prevention in their area." PA-BAPEDA (Regional Development Planning Agency) Papua Province

The concept of collaboration between the government, religious institutions and traditional institutions in the HIV AIDS prevention and control program in Jayapura City

Government

The government in this case the health office is said to be the main leading sector that brings together other sectors such as BAPEDA (Regional Development Planning Agency), KPAD (Regional Child Protection Commission), Education Office, Academics, Practitioners in the health sector. HIV AIDS prevention activities have been carried out through the Health Office, besides that both international and local NGOs have also carried out activities, but for now international NGOs engaged in the HIV AIDS program do not have work contracts. if anything, they are no longer focused on the HIV AIDS program. This is in accordance with the following interview excerpts:

"...In my opinion, eh... NGOs involved in the HIV AIDS program no longer exist, even if they exist, it is like a global fund, they focus more on the PMTCT program..." (RD) –Head of HIV AIDS and STI Section of Jayapura City

"...The HIV AIDS program in Papua is progressing. However, this HIV population is not endemic, so its handling requires as much educational information as possible. And people in Papua believe more in church and believe in tribes. They feel more honored that way. Papua is famous for its culture.

Some say "I own myself, I'll take care of it later" so that's a cultural force that can be used for socialization. Most of them in Papua the health facilities are always responsive. The model in Papua is supposed to be proactive behavior. How to change it? There is digging for local wisdom..." (RK)-Head of the Papua Province Health Service.

Customary Institution

Comprehensive knowledge related to HIV AIDS in Papua is seen as still very low, therefore in improving this, traditional leaders are the main target to assist the government in providing understanding to the community, this is revealed in the following interview:

"... Comprehensive knowledge about HIV is low, the results of the RISKESDAS survey are also low, so one of them is to increase knowledge, the targets are religious leaders, traditional leaders and so on, that's what friends want to work with..." (BW)-Head Provincial Health Office ATM Hall

Based on the results of interviews with traditional leaders in Papua, all informants stated that the role of traditional leaders in overcoming HIV-AIDS prevention programs by applying human values, conducting socialization to the surrounding community. This is expressed in the interview statement as follows:

"...Yes, in terms of tradition. So back to their respective traditional environment. Yes, it's like an example in Sentani, how do the Sentani people apply all human values? Now, it is the Sentani people themselves who must raise the dignity of the human person himself. Placing him as a human being, enhances that right service so that these rules or concerns must be applied in the villages. Humans who come from outside who want this village in this village space, the village already has people. Now, if someone comes, then they can see from what side it's all. Now, this is from the kind of people, especially in Indonesia, this is very open. People rarely go here and there, very open..." (IP)-Chairman of DA Ralibu

Religious Institutions

The involvement of religious institutions in tackling the prevention of HIV AIDS is important. Because basically the majority of the world's population is connected to religious institutions and their teachings in a structural, communal and even psycho-cultural sense. It can be seen that HIV AIDS tends to be associated with the belief that the disease is God's curse on a group of people who behave in violation of religious teachings.

Based on the results of interviews with religious leaders in Papua, all informants stated that the role of religious leaders was very important, this can be proven by the results of the research interviews below:

"...We once involved KPA for this hiv/aids activity. At a moment in our presade activity, we invited KPA so as to provide explanations to Hindus, the leaders in the city of Jayapura, which are prevention of HIV/AIDS..." (IKA)-Chairman of Parisada Hindu Dharma Indonesia Papua Province
"...I think the center is very central, ma'am, in fact, when the religious leaders speak, it's normal for the people to obey, even though we know that now, sometimes Javanese people say you-you-me-me, but I think there are still figures. The important figures who conveyed that were exemplary so really imitated so I think the role of these figures is very important, especially in Papua, ma'am, this is also for example in the current covid, ma'am, we at FKUB were equipped so indeed we just returned from the socialization it's just that the budget constraints in each religious institution cannot initiate the program itself. In the end, we can only hope that someone will come and invite us. Well, we'll go and explain, mostly, ma'am, at our level..." (HD)-Religious Leader of the Indonesian Ulema Council in Papua /Islamic Religious Figures

An appropriate model of cooperation in the HIV AIDS prevention and control program in the city of Jayapura, Papua

Condom Campaign and Outreach

This campaign is carried out to provide understanding to the Papuan people in using condoms and then straightening out the assumptions circulating in the community about limiting the birth of indigenous Papuans, then using condoms is the same as legalizing free sex among the community. This is expressed in the interview below:

"...socialization on the use of condoms, how to provide information to church youth regarding the dangers of HIV AIDS..." (RD)- Head of the HIV AIDS and STI Section of Jayapura

Communication, Information and Education Activities

This program involves elements of KPA, NGOs, health services, hospitals, religious leaders, traditional leaders, women's leaders to provide true and accurate information about HIV AIDS to the people in Papua. This program also involves the mass media (RRI, TVRI and a number of private radio stations in Papua) both print and electronic to disseminate information through interactive dialogue on radio, billboard installation, distribution of leaflets and brochures, interactive TV and radio, as well as advertisements. local in simple language. HIV AIDS campaign on board. This is expressed in the interview below:

“...Well, that's through the media, there are many NGOs working for HIV AIDS...” (RK)-Head of the Papua Province Health Office

“...I think that so far we have done it in many places, for example, in communities, such as street children, then religious communities, then schools, in institutions that really need an explanation about the HIV/AIDS program as well as outreach to other institutions. government agencies...” (BW)-Head of the Provincial Health Office ATM Center

Sector ego is one of the obstacles in overcoming the problems that occur in Papua. One of them is the HIV/AIDS prevention program. Sector ego owned by government institutions, seems prestige to cooperate, ask for help or just ask other government institutions. So what is meant by the problem of coordination can not run as it should.

According to Max Weber's (2012) theory in his work "The Theory of Economic and Social Organization" is basically an organization that is structured on the basis of rationality, meaning an orderly, orderly organization in tiered working relationships based on clear work procedures or work procedures (Weber et al., 2012). Sectoral ego occurs because of the lack of coordination between each stakeholder in government institutions. In Papua, the sectors that handle HIV AIDS program, including the health office, still seem to be running independently. The sectors that handle HIV AIDS prevention and control programs in Papua are the health office, education office, social service, regional police, regional offices of the law and human rights department, Provincial Narcotics Agency, NGOs concerned with HIV AIDS. These agencies are members of the AIDS Commission (KPA) which is chaired directly by the governor of the province of Papua.

The role of leadership in an institution plays an important role in regulating and managing an institution. The role of leadership is also very important in supporting the success of the programs within the institution. One of the programs that requires a leadership role is the HIV AIDS prevention and control program in Papua, the success of a program is the key to the leader, so that the leader is expected to be able to work with the team, both internal teams and external teams, if we look at the bureaucracy then all these policies comes from the leader, so that if the leaders do not understand the duties and functions well, it will affect the decisions taken. The fact that happens in Papua is that most leaders still make unilateral decisions, so this becomes an obstacle in programs, for example in the HIV AIDS prevention and control program in Papua, there is a political situation so that there is a change of leader in KPA, the leader does not understand the role, tasks and functions properly so that the program does not run properly. This is in line with research conducted by (Gonfa, 2019) that lack of leadership skills can cause problems in organizational performance related to vision, communication, motivation, management and setting a good example for subordinates.

According to the researcher, the concept of Satu Tungku Tiga Batu cooperation is effective cooperation and is considered important in Papua by looking at the characteristics of diverse cultures with different ethnicities, languages and customs, of course having differences, but these differences are not an excuse for not running a program- programs in the health sector and one of them is related to the HIV AIDS prevention and control program, so that effective intercultural communication by considering the values of local wisdom needs to be understood and maintained so that it becomes something very important for the sustainability of a program. So that the involvement of leaders in the community (customary leaders is seen as very important in their involvement to support a program. The results of research conducted by (Agbodzakey, 2020) highlight the contribution of formal and informal leadership in mutual understanding, building trust, commitment to the process, institutional design, communication, conflict resolution, empowerment, system context, and allocation priorities with their accompanying facilitation benefits and challenges. The findings demonstrate the irreplaceable role of leadership in collaborative governance in areas such as: antecedent/initial conditions, collaborative processes, and outputs and/or consequential outcomes for the benefit of the target population and society at large (Ansell & Gash, 2007). The HIV/AIDS epidemic tragedy unexpectedly prompted alternative leadership approaches that are usually facilitated in nature as part of a governance regime and allow multi-stakeholder engagement collective for viable and sustainable solutions while embracing the associated challenges.

Indigenous Papuans have absolute property rights to the Papuan homeland in accordance with the ownership system of each tribe. The Papuan population consists of Papuan Indigenous People and non-Papuan indigenous peoples who live and live on the Land of Papua. The rights and obligations of the Papuan people in their customary life are in accordance with the customary norms of each tribe in a civilized and dignified manner. As an indigenous people, the Papuan people have customary authority that comes from ALLAH, the LORD, the Creator of the universe and all its contents, which is passed down through the history of the ancestors of the Papuan Indigenous People from generation to generation. Customary authority is traditionally held and exercised by the leaders of clans, villages, sub-tribes and tribes.

It must be admitted that the role of traditional leaders in society is still very important, because the community is part of the customary community, which of course cannot be separated from their respective customary elements, and the community still adheres to customary rules, even though customary rules in Papua are mostly Unwritten.

The figure of a traditional leader in the community greatly influences the traditional environment. Traditional leaders are figures who are very close to the community and are considered capable of inviting and protecting indigenous groups to jointly solve problems and socialize programs.

The role of community leaders or informal leaders is very important, especially in influencing, setting an example, and mobilizing the involvement of all community members in their environment to support the success of the program. Especially in rural communities, this role is a determining factor because the position of opinion leaders is still very strong, and often becomes a role model in all the daily lives of citizens (Yuliana, 2013). Collaboration is very important in HIV AIDS prevention efforts. Collaboration describes a model of cooperation in a group in achieving the same goal. When collaborating, each group understands the strengths and weaknesses of each institution in order to achieve its goals, therefore the importance of collaboration is to cover the existing shortcomings and what part of the task of each group.

The philosophy of Satu Tungku Tiga Batu has existed since the establishment of the government in the province of Papua, but was popularized by the governor of Papua for the 2006-2011 period (Bapak Barnabas Suebu) who later served as the basis for development in Papua which laid Satu Tungku Tiga Batu, namely the government, religion and customs collectively, balanced and proportional (Wally, 2019). In reality on the ground, these three elements do not automatically receive proportionate portions, positions, duties, obligations, rights and authorities including the right to obtain funds (customary and religious institutions). In the concept of Satu Tungku Tiga Batu, it takes the intelligence of each element to argue about the reasons for the goals and objectives as well as the duties, rights and obligations. Initially, traditional and religious stoves were in a weak position due to the impact of government policies.

Over time, each element began to realize that its existence in the midst of society was needed, so that each element began to open up to work according to its main functions, but unfortunately in reality the functions and roles of traditional and religious institutions were not optimally carried out because constrained by many factors including legal factors, financial factors and other factors. So that to restore the function and role of each institution, it is necessary to have equality between the three elements. The government plays a role in IEC activities, namely providing communication, information and education tools such as collaborating with RRI as an interactive dialogue medium, then TVRI Papua, and other information media such as posters, leaflets, banners. The role of traditional institutions in IEC activities is to prepare community groups that are the target of socialization and to translate information into local languages that are better understood by these community groups.

Another health promotion effort carried out and supported by the Papua provincial government is adding HIV programs to the education curriculum. Programs in the education curriculum, including the introduction of HIV/AIDS information, have been carried out since 2004 to junior high school students in several districts (Karma, 2014). Programs that are included in the education curriculum are life skills education, the government provides basic understanding to all Papua provincial education officials and agencies about HIV AIDS through socialization of basic HIV AIDS knowledge, allocates at least 1 hour of lessons for HIV AIDS education materials in each training activity, workshops, coordination meetings or other activities involving educators.

So the authors consider it necessary to develop a comprehensive collaboration model by combining 3 elements to agree to achieve common goals related to overcoming health problems in Papua, especially the HIV AIDS prevention and control program in Papua, so that each institution needs to get recognition from all parties. each element must put off their respective egos and are willing to coordinate together to achieve a common goal for the benefit of society. In everyday life, each element cannot be separated from the rules or regulations of each institution, so it is necessary to equalize perceptions. It is realized that in achieving a common goal, of course, it cannot be separated from the advantages and disadvantages of each element.

4. Conclusion

The ego sector in each institution is affected by the incompatibility of what is done with its duties and functions, each institution involved does not open up to each other, throws responsibilities at each other and lacks coordination. Weak leadership that is influenced by position, unable to handle problems, and budgeting. Models of cooperation already exist in the community, but an imbalance is found. So that the authors found a model by combining existing models, so that the Satu Tungku Tiga Batu model was obtained as a model that is considered effective to be able to overcome health problems, especially HIV AIDS prevention and control programs in Papua. The suggestions from the results of this study are that it is necessary to understand the duties and functions of each institution, it is necessary to restore the KPA leadership structure in accordance with its functions in the region, government institutions that are closely related to this program, need to know more seriously to handle, immediately revise regional regulations 8 of 2010 and to accommodate the aspirations of each institution (Adat and Religion), it is necessary to reorganize the management system in this case the distribution of drugs and equipment related to the HIV AIDS program and facilitate access to services by adding human resources to each service provided. there is no staff in handling the program, decentralization of ARV drugs in each district/city.

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