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CONTENTS

The Effect of Cogeneration Systems on Gas Stack for Increasing Efficiency, Environmental Safety and Advantages of Costs in the Thermal Industry	1
The Impact of Financial Performance of Biotechnology and Medical-related Companies Listed on Taiwan Stock Market to Its Value of Stock Owned by Government of Taiwan	5
Perancangan Alat Pemotong <i>Flash</i> Atas, <i>Flash</i> Luar, <i>Flash</i> yang Menutupi <i>Ring</i> , dan Pembuatan Lubang Baut pada <i>Cushion Rear Right Seat</i>	11
Kinerja Seismik Gedung Rawat Inap RSUD Goeteng, Purbalingga, Indonesia	18
Kombinasi Data <i>Terrestrial Laser Scanner</i> (TLS) dan <i>Unmanned Aerial Vehicle</i> (UAV) untuk Pemodelan 3D Masjid Agung Kotagede, Yogyakarta	23
Classifying Asian Countries Based on World Happiness Report to Realize The Welfare of The World Community Using K-Means Clustering Analysis	32
Rekonstruksi Virtual 3D CAD Model dan 3D <i>Printing</i> dari Data Pencitraan Medik <i>Computed Tomography</i>	35
Magnesium Sebagai Bahan Dasar Produk Futuristik untuk Memanfaatkan Sistem Pengolahan Limbah Bittern di Indonesia	41
Understanding House Wife Spirituality and Stigma Related People Living with HIV/AIDS: A Correlational Study	46
Does Being Religious Make Your Happier? Case Study of Indonesian Muslim	52
Identification of Phosphatidylinositol-5-phosphate-spesific Binding Proteins Using Yeast Proteome Microarrays and Non-quenched Fluorescent Liposome	58
3D Rekonstruksi Bangunan Menggunakan Gambar Panorama Sebagai Upaya Untuk Mitigasi Bencana	68
Optimalisasi Strategi Pengembangan Jaringan SPAM (Sistem Penyediaan Air Minum) Kota Kendari Sulawesi Tenggara Melalui Pembangunan Intake Tabanggele Menuju <i>One Integrated Water Treatment Plan of Kendari City</i>	74
The Practices of Artificial Intelligence in 21 st Century for Finding the Best Talents in Worldwide Company	81
The Importance of Landslide Inventory Database in Landslide Susceptibility Model, Case Study: Cianjur County, Indonesia	85
Tourist Behaviour in Creative Tourism: Empirical Study from Local Destination	91
Strategi Peramalan Untuk Peningkatan Performasi Jaring Interkoneksi Mahakam	96
Persiapan Rekonstruksi Teluk Palu Setelah Gempa dan Tsunami 28 September 2018	101
EDLCs: Faktor Penting Dalam Desain dan Karakterisasi	108
CALL OF PRESENTATION:	18

Analysis Improved for Food Functional Probiotic Solid State Fermentation Soybean Residues with Rhizopuz Oligosporus and Lactid Acid Bacteria

Trends, Recent and Further Plans of Physical Activity and Sedentary Behavior of Adolescents in Indonesia

Challenges and Opportunities of Nursing Home in Indonesia

Understanding House Wife Spirituality and Stigma Related People Living with HIV/AIDS: A Correlational Study

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Abstract—Stigma is one of the social forms that occur in labeling, withdrawal, loss status and discrimination. The stigma about people living with HIV/AIDS (PLWHA) is manifested by social rejection, lack of acknowledgment and discrimination that will cause shame and fear for PLWHA to be invited to others. Spirituality can reduce the stigma that exists in peoples' lives. There are still limited studies explored the house wife stigma regarding PLWHA. This study purposed to analyze the relationship between spirituality with the stigma of house wife about PLWHA in Jember, the east part of Java Island, Indonesia. This research applied descriptive correlation design with cross sectional approach. The sampling was counted 84 of house wife who were reached by using proportionate random sampling. The results showed that the median value of spirituality was 37.00 and stigma was 17.00. Bivariate analysis using Spearman Rank Test showed that there was no correlation between spirituality and stigma of house wife about PLWHA (p value 0.213). Although there was no correlation between spirituality and stigma, it does not mean the two variables are not important. Health workers are expected to improve spirituality among house wife in order to reduce stigma about PLWH in society, especially among house wife.

Index Terms—HIV AIDS, house wife, religious, spirituality, stigma

I. INTRODUCTION

HIV/AIDS infection causes an impact on the community, including on the social and economic aspects, where on the social aspect stigma is found in the community [1] [2]. One of the biggest obstacles to preventing and overcoming HIV/ AIDS is the high stigma and discrimination against people living with HIV/AIDS (PLWHA), stigma and discrimination undermine the ability of individuals and communities to protect themselves from HIV infection and stay healthy even though they live with HIV/AIDS [3]. According to UNAIDS, reports in 35 countries with available data of more than 50% of people have a stigma and discriminatory attitude towards PLWHA [4].

The results of research in Indonesia reported that among women still stigmatized against ODHA [5]. The stigma of housewives against HIV/AIDS in Jember coffee plantation area was 33.3% [6]. The impact of stigma on people with HIV/AIDS (PLWHA) includes social, economic and health aspects [7].

Stigma comes from the thought of an individual or community who believes that AIDS is a result of immoral behavior and cannot be accepted by society [8]. Stigma in community is formed due to lack of knowledge, perception, access to information about HIV/AIDS, attitudes (family, neighbors and community leaders) and religion [5] [9]. Religious activities can reduce the stigma of HIV/AIDS. Observations through qualitative interviews recognize that there is a religious impact on the stigma of HIV/AIDS, where religion is part of spirituality [9][10]. The function of spirituality has similarities with religiosity in the sense of helping individuals understand various things or problems in their lives, but the framework used to understand these problems may have differences [11].

Spirituality affects the health and well-being of life and acts as a source of support or strength for individuals [12][13]. Healthy spirituality should be able to benefit others, whatever their beliefs can live mutual respect, side by side, fighting for spiritual life according to their beliefs [14]. There are limited studies that explore attitudes and responses of housewives related to PLWHA. This study aims to analyze the relationship between spirituality and the stigma of housewives about people with HIV/AIDS in Jember, Indonesia.

II. METHODS

The study used a descriptive correlative research design using *cross sectional* approach. The population in this study was housewives in Jember Regency, amounting to 24,205 people and the sample in this study were 84 housewives collected by using *proportionate random sampling*. Sampling in each village was done by randomization. This study was conducted in 12 villages in the Puger sub-district of Jember Regency during May 2018.

Collecting data on spirituality and stigma using the **Facit-Sp12** questionnaire and stigma questionnaire. The Facit-Sp 12 questionnaire consists of 12 questions and a stigma questionnaire consisting of 9 questions. Analysis of *univariate* data, carried out by first testing normality for numerical data. Test for normality using the test of *Kolmogorov-Smirnov*. The analysis of *bivariate* used the *Spearman Rank test*. This test was used to determine the relationship between the two determined variables.

Table 1. Characteristics of Respondents of Housewives in Puger District, Jember District, 2018 (n = 84)

Variables	(f)	(%)
Education Levels		
a. SD	48	57.1
b. SMP	22	26.2
c. SMA	14	16.7
	84	100
Religion		
Islam	84	100
	84	100

Table 2. Age of Housewives in the district of Jember (n: 84)

variable	Median	Min-Max
Age (Year)	32.00	23-46

Table 3. Spirituality of Housewives in Jember (n:84)

Variable	Median	Min-Maks
Spirituality	37.00	25-48
a. Meaning of life	12.00	9-16
b. Confidence	12.00	8-16
c. Peace	12.00	8-16

Table 4. Stigma of Housewives in Jember (n: 84)

Variables	Median	Min-Maks
Stigma	17.00	10-26
a. Stereotypes	6.00	3-12
b. Self-acceptance	4.00	2-7
c. Problems Disclosures	2.00	1-4
d. Social relations	4.00	2-7

Table 5. the Relationship between Spirituality and Stigma of Housewives

Variable	Stigma
Spirituality	<i>r</i> 0.137
	<i>p value</i> 0.213

III. DISCUSSION

The results of the study showed that the median age of the respondents was 32.00 years old, where age 32.00 years including adult age. The more mature a person, it leads to the better spirituality. Adulthood is a period of self-confidence that begins with the process of declaring a rational belief or value [15].

The results of the study for “*the meaning of life*” indicator shows a median of 12.00, meaning that the respondent chooses answers in the **Likert scale** 3 (which mean very often). For example on the questionnaire “I have a reason for my life and life has been meaningful”, it proofs that respondent has a reason to live and indicate of having good spiritual condition. A person has a reason to live and has meaning in life can represent the cognitive aspects of the individual's welfare [12]. Spirituality can help a person find the meaning of his/her life, encourage him to always think and do good and establish harmony with God, nature and society [16].

The results of “*the peace*” indicator research show a median of 12.00, meaning that the respondent chooses 3 in the **Likert Scale** answers (very often). Peace is a state that makes harmonious and enduring relationships in life. This peace is the achievement of great spirituality. Peace and its formation for some people who cannot be separated from justice inherent in a person, where a person can live and be in a natural and healing environment [14]. For example in questionnaire number 1 “I feel satisfied and peaceful with life” the respondent chose answer 3 (very often), it becomes evidence that someone has quite often peace in their daily lives that makes a person can live comfortably and peacefully.

The results of the confidence indicator research show a median of 12.00, meaning that the respondent chooses 3 answers (very often) in the **Likert Scale** answers. In questionnaire number 9 “I find comfort in the spiritual life that I believe in”. Spiritual belief consists of the stages of *faith, thought* and *discovery*.

The spirituality stage should arrive at the stage of *discovery*, where every human being can benefit others, whatever their beliefs can live mutual respect, side by side, fighting for spiritual life according to their beliefs. This is the life that benefits for the whole universe and creates peace for all [14].

The median score for spirituality of respondents is 37.00, it shows that the respondent chooses 3 answers (very often), meaning that the respondent has a good spiritual.

Stigma of Housewives

The results of the study showed that the last education of respondents was: Primary School (Elementary school) with a total of 48 (57.1%). This study is in line with the research conducted by Rifai (2016) that the level of education of housewives who have the most stigma is at the elementary level as many as 7 people (46.7%). Elementary school is included in the low education level which is one of the factors influencing the stigma about PLWHA where the community has an inappropriate conclusion regarding actual HIV/AIDS [17].

The stigma against PLWHA is caused by assuming that PLWHA are dirty people, doing immoral things such as drug users, and dating commercial sex workers. This behavior makes one tends to be afraid and have excessive negative views if living with an HIV person [18]. Stigma is manifested by social rejection, lack of recognition and discrimination that will cause shame and fear for PLWHA to interact with other people [6].

Based on the results of the study the median value of the highest stigma indicator was found in the stereotype indicator which was 6.00. Stereotypes causes stigma and discrimination, the emergence of stereotypes due to the beliefs that individuals have toward individual or group characteristics [19]. Stigma occurs when the general public agrees with a person's bad stereotype [20]. Stereotype is a cognitive aspect or frame of mind which consists of belief and knowledge about a particular social group [19]. Based on this theory, it can be concluded that stereotypes are prejudices or beliefs about PLWHA in the community. It can be assumed that the stigma of housewives in Puger District, Jember Regency still has stigma, one of which is by giving stereotypes about PLWHA.

Analysis of Spirituality Relations with the Stigma of Housewives Regarding People with HIV/AIDS in Jember District

The results of this study indicate that there is no significant relationship between spirituality and stigma among housewife about people with HIV/AIDS in Jember District where the *p value* is 0.213 ($\alpha \geq 0.05$) which means that H₀ failed to be rejected. Other studies also conducted that there was no relationship between spiritual and stigma [21].

Factors that influence stigma are knowledge, perception, access to information, attitudes and religion [5]. Knowledge about HIV/AIDS affects a person's attitude towards PLWHA. Knowledge is formed because of the lack of ignorance about HIV/AIDS, especially in the mechanism of HIV transmission in groups of people at risk and how to prevent it, including the use of condoms. Giving knowledge and information about HIV/AIDS is an effective way to prevent and reduce stigma about PLWHA [5].

Another factor that influences stigma is perception. Perceptions of PLWHA influence how people behave and behave towards PLWHA such as blaming, shame, giving negative values and judging related to the disease [5]. Perception of negative treatment in the form of avoidance, humiliation and rejection in social interaction [22]. Negative treatment arises from fear of contracting, where a person is uncomfortable at direct contact with PLWHA [23]. Perceptions about HIV/AIDS relate significantly to the stigma of PLWHA [24]. Researchers argue that perception affects a person's stigma about PLWHA, if someone has a negative perception of PLWHA, it will have an impact on the treatment and prevention of people infected with HIV/AIDS.

Another factor that influences stigma is access to information. Information media such as television, newspapers, radio and magazines are access to information chosen by the community to get information about HIV/AIDS. Information access is used to provide knowledge, attitudes and behaviors to prevent HIV/AIDS transmission and reduce stigma [5]. Another factor that influences stigma is attitude. A person's attitude is very important in giving stigma because it can affect the stigma of PLWHA, for example a family that is the closest environment to PLWHA, where the family feels ashamed of one of the family members who are infected with HIV/AIDS [5].

Another factor influencing stigma is religion. Religion has similarities with spirituality in the sense that it helps individuals understand various problems in their lives, but the framework used to understand these problems may have differences, where in religion there are foundations of theology, guidelines, and guidelines from religion [11]. Other research states that religiosity and spirituality can be separated conceptually because religiosity has a structure of theology and formality that is not possessed by spirituality, but in the reality of individual life both tend to be interrelated [25]. Religious knowledge has a strong role in the way of thinking and patterns of human behavior. Religion can be used as a tool of justification and legitimacy for someone to give attitudes and actions where religion teaches mutual love without any difference [17]. Compliance with religious values has an important role in HIV prevention, for example religious activities can influence a person's attitude and behavior. Religious activities can reduce stigma about HIV/AIDS [9] - [10]. The religious attribution categorizes PLWHA as a sinner and in stigmatizing causes distance and separation from others so that there is a lack of sympathy for PLWHA [9].

Based on several studies, researchers assume that there is no relationship between spirituality and stigma because there are still other spirituality factors that influence stigma such as religion, where religion has an important role in individual life, thus forming concepts of religiosity and spirituality. In addition, other research states that there is no relationship between spiritual and stigma, in spiritual research consisting of three indicators, one of which is religion, existential and spiritual [21].

IV. CONCLUSIONS

There is no significant relationship between spirituality and the stigma of housewives regarding people with HIV/AIDS (PLWHA) in Jember District.

This research can be an input for further research to find out other factors that can influence stigma and for spirituality variables to conduct for further research related to other spirituality factors such as religion, where religion has an important role in individual life, thus forming the concepts of religiosity and spirituality.

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