

THE SOCIO-RELIGIOUS IMPACT OF PEER EDUCATORS OF WOMEN SEXUAL WORKERS IN THE LOCALIZATION OF KRIAN-NGADILUWIH, KEDIRI REGENCY

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Abstract: This article reveals the relationship between the role of peer educators in the socio-religious awareness of Women Sexual Workers (WPS) in Krian Village, Ngadiluwih, Kediri Regency. Peer educator is a solution from the Regional Government that is given to WPS who are considered to have strengths and abilities in peer communication. The main objective is to prevent HIV/AIDS in the area of localization. There is no denying that WPS always get negative stigma from the community. Moreover, localization has always been the most vulnerable point in the spread of sexually transmitted diseases (STDs) such as HIV/AIDS. Therefore, the Regional Government held a peer educator program so that the socialization of the dangers of the disease could be disseminated through fellow WPS. This article was prepared with a qualitative-descriptive methodology of the phenomenological study type. Data were collected through observation and interviews with a number of key respondents. This article concludes that peer educators work using a personal approach, promoting friendship, kinship, and empathy. The peer educator officers felt a personal, interpersonal, and impact on family relationships whereas the forms of diversity of the peer educator officers can be categorized into three, namely symbolic religion, identity religion, and camouflage religion.

Keywords: Social-religious impact, peer educator, WPS, prevention of HIV/AIDS.

Introduction

Women Sexual Workers (WPS) have proud skills to assist Peers as peer educators as a form of prevention as well as eradication of Sexually Transmitted Diseases (STDs) such as HIV/AIDS, especially in the localization area.¹ Peer educator is a peer education strategy to provide information, advice, and advocacy to fellow WPS.² His role as a peer educator has a double status, namely as a companion and as a WPS. So far, WPS has been viewed negatively by the community, because indeed, the work they do is contrary to religious values.³ When WPS act as peer educators, they experience internal and external impacts in the socio-religious space. On the one hand, there is pride in having lots of knowledge and friends. But on the other hand, there is a sense of sin that always haunts.⁴ The poverty that pinched peer educators were forced to continue to live their profession.⁵ It needs to be explained between the role of peer educators and the social-religious impact of FSWs. Remembering religiosity as a condition of faith that is not free from structural and cultural pressures.

So far, studies on FSW or prostitution have always been linked to poverty, criminalization, infectious diseases, sexuality and aggressiveness.⁶ The experts explain prostitution as a social pathology that has broad impacts, which includes moral, religious, economic,

¹ Scott Geibel et al., "The Impact of Peer Outreach on HIV Knowledge and Prevention Behaviours of Male Sex Workers in Mombasa, Kenya," *Sexually Transmitted Infections* 88, no. 5 (2012): 358, <https://doi.org/10.1136/sextrans-2011-050224>.

² Amanda J. Mason-Jones, Alan J. Flisher, and Catherine Mathews, "Who Are the Peer Educators? HIV Prevention in South African Schools," *Health Education Research* 26, no. 3 (2011): 565, <https://doi.org/10.1093/her/cyq064>.

³ Irwandy Samad, "Pelacuran Dalam Orientasi Kriminalistik," *Lex Crimen* 1, no. 4 (2012): 64.

⁴ Muhammad Latif Fauzi, "Religious Symbolism and Democracy Encountered: A Case of Prostitution Bylaw of Bantul," *Al-Jami'ab: Journal of Islamic Studies* 50, no. 1 (2012): 99, <https://doi.org/10.14421/ajis.2012.501.97-118>.

⁵ Audi Pirade, "Gambaran Tingkat Kecemasan Pada Wanita Pekerja Seksual Usia Remaja di Kota Manado (Studi Kualitatif Terhadap 2 Orang Wanita Pekerja Seksual Usia Remaja)," *Jurnal E-Clinic (ECL)* 2, no. 1 (2014): 3, <https://doi.org/10.35790/ecl.2.1.2014.3657>.

⁶ Santa Maria Pangaribuan and Wiwi Mardiah, "Gambaran Tingkat Pengetahuan Wanita Pekerja Seks Komersial tentang Infeksi Menular Seksual," *JPKI: Jurnal Pendidikan Keperawatan Indonesia* 3, no. 2 (2017): 175, <https://doi.org/10.17509/jpki.v3i2.9423>.

and social aspects.⁷ The community hopes that prostitution must be localized, eradicated and closed. The Government makes prostitution an object of regulation and policy. Behind this impact, prostitution turns out to have a positive side, especially peer educators, which can be felt empirically by the environment.⁸ Religious practices are ignored for reasons of time, work, and other psychological considerations.⁹ In this study, FSWs were placed as active subjects in shaping awareness about the importance of protecting themselves from the effects of sexually transmitted diseases. With this role, they became useful people and valued their existence. But inner conflict always colours his days, a job full of risks from the world-hereafter. They stay in their jobs because they do not have adequate skills or because their education is low.

This paper aims to complement these shortcomings by focusing on the relationship of the role of the peer educator to the social-religious awareness of FSW in Krian Village, Ngadiluwih District, Kediri Regency, East Java. In line with that, there are three important discussions that will be used to explore the existing problems. First is the way WPS peer educators work in carrying out their duties. Second is the social impact as a peer educator. Third is the impact on peer educator religiosity. This research is based on several key arguments. First, peer educators have special skills in carrying out peer assistance tasks to prevent sexually transmitted diseases. Second, the election of a WPS as a peer educator has an internal and interpersonal impact on the environment. Third, there is an inner conflict that strengthens in carrying out the tasks of peer educators, namely between religious awareness, social, and economic pressure.

The research method in this article is qualitative-descriptive field research with a Phenomenology approach that focuses on the experience of peer educators in carrying out their roles with the

⁷ Nasrullah Khumaerah, "Patologi Sosial Pekerja Seks Komersial (PSK) Perspektif al-Qur'an," *Jurnal Al-Khitabah* 3, no. 1 (2017): 64.

⁸ Syifa'urohman Faishol Rezza, Suwarno Winarno, and Rusdianto Umar, "Pola Interaksi Sosial PSK dengan Masyarakat Sekitar Lokalisasi dan Dampak Yang Ditimbulkannya di Lokalisasi Klubuk di Desa Sukodadi Kecamatan Kabuh Kabupaten Jombang," *Jurnal Pendidikan Kewarganegaraan Universitas Negeri Malang* 2, no. 1 (2013): 24.

⁹ Radhiya Bustan and Djufri Halim, "Pelayanan Konseling Pada Warga Binaan Sosial Di Panti Sosial Bangun Daya I – Kedoya Jakarta Barat," *Jurnal Al-Azhar Indonesia Seri Humaniora* 1, no. 3 (2012): 158, <https://doi.org/10.36722/sh.v1i3.65>.

structural and religious problems of the role of peer educators and their profession as WPS. This research was conducted in the Krian-Ngadiluwih Localization, Kediri Regency, East Java. The main consideration in the selection of this localization is because it is considered to be able to represent the character of FSW in East Java as well as the role of peer educator policies. Data collection techniques through interviews Informants peer educator officers appointed by the District Health Office of Kediri, who are none other than a part of the WPS itself, amounting to three people.¹⁰

Interview techniques are the mainstay of data collection and observation as empirical supporters of the main techniques. Interview directly with the peer educator at his residence at the location, or at another agreed location. This is because often Pimps are not friendly to guests who are considered to be disturbing their interests. The research was conducted in one month, accompanied by NGOs to facilitate the process of conducting interviews. This is because localization is a place that is prone to crime and negative stigma. Data submitted by three informants were considered important, correct, and valid so that the three were treated equally. Some other data obtained from the localization environment community is considered to be able to strengthen primary data.

Observations were also made to see the phenomena and realities of the daily life of peer educators. The author observes how he divide his time for assistance and work for himself. Researchers matched door-to-door mentoring to pimp homes and handed over contraceptives in the form of condoms, as well as giving directions and educating other WPS. The author also observes how they have to plant WPS for health checks at the puskesmas. The author observed the peer educator officer when attending a coordination meeting with NGOs and the District Health Office of Kediri. The author also sees how they make time for their personal lives.

In addition to observation, the authors also conducted structured and free interviews. Structured interviews in the form of Questions have been prepared to obtain data about experiences in working both as a peer educator and as WPS, expressions of feelings, social relations, and religious practices. All informants get the same questions, to get an idea of their respective characters. Free interviews

¹⁰ The three informants are Yun (33) with 17 clients, Sat (35) with 18 clients, and Yan (38) with 19 clients.

aim to confirm structured data and expand the information that cannot be disclosed by structured interviews. To support the field data, the author summarizes the text of books and journals that have been published. The source document is an attempt to enrich the literature in order to be able to describe the focus of research in an integrative way. Data processing is done after the data is collected, sorted according to the data type. Furthermore, to reduce data so that it can be understood. Data triangulation is done to connect data so that there is unity. They were then analyzed with Inductive techniques, in order to give a descriptive description, to draw conclusions.

Literature Review on the Role of Peer Educators and their Implications

Peer educator is one of the peer counselling strategies in the prevention of sexually transmitted diseases (STDs) such as HIV/AIDS.¹¹ Peer educator is a role that is given to WPS as a consultant or advisor to peers in preventing sexually transmitted diseases. The Government has obstacles in overcoming the negative effects of this WPS. This is because there is a negative stigma in the community. There is an attraction between the interests of the beneficiaries and the losers. WPS is a group that must be put in order because of the negative effects caused. The demands of the community have strengthened amidst the influence of crime and other forms of crime.¹² The Government has a very urgent obstacle. There is no ability to carry out persuasive communication. Through this peer educator media, these obstacles can be handled more effectively.

The number of people with HIV/AIDS is increasing, including among teenagers. Those infected with HIV/AIDS are mostly drug users, with patterns of use of needles that are not sterile. Besides that, adolescents who have had free sex are very prone to contracting and transmitting this sexual disease.¹³ Public knowledge about HIV/AIDS

¹¹ Geibel et al., "The Impact of Peer Outreach on HIV Knowledge and Prevention Behaviours of Male Sex Workers in Mombasa, Kenya," 359.

¹² Nanda Suliandi Oktaviari and Pambudi Handoyo, "Jaringan Sosial Mucikari Pasca Penutupan Lokalisasi Dolly Surabaya," *Jurnal Paradigma* 5, no. 2 (2017): 2.

¹³ Rois Jajeli, "Penderita AIDS Di Indonesia 5686 Dan HIV 21511 Orang," *DetikNews Online*, March 4, 2013, <http://surabaya.detik.com/read/2013/04/03/122846/2210317/466/penderita-aids-di-indonesia-5686-dan-hiv-21511-orang>.

must be increased. Prostitution is often associated with poverty, ignorance, violence, and other psychological things. Economic and psychological vulnerability is considered as the main factors in the occurrence of livelihood choices as WPS. In this case, women who experience these two factors do not have the critical power of their life choices. Low education is considered as a trigger.

The social impacts of the role of peer educators have been carried out by researchers, which produce social impacts consisting of internal impacts and external impacts.¹⁴ The internal impact is for the personal value of the peer educator himself. There is an inner conflict between what is lived with what is done in providing assistance with peers. The external impact is that peer educators always get scorn from other parties. But not a few who can appreciate and provide support for the educator's role.

Generally, WPS have low education, so they do not have other work skills. On average they come from rural areas, with a maximum secondary education level of the First. This educational factor is one reason they cannot access better jobs. The diplomas they have can only be unskilled labourers while other technical skills that can be done to get income are not owned.¹⁵ Likewise, the level of knowledge of FSW towards the transmission of sexual diseases is also very low. They consider the sexual disease that has been suffered by many FSWs is a disease that is also experienced by other community members, such as gonorrhoea and syphilis. This condition worsens their awareness of the dangers of sexually transmitted diseases, which are developing, such as HIV/AIDS. Similarly, male customers, that the sexually transmitted diseases that are typical in the localization, are considered to be absent. As with other venereal diseases can be experienced by anyone.

Kumalasari reported in his observations in the Surakarta localization that most of the sex workers and men of his customers

¹⁴ Oktaviani Cahyaningsih, Indah Sulistyowati, and Novita Alfiani, "Pengaruh Pendidikan Kesehatan Terhadap Pengetahuan Sikap Dan Praktek Operator Dalam Pencegahan HIV/AIDS Di Resosialisasi Argorejo Semarang," *Jurnal Ilmu Dan Teknologi Kesehatan* 10, no. 1 (2019): 37, <https://doi.org/10.33666/jitk.v10i1.205>.

¹⁵ S. Permatasari and V. I. S. Pinasti, "Fenomena Pekerja Seks Komersial (PSK) Di Kawasan Stasiun Kereta Api Kutoarjo, Kabupaten Purworejo, Provinsi Jawa Tengah," *E-Societas* 6, no. 2 (2017).

were indifferent with the result of indiscriminate sexual behaviour.¹⁶ They do not care about their own health, do not have a tradition of reading health information, even though the form of pamphlets and leaflets has been carried out massively in every community environment. As revealed by Yuliza in her research in the city of Padang about knowledge, literacy, and attitudes of condom use behaviour on very low commercial sex customers also exacerbated the mentoring process.¹⁷

Prostitution is often associated with aggressiveness and crime because the network of members uses localization as a field of interaction of criminals. Prostitutes are used to protecting themselves from security guards. As explained by Irwan Samad in his research, there were found many violent and criminal behaviour that occurred behind the frenzy of localization. In general, these men have sexual disorders and violent addicts who often commit crimes.¹⁸ The perception of the social environment of peer educators, which often emphasizes that they are part of the perpetrators of prostitution, is often unfavourable. They have the view that peer educators are hypocrites. On the one hand, he as WPS, on the other hand, wants to advise others that their work is full of deadly risks. According to the community, peer educators are people who have multiple personalities. Kamila and Siwiendrayanti in their research discussed on the perception of PLWHA (People with HIV and AIDS) in Semarang on the role of peer-peer educators which negatively affected the discipline to take antiretroviral therapy (ARV).¹⁹

The study of religious relations with marginal groups cannot be specifically explained because religion is a fundamental need of each individual, regardless of social class or race. There are no indicators of religious expression and phenomena because they are subjective.

¹⁶ Mei Lina Fitri Kumalasari, "Hubungan Pengetahuan Tentang HIV/AIDS Dan Sikap Pekerja Seks Komersial Terhadap Perilaku Dalam Mengikuti VCT Di Surakarta," *Martabat: Jurnal Perempuan Dan Anak* 1, no. 2 (2017): 273, <https://doi.org/10.21274/martabat.2017.1.2.261-278>.

¹⁷ Wilda Tri Yuliza, Hardisman Hardisman, and Dien Gusta Anggraini Nursal, "Analisis Faktor Yang Berhubungan Dengan Perilaku Pencegahan HIV/AIDS Pada Wanita Pekerja Seksual Di Kota Padang," *Jurnal Kesehatan Andalas* 8, no. 2 (2019): 376, <https://doi.org/10.25077/jka.v8i2.1015>.

¹⁸ Samad, "Pelacuran Dalam Orientasi Kriminalistik," 68.

¹⁹ Naila Kamila and Arum Siwiendrayanti, "Persepsi Orang Dengan HIV Dan AIDS Terhadap Peran Kelompok Dukungan Sebaya," *KEMAS: Jurnal Kesehatan Masyarakat* 6, no. 1 (2010): 37, <https://doi.org/10.15294/kemas.v6i1.1750>.

Empirical expressions cannot be used as an indication of religious observance. Empirical symptoms are mere symbols, which have subjective meanings. Likewise, the diversity of WPS in localization cannot be seen as meaning and symbol of obedience quality. Religion is a cultural element that covers every aspect of society and penetrates the lives of individuals. Differences in religious affiliation affect how people behave, what choices they make, and how they view life.

One tool to measure religion is to measure religiosity. As revealed by Khan, to measure religiosity, there is no clear standardization.²⁰ Even the definition is uncertain. This is in line with the statements of Schellekens and Atrash, that “religiosity is a complex concept and difficult to define”.²¹ Each academician uses different measurements. For example, Ruiter and van Tubergen, measure immigrant religiosity with religious attendance, praying, and subjective religiosity.²² According to Nordfjærn, the Glock and Stark religiosity model was the first model that was followed by many academics. The five dimensions of religiosity in their view are (1) ideological; (2) rituals; (3) experience; (4) knowledge or cognitive; and (5) consequential. Religiosity is divided into two forms, namely intrinsic religiosity and organizational religiosity. The first form refers to the salience of religion or personal interests that are felt from religion in life, while the second type is more directed to socio-religious activities.²³

How WPS Work in Carrying Out Their Duties as a Peer Educator

Daily peer educator activities differ slightly from other WPS. In the morning, they have provided door to door assistance. Receiving guests is done at night while other WPS can receive guests in the afternoon until the evening. Washing and ironing are done at pimp’s

²⁰ Mussarat Jabeen Khan, “Construction of Muslim Religiosity Scale,” *Islamic Studies* 53, no. 1 (2014): 69.

²¹ Jona Schellekens and A’as Atrash, “Religiosity and Marital Fertility among Muslims in Israel,” *Demographic Research* 39, no. 34 (2018): 916, <https://doi.org/10.4054/DemRes.2018.39.34>.

²² Stijn Ruiter and Frank van Tubergen, “Religious Attendance in Cross-National Perspective: A Multilevel Analysis of 60 Countries,” *The American Journal of Sociology* 115, no. 3 (2009): 865.

²³ Trond Nordfjærn, “Religiosity and Alcohol Use: Is Religiosity Important for Abstinence and Consumption Levels in the Second Half of Life?,” *Substance Use & Misuse* 53, no. 14 (2018): 2273, <https://doi.org/10.1080/10826084.2018.1473431>.

home. For food needs, they buy at the stall. Each WPS occupies a room with daily rental. Based on interviews, in the Krian localization, there were 15 brothels that were inhabited by 54 people. Each peer educator was given a ration to accompany five border houses with varying WPS. There are 19, 17 and 18 people. Once a month they are invited by the Social Service and Health Service, and NGOs for coordination and consolidation. They feel happy with this task because they get knowledge about sexually transmitted diseases. The Government helps provide condoms for free once a month, with the shortage of having to buy. If sick, they are facilitated to be referred to the hospital and free of charge. Each peer educator provided mentoring once a week, distributing condoms, coordinating condom purchase money, educating condom use—a timetable of delivering checks to the Puskesmas for 3 to 4 people every day. If someone who is sick must be taken to the hospital, the fee is free and there are several types of drugs that have to pay for themselves because they do not include generic drugs. The task as a peer educator is felt very heavy, especially by people who do not understand the importance of peer educators. Harassment, violence and abusive behaviour are often accepted by them. Men who come to localization have a rough temper, and can't respect a meeting like this peer educator. For Peer educators, they understand very well the psychological conditions of localization residents, both WPS, guests, and pimps. On average they are rude, of their own will and disobedient. WPS is often rude if they don't receive guests, and they don't have money. Pimps are often rude and abusive when their guests are dull, automatic elimination decreases. Male guests are often rude if they do not get attention from WPS.

One of the peer educators said that the assistance was carried out by meeting directly with the assisted WPS. The approach used to provide assistance is emphatic because the WPS experience is the same as that of the Peer Educator. Treat as friends and family yourself, because they have the same fate and experience. Peer educators often provide assistance to find their peers are crying with an uncertain uncertainty. This explains the complexity of the problems faced in the life of localization. They feel that life in that area has no self-respect. They are often harassed by men and pimps. Men often act harshly when asked to use condoms. They want to be free, without using condoms, because they feel they have paid. They

are not aware or do not want to know the risks faced with infectious disease. The use of condoms is required due to protecting one's own health. Peer educator realizes that the use of condoms is to protect one's own health. They must be responsible for their health. Because when sick, the costs must be greater than the income earned. Overall, WPS is well aware of the risks of work as commercial sex workers. This work is very risky death. If we are careless, we will die quickly. This language is often repeated to peers. The examination time is always sent, to each WPS according to the schedule. Peer educators have a responsibility to pay attention to the health of their peers. The phrase that is often said to his peers, "Don't forget next week when you check into the health centre. Every day there are 4 to 5 people who must be delivered to the Puskesmas. Peer Educator earns income from his duties and roles from the Health office and Social Service every month, which he receives every 3-6 months, with a magnitude of 300 thousand every month. This value is very meaningful for them to help be able to send money to his family.

The role of peer educator tests their patience and sincerity. Because everyone's response is not the same, but it must have a special strategy so that their tasks can be understood by their peers in the localization. The strategy is as much as to discipline its peers, so they want to listen to what is suggested. The strategy is not the same by every peer educator officer. Some use friendship approaches and threat strategies. Friendship strategies by emphasizing a sense of shared fate and struggle. Threat strategy because it is felt that their peers do not listen to advice, and often violate. For example, when checking into a health centre does not go. The time to buy condoms is not buying, because the help from the Government for the distribution of condoms is limited. The disadvantage is that WPS must buy it themselves. And that peer educator has provided food consumption at the localization, on behalf of the DHO. Because these contraceptives, if bought at a pharmacy, are more expensive.

The appointment as a peer educator by the Health Service is considered as a form of appreciation for their abilities and skills. Likewise, with the monthly rewards it receives is an invaluable value. Becoming a Peer educator directly increases knowledge about sexually transmitted diseases and other diseases associated with it. Coordination and consolidation are carried out with the *puskesmas*, the Social Service, with NGOs every month increase knowledge and

experience, how to live and healthy behaviour at work. If this is the only job option, a healthy lifestyle must be carried out, in accordance with existing regulations. Condoms must always be available. WPS must obey all government regulations. Emphasis on the customer to force the use of condoms is a must. Although they often refuse, must be firm, or preferably there is no transaction. But because of necessity, often WPS violate because they need money. This is a dilemma for peer educators. Violations of condom use provisions often lead to conflict—conflicts between WPS and male customers, or Pimps with WPS. There have been warnings in every pimp's home about the importance of using condoms, but they are often discarded by homeowners. This is contrary to the mission of the Department of Health and the Office of Social Affairs in the fight against the transmission of sexual offenders.

Based on observations obtained WPS data in the Krian localization, from the poor group. In the midst of poverty, there were three WPS who were selected as Peer educators who had the skills to assist WPS peers. The goal is to prevent HIV/AIDS sexually transmitted diseases (STDs), by means of:

Conduct socialization to male-female sex workers, pimps and male guests. About the impact of PMS HIV/AIDS, with the media images/brochures; prevention of STDs, by distributing condoms and education to these stakeholders on the importance of using condoms, and checking health at the *puskesmas*; and We are delivering treatment to the hospital if the contracting infectious virus has contracted it.

Peer educators carry out their work with a personal approach, emphasizing friendship, family, and empathy. This task is felt very heavy because it often gets rough treatment and harassment. They work patiently and sincerely because they love and are proud of their work. This role made him a lot of relationships with various groups and increased his knowledge. As a peer educator, he understands the inner situation of his peers because the experience of bitterness he experienced was no different. Peer educator continues to carry out his profession as WPS. They must be good at dividing time, between social tasks and the profession. Because of family needs, they cannot leave their status. His knowledge of infectious diseases made him more aware of the importance of using condoms.

Prevention of sexually transmitted diseases by using condoms is considered the most effective.²⁴ Peer educator's communication skills to peers have proven to be acceptable and influence the attitudes and behaviour of FSW towards the prevention of sexually transmitted diseases.²⁵ The social impact of prostitution is very broad, so there is a need for regulatory and technical measures to overcome it. Peer educators also educate men to use condoms. But men are often selfish²⁶ Women are prone to contracting sexual diseases, so it is necessary to build awareness of healthy sex behaviours to reduce the increase in the number of sufferers. Transmission of STDs is not only to FSW, but also to housewives and children, especially those whose families often have free sex with a partner. The number of housewives infected with HIV is no less great than the number of sufferers among FSWs.²⁷

The appointment of FSW as peer educators is due to the persuasive government communication to FSW for the prevention of sexually transmitted diseases HIV/AIDS experiencing psychological constraints. WPS apathetic attitude towards others is a result of the negative community stigma. To overcome this obstacle, the Regional Government, through the Health Service and Social Service uses a coaching strategy with a peer educator system from their own community, as a peer companion in the localization. Elected as a Peer Educator is considered a form of respect and trust of the Government. WPS awareness of using condoms is very low. The reason is that many men do not want to use condoms because they are not satisfied. Forcing to use a condom means that his income is

²⁴ Desak Made Sintha Kurnia Dewi, Luh Putu Lila Wulandari, and I Nyoman Mangku Karmaya, "Kerentanan Perempuan Terhadap Penularan IMS Dan HIV: Gambaran Perilaku Seksual Berisiko di Kota Denpasar," *Public Health and Preventive Medicine Archive (PHPMA)* 1, no. 1 (2013): 15, <https://doi.org/10.15562/phpma.v1i1.152>.

²⁵ Maharani Easter, Tandiyono Pradekso, and Turnomo Rahardjo, "Pengalaman Komunikasi Wanita Penjual Seks (WPS) Sebagai Peer Educator Dalam Upaya Pencegahan HIV," *Jurnal Interaksi Online* 2, no. 1 (2012): 10.

²⁶ Cecilia Benoit et al., "Sex Workers as Peer Health Advocates: Community Empowerment and Transformative Learning through a Canadian Pilot Program," *International Journal for Equity in Health* 16, no. 160 (2017): 2, <https://doi.org/10.1186/s12939-017-0655-2>.

²⁷ A. P. Yuliani, "Kerentanan Perempuan Terhadap Penularan HIV & AIDS: Studi Pada Ibu Rumah Tangga Pengidap HIV/AIDS Di Kabupaten Pati, Jawa Tengah," *Palastren: Jurnal Studi Gender* 6, no. 1 (2013): 187.

reduced. When a WPS is infected with HIV, the peer educator increases his job, because he must often deliver to the hospital for examination. This task is often done until afternoon.

Social Impacts as a Peer Educator

This role as a peer educator is a pride and a burden. Proud of being trusted as a companion, this means they feel they are seen as having advantages over others. This award is the Health Service and Social Service. Because often WPS is only underestimated by the community. One time they want to be free from this job if all the circumstances are possible. This task led them to have friends from various circles; from the Social Service, the Health Service, from several NGOs, and from surrounding community groups. Because the task requires them to meet with many people, coordinate, consult and integrate with other communities. They realize that as WPS, the risks faced are not only social but more importantly, health problems and the future of the family. Therefore, it should be that the WPS must obey the prescribed regulations, because all of that is for the benefit of the WS itself. The policies and regulations are to protect the wider community and the interests of WPS. As a Peer Educator, they still receive guests because this is their main job. But obedience and awareness of the dangers of contracting the disease is very high. That makes his guests picky, who wants to use a condom. Their principle of poverty must not make them stupid and want to be victims.

As a peer educator, it becomes a heavy burden, because what is faced is a friend who has the same needs as himself. Facing a pimp is the same as going against his interests, who want to earn as much as possible without being regulated. Pimps often treat peer educators less friendly, with satire sacred, pretentious, smart ass, and so on. Peer educator is aware of this attitude because pimps interfere with their interests. Likewise, WPS friends assessed that peer educators like to interfere in their affairs. It's true, but all for their sake. Cursed at, ridiculed, even spit on. Residents of the localization environment are mostly rude, the language is less polite, and their thoughts are often negative. Almost all men act rudely; all wishes to vent their satisfaction are fulfilled. WPS must be good at controlling them. They pay cheap but want everything. When a WPS experiences pain and is punished for being exposed to the HIV virus, as a peer educator is

affected as well. There is an unbearable moral burden. According to them, I felt that my mind was sliced and wanted to scream. So hard to fight for this life, as hard as a rock. Peer educators must spend a lot of time accompanying victims: accompanying examinations, reminding them to take medicine, and comforting them. Cases like this that should be of concern for careful reception of guests. If they have not been hit by their own wishes, if they have been infected, it will not only be difficult for them themselves. As a peer educator, often at night must deliver to the hospital for friends who are sick.

In carrying out this work, peer educators lie to families. They are not saying what the actual work is done because they are afraid of hurting family trust. There is anxiety when the family knows what their job really is. For them, there is no other choice because they do not have other job skills that can make money. The education he gets is only up to elementary and junior high, making it difficult to get decent work, except for labourers. Workers, according to them, now are also not easy jobs to get vacancies. Because now the average worker in a high school diploma factory, while it must be the backbone of his family, who are mostly from the villages as farmers.

The social role of the WPS peer educator in preventing diseases in the environment gave birth to confidence. The Government and NGOs appoint them to provide evidence of this recognition, trust and appreciation. Persuasive communication with WPS is easier for peers.²⁸ Svavarsdóttir and his team have conducted research in Norway, that the role of peer educators is highly valued by the Government. The contribution of its role in overcoming infectious diseases made by peer educators and health nurses is very important and strategic.²⁹ The peer educator's interaction with the community environment contributes to the community's knowledge of HIV/AIDS.

Unfortunately, other facts also show that in interacting with peer groups and the community, peer educators often receive physical and verbal abuse and abuse. Social stigma as a prostitute continues to

²⁸ Kamila and Siwiendrayanti, "Persepsi Orang Dengan HIV Dan AIDS Terhadap Peran Kelompok Dukungan Sebaya."

²⁹ Margrét Hrönn Svavarsdóttir, Arun K. Sigurardottir, and Aslak Steinsbekk, "How to Become an Expert Educator: A Qualitative Study on the View of Health Professionals with Experience in Patient Education Approaches to Teaching and Learning," *BMC Medical Education* 15, no. 87 (2015): 2, <https://doi.org/10.1186/s12909-015-0370-x>.

be part of the way society responds to its existence and its role is ignored. However, some WPS as professional partners can appreciate the role that is performed. In fact, they often give appreciation and respect as they should, as a companion in the prevention of this infectious disease.³⁰

There are three social impacts as peer educators. First, personal impact. As a peer educator, there is pride, because given trust. Opportunities to learn knowledge from various parties. The incentives given to Peer Educators are the bidders of the hard task. Second, the inter-personal impact, namely with Pimps, WPS peers, male guests, prone to conflict and harassment. His duties are many contrary to their interests. Pimps feel disturbed in their interests, to control foster children and male guests. WPS assesses that Peer educator always interferes in his affairs. A male guest rated Peer educator as a person who was holy, pretentious, and smart while his determination to protect peers is very strong. Power and effort are devoted to reducing transmission of the disease. Third, relationships with families are coloured by lies. They keep their real work confidential. Communication with family is limited so that secrets are not revealed. This is because of his determination to remain responsible for the livelihood of his family.

The social impact can be understood as follows. First, the personal impact becomes pride because it is respected and trusted by the Government to carry out a task. This is outside recognition of his ability. So far, WPS has never received awards and trust from any institution. The Government actually makes WPS and prostitution localization the object of its policy. NGOs often make WPS an object used for their interests. The general public often shun WPS, especially women. As a Peer Educator, the opportunity to establish relationships with various parties. This allows for an increase in knowledge, the heavy-duty which he carried, received incentives from the Government as an award. Second, the impact of interpersonal relationships with pimps, peer sex workers, and male guests, prone to conflict and harassment. Peer educators often receive abusive treatment and harassment because it is against their interests. Often self-esteem is sacrificed in front of the three stakeholders. Third, the

³⁰ Rezza, Winarno, and Umar, "Pola Interaksi Sosial PSK dengan Masyarakat Sekitar Lokalisasi dan Dampak yang Ditimbulkannya di Lokalisasi Klubuk di Desa Sukodadi Kecamatan Kabuh Kabupaten Jombang," 24.

relationship with the family is restricted, for fear that the secret of his lies will be revealed, as the backbone of the family, willing to sell themselves because they do not have other skills, because of low education.

The Impact of Religion as a Peer Educator

As Muslims, religious obligations have long been abandoned, while in localization. They claimed to bring *mukena* and the Koran, only hoping to use it once in a while. But there is never any power to use. This job requires that WPS is always clean, neat, and smell good. In addition, they must receive guests at night, as well as prepare for the appearance of the evening. While praying demands holiness, cleanliness and on time. They feel ashamed of themselves when they will pray. Especially to be seen by his pimp. There is an inner conflict between his inner beliefs with the work that is undertaken. The peer educator said that he did not think about worship at all; it was absurdly wet. You want to worship here, and there is no place available. But guilt continues to haunt their hearts, not only because they do not worship, but also this work haunts their minds and minds.

They have anxiety that sexually transmitted diseases are karmic laws from God. Because there is no cure for this disease, and gradually the sacrifice must be meningeal. They believe this is a form of God's curse, which should stop their work as WPS. For Ramadan fasting, two of them claimed to be able to carry out in their respective homes because every month fasting localization is definitely closed, besides that, because of the influence of family and environment that strengthens their hearts to carry out fasting. Dishonesty to families about is practised by WPS, especially peer educators. They excused themselves from working in the city as factory workers or domestic workers. Their beliefs about lying like this are better than hurting their families, especially their parents. This lie is believed to be for their good also, still able to eat, without knowing where the money came from.

Poverty is a precondition for a person's religion because religion cannot be separated from structural and cultural pressure. The diversity of peer educators is categorized as organizational

religiosity, with symbolic phenomena.³¹ The size of a person's religiosity is not a definite measure, as Shellekens and Atrash explain that religiosity is a complicated concept and is difficult to define.³² Religious practice thinking is formed in three models. First, Peer educators are religious in symbolic. *Mukena* and the *Koran* were brought into the workroom. There is a desire to repent at a time. Second, religion as mere identity. Claiming to be Islam, but not doing it at all. His work was realized to be in conflict with religion. There is a desire to repent if the time comes. Third, absolutely no worship, but a sense of sin is always in his mind. Have a desire to repent when it comes out of work. For Ramadan fasting, they carry out in their respective homes because during the fasting month the localization closes. While at home, two of them can carry out worship, because of the influence of family and environment. During their stay at home, their clothes adapt to their environment, can appear with Muslim clothing, can follow the recitation. This shows that they are symbolic and camouflage. Besides disobedient worship, peer educators lie to their families. They cover the type of work currently being undertaken. They excused themselves from working in the city to become domestic helpers, working in shops or working in factories. The most important thing for them is still able to send money home.

Weber and Pargament's explanation in his study tried to link the role of religiosity and spirituality with the health aspects of its adherents.³³ Audi Pirade, revealed in his research findings that a person's religiosity plays a role in overcoming the adherent's anxiety problems.³⁴ Sugiarti, believes that religiosity also has a relationship with poverty and crime factors.³⁵ Some studies, such as those conducted by Pemayun and Budiasih, that the level of religious observance of a person has a significant influence on economic

³¹ Nordfjærn, "Religiosity and Alcohol Use: Is Religiosity Important for Abstinence and Consumption Levels in the Second Half of Life?," 2273.

³² Schellekens and Atrash, "Religiosity and Marital Fertility among Muslims in Israel," 916.

³³ Samuel R. Weber and Kenneth I. Pargament, "The Role of Religion and Spirituality in Mental Health," *Current Opinion in Psychiatry* 27, no. 5 (2014): 359, <https://doi.org/10.1097/YCO.0000000000000080>.

³⁴ Pirade, "Gambaran Tingkat Kecemasan Pada Wanita Pekerja Seksual Usia Remaja Di Kota Manado (Studi Kualitatif Terhadap 2 Orang Wanita Pekerja Seksual Usia Remaja)."

³⁵ Yayuk Sugiarti, "Kemiskinan Sebagai Salah Satu Penyebab Timbulnya Tindak Kejahatan," *Jurnal Jendela Hukum* 1, no. 1 (2014): 1–10.

conditions. There is an interesting hypothesis that the more religiosity a person is, the weaker the economy is because they no longer have an interest in the matter. This religious model is dominated by Sufi group types. And the easier it is for someone to gain economic access and love of money.³⁶ Nasution explained that poverty has a significant relationship with certain theologies. For example, Jabariyyah's theology played a role in directing the mentality of the follower towards work values.³⁷ Schweiger links prostitution to the political process, and suggests three religious functions: (1) religion can direct the discourse of poverty to focus on spiritual poverty, rather than material problems; (2) religion can influence morality, by fostering an attitude of generosity; (3) religion can be a system that actively encourages and participates in poverty alleviation. Religion can be a solution to global poverty.³⁸

The practice of peer educator religiosity in localization is characterized by inner conflict. His religious practice thinking is shaped by his work status, stigma, and the environment. First, symbolic religion. Mukena and al-Qur'an, in the workspace, have a desire to pray and read the Qur'an but are hindered by professional status. This experience becomes an inner conflict between the desire to carry out the Shari'a and what is done contrary. His religious spirit brings a sense of sin, and the solution is to repent. Ramadan fasting is held for a whole month because it is in a devout family environment. Second, religion as an identity, claims to be a Muslim, but does not carry out the Shari'a at all. He realized that praying was futile; he continued to commit adultery every day. His inner conflict led to neglect towards religion. There is a desire to repent if the time is right. Third, camouflage religion. The religious spirit brought him guilt. If at home, you can run the prayer and fasting because it adjusts to the family. There is a desire to repent of being a good woman when the

³⁶ A.A. Gde Ari Widhiasmama Pemayun and I Gusti Ayu Nyoman Budiasih, "Pengaruh Religiusitas, Status Sosial Ekonomi Dan Love of Money Pada Persepsi Etis Mahasiswa Akuntansi," *E-Jurnal Akuntansi Universitas Udayana* 23, no. 2 (2018): 1629, <https://doi.org/10.24843/EJA.2018.v23.i02.p30>.

³⁷ Ismail Fahmi Arrauf Nasution, "Hubungan Praktek Teologi Jabariyyah Dengan Kemiskinan Pada Nelayan di Kuala Langsa Aceh," *PENAMAS: Jurnal Penelitian Keagamaan dan Kemasyarakatan* 30, no. 3 (2017): 359, <https://doi.org/10.31330/penamas.v30i3.229>.

³⁸ G. Schweiger, "Religion and Poverty," *Palgrave Communications* 5, no. 6 (2019): 3, <https://doi.org/10.1057/s41599-019-0272-3>.

time comes. All claimed to wear Muslim clothing, because of environmental demands.

Conclusion

The way of the peer educator works used a personal approach, emphasizing friendship, family, and empathy. Receiving incentives is one of his entertainment in carrying out the duties of peer educators. Regularly scheduled tasks are routinely carried out for socialization, prevention and treatment, evidence of a sense of responsibility for tasks, mandates, and awards from the Government and NGOs. They are able to work in accordance with the vision of the Government, especially the prevention of infectious diseases. Assistance activities carried out on a daily basis prove that they deserve to be entrusted with carrying out their duties. The persuasive government communication with WPS has many obstacles, it turns out in the hands of Peer Educator that obstacles can be overcome, although it is not easy. There is a conflict of interest in carrying out tasks, dealing with people with the status quo (pimps and male customers), who have economic interests and pleasure.

There are three social impacts as peer educators. First, personal impact. As a peer educator, there is pride because there are awards and trust from the Government and NGOs. During this time WPS was stigmatized negatively, shunned, and looked down on. Second, the impact of Interpersonal, prone to conflict and harassment. His duties are many contrary to the interests of pimps, male guests. WPS. When carrying out the task of assistance, often gets rough treatment, and not polite. Third, family relationships are coloured by lies. Communication with family is limited so that secrets are not revealed. They are afraid and ashamed if they are honest about their work as WPS. All because of his powerlessness to face poverty.

Peer educator diversity is formed in three models. First, religiously symbolically, by bringing religious symbols to the workspace. Religion cannot penetrate the esoteric inner space. Second, mere religious identity. They claim to be Muslim, but they don't practice it at all. Third, camouflage religion. They did not worship at all, even though there was guilt in their hearts. This inner conflict becomes his spiritual strength, brings a sense of sin, and the solution is to repent. Ramadan fasting can be run because it is in a

family environment. The appearance of Muslim women can be adjusted to their environment.

The significance of the research findings shows that there is suboptimal sustainability of the Government program in preventing infectious diseases and the WPS empowerment program. Here peer educators are only used to replace Government functions that have obstacles in the field. The weakness of the Government through the Health Service and Social Service is not able to carry out persuasive communication with this marginal group. They, peer educators and WPS, need a concrete helping hand, namely economic empowerment through technical skills that are in accordance with personal abilities and needs. Peer educators should not only be recognized for their ability in peer assistance for the prevention of sexually transmitted diseases. They must have other abilities that have not been revealed because there is no stimulus given. Access to technical, material capital and social needs must be developed so that they can get out of the circle of prostitution. Peer educator can be a role model to build awareness of FSW to lead healthy lives without the risk of sexually transmitted diseases. And it is expected to reduce the increasing number of WPS.

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