

Legal Awareness and Legal Compliance of Gay Communities for HIV/AIDS Transmission in Urban Areas (A Study in a Developing Country)

Endang Sutrisno^{a*}, Ayih Sutarih^b, Nanang Ruhyana^c

^{a,b}Lecturer Faculty of Law, Universitas Swadaya Gunung Jati, Cirebon, Jawa Barat, Indonesia,
^cGovernment Civil Servants Department of Health District Cirebon, Jawa Barat, Indonesia,
Corresponding Author: endangsutrisno94@gmail.com

Abstract

The enactment of the Regulation of the Minister of Health Number 21 of 2013, which is related to HIV-AIDS Prevention, is a real effort by the Government to establish positive legal behavior of the community. The substance contains the values of progressive law to challenge the status quo concept of thinking, which believes that the problems of gay life are no longer revolving around human rights issues, but have become the problem of the destruction of the values of human civilization. The law must be the vanguard to prevent moral degradation due to the consequences of deviant behavior by gays, as a trigger for the transmission of HIV-AIDS. The community's legal awareness and legal compliance must also be used as benchmarks to cope with the impact of HIV/AIDS transmission to form a civilized human life, with moral intelligence, to the most personal level of life.

Keywords: Progressive Law, HIV/AIDS transmission prevention, Legal Awareness & Legal Compliance.

Correspondence: Endang Sutrisno

Lecturer Faculty of Law, Universitas Swadaya Gunung Jati, Cirebon, Jawa Barat, Indonesia,
Email: endangsutrisno94@gmail.com

INTRODUCTION

HIV and AIDS cases in Cirebon Regency has continued to increase from year to year. The first case, which was in the year 2000, involved three sex workers, which is one of the risk groups. The case continued to grow along with the increasingly intensive prevention programs carried out by the Health Office of the AIDS Commission, and HIV-AIDS activist NGOs. Some more cases were found in 2001

(6 cases), 2002 (68 cases), 2003 (23 cases), 2004 (35 cases), 2005 (11 cases), 2006 (13 cases), 2007 (59 cases), 2008 (110 cases), 2009 (101 cases), 2010 (75 cases), 2011 (56 cases), 2012 (136 cases), 2013 (137 cases), 2014 (199 cases), 2015 (170 cases), 2016 (129 cases), and in 2017 recorded 206 cases. There was a total of 1,534 cases within 17 years. Some number of cases could be seen in the graph below⁴:

Legal Awareness and Legal Compliance of Gay Communities for HIV/AIDS Transmission in Urban Areas (A Study in a Developing Country)

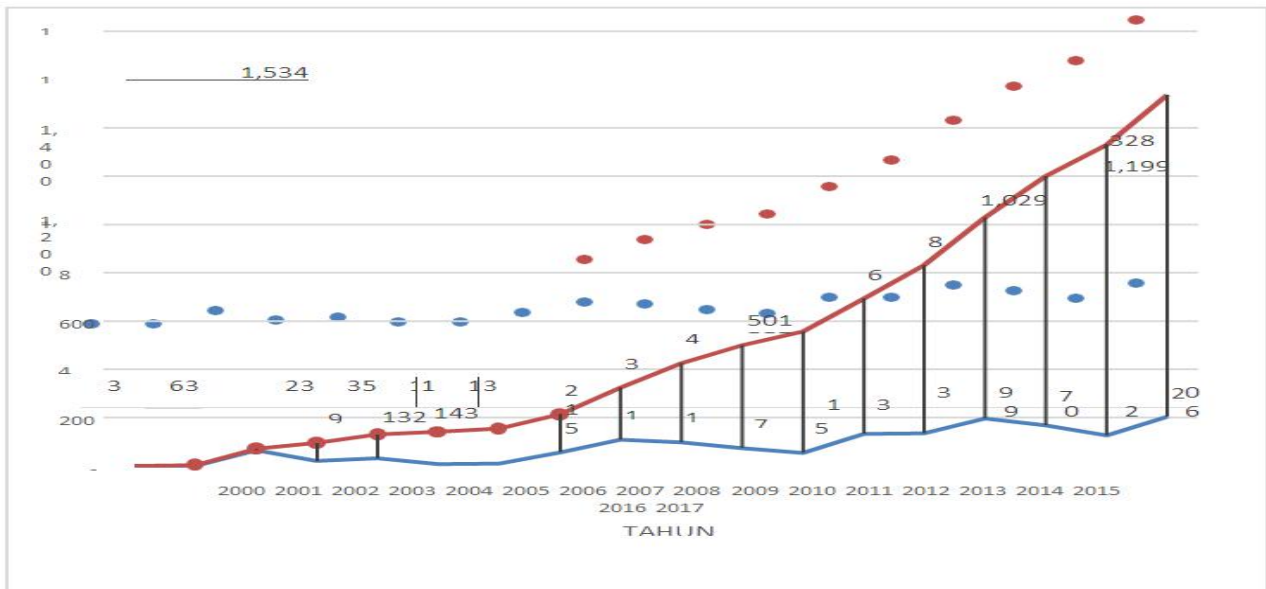


Figure 1.1. Graph of Case Findings per Year and Cumulative HIV from 2000-2017 in Cirebon

The year with the highest number of cases, for 17 years, is 2017. It should be noted that the most significant contributor is the gay community, with 28 cases, which brought the total number of gay infected with HIV to 79 cases. According to the estimation of KPA, Health Office, and PKBI, the number of gays in the Cirebon District was 1,896 people in 2017. HIV cases in the gay community

experienced a very significant increase from 2013 to 2017. There were only eight cases in 2013, two cases in 2014, 26 cases in 2015, 15 cases in 2016, and increased sharply to 28 cases in 2017. The average increase during the period was 2.3%. The graph below shows the development of cases⁴:

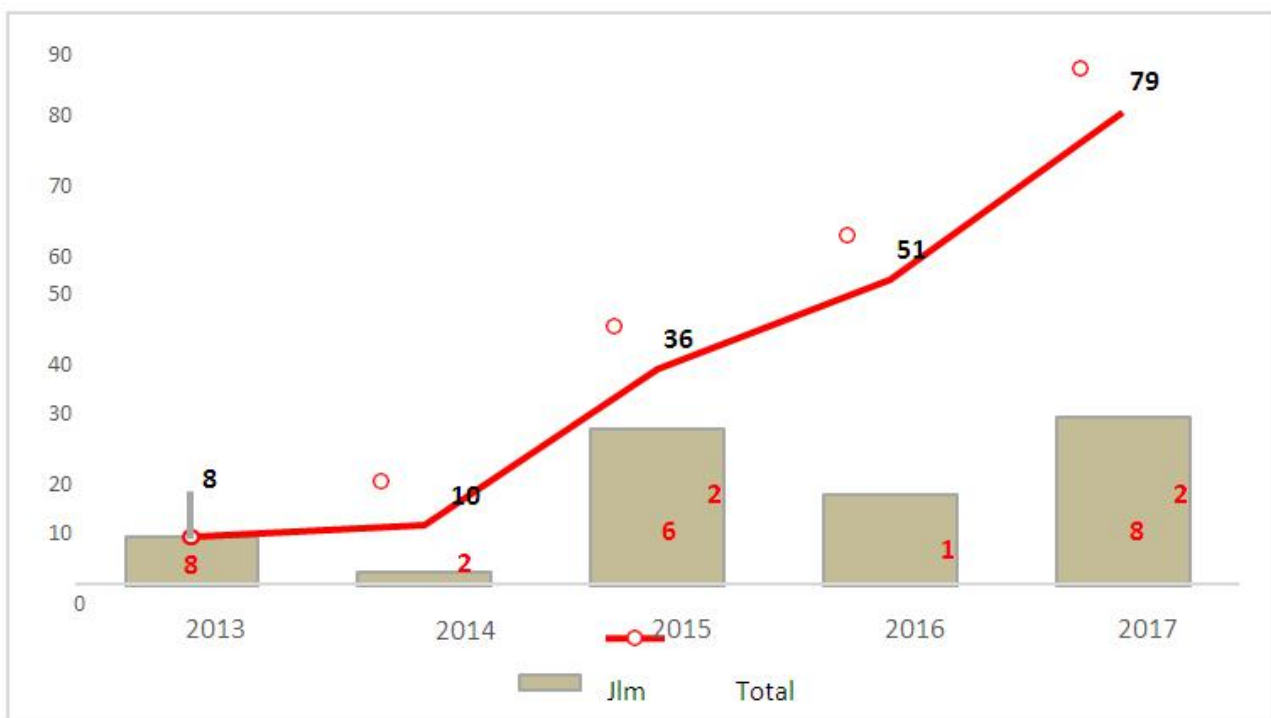


Figure 1.2. The Trend of the HIV Cases in the Gay Community from 2013 to 2017

Gay is an exclusive group of men who have sex with men or MSM, which is a popular terminology in the context of HIV and AIDS. The group is a hidden part of society. MSM groups are challenging to reach by the prevention and control programs of HIV and AIDS. The groups' behavior is hazardous for HIV/AIDS transmission, for example,

changing sexual partners without using condoms and lubricants, and performing oral and anal sex. At present, HIV-positive MSM is dominated by those who are still in the productive age and sexually active category. The condition makes the process of transmission of HIV/AIDS to others, through sexual transfer, or sexual

Legal Awareness and Legal Compliance of Gay Communities for HIV/AIDS Transmission in Urban Areas (A Study in a Developing Country)

relations, easy. Statistical data and mathematical modeling results of the National AIDS Commission (KPAN) show that the main pathway for HIV transmission in Indonesia today and in the future is through sexual transmission.

Adolescent problems, which are related to reproductive health, often stem from a lack of information, understanding, and awareness to achieve a state of reproductive health. Many factors make things worse. Started from the knowledge to maintain the cleanliness of the reproductive organs, to understand the reproductive processes and the impact of irresponsible behaviors, such as unwanted pregnancy, abortion, and the transmission of sexually transmitted diseases, including HIV⁴.

Government policies must be made to prevent problems that occur among adolescents. Legal awareness and compliance are needed to make the law an essential part of the process of building community welfare and social order. The legal consideration is only one sub-system of the broader social systems, which has enormous scope. The law does not live in a vacuum but always interacts with other social sub-systems that exist in social life⁴.

In its development, the law is not only used to regulate behaviors that exist in society but also to maintain existing patterns of habits. Furthermore, it has been used to make changes in society. "Law enforcement refers to implementing the textual of legal norms in the social realities of society. The substance of the norm is hoped to be clarified through proper behavior so that questions about legal awareness, legal compliance, legal feelings, and legal attitude would be more prominent."⁵

The legal order has regulated, through the Law of the Republic of Indonesia Number 35 of 2014, concerning the amendments of the Law Number 23 of 2002, concerning Child Protection. Article 1 Paragraph (12) states that children's rights are part of human rights that must be guaranteed, protected, and fulfilled by parents, families, communities, countries, governments, and local governments. Paragraph (15a) states that violence is any act against a child that results in physical, psychological, and sexual suffering as well as the abandonment, which include threats to commit actions, coercion, or deprivation of liberty unlawfully. The provisions of the intended legal norms are intended to prevent the problems of children in realizing social order, which changes legal behavior and law as tools of social engineering.

Empirical pieces of evidence that occurred in the study's area of Cirebon Regency, in which some cases of sexual harassment committed by Gay, were exposed to the surface through printing and electronic media. Unfortunately, law enforcement was still weak. In some cases, there was no legal process to prevent such deviant acts, which led to difficulties in building the society's awareness and compliance towards law in a constructive direction. Indeed, the law that was unresponsive, not transparent, and not accountable is challenging to work in the community. The argument is based on the legal thought proceeding at a level that is influenced by other sub-systems, which are social, economic, political, and policy administration of the government. The assertiveness of law enforcement is one of the determinants of the legal process in the life of the community. The judicial order should be used to prevent the recurrence of the same problem. The big question is, how is the level of understanding of the gay community, in the Cirebon District, regarding the norms in the Health

Law, in the process of building legal awareness and compliance? What is the policy of the Cirebon District Government in the prevention of HIV/AIDS transmission?

THEORETICAL REVIEW

Law often lags behind the social development of the society that makes it challenging to fulfill the role of the legal function as social control. We are fully aware that, mostly, in the fields of public life, many things related to human behavior are considered normal. As a result, the law covers all grounds. The penetration of law into society is so deep that it requires changes and developments. Its relation to other social problems also become more intensive (Patnaik & Pillai, 2017).

For the above reason, social problems must be handled extraordinarily by law. The starting point for this thinking stems from the commitment of the country that all state activities should be based on law. Especially when considering that there are four legal models in Indonesia, the colonial model, which is very repressive, the legal model of development, the progressive legal models, and the integrative legal model.

The development carried out in the regions must refer to that of the central government. It includes the legal development of the regulations that are constructed as technical regulations, which must be based on national regulatory structure. The local government policies to translate legal norms must be aligned with those of the central government. The government must be able to give affirmation to the community. The law has to attract the interests of the community and uphold social justice.

Laws and public policies go hand in hand to handle the increasing trend of the transmission of HIV/AIDS by gays in society. The phenomenon is like an "iceberg," which at any time can be a deciding factor in the destruction of the social order.

Gay in Cirebon Regency is a unique phenomenon. Its existence is very closed. Their social activities are minimal only among them. They rarely show their social status in an open environment.

The transmission of HIV by gays is the impact of risky deviant sexual behavior. The legal system, as a social control tool, must overcome such behavior with its many functions. Social change in people's lives has demanded the presence of an order to provide the right solution. Every time we deal with the law, then what comes to our mind is related to social life. It takes a substantial understanding of how the law dive into the realm of spiritual values that exist in the Holy Qur'an. In the progressive legal concept, the law is always in the making, which means that there has never been a final word for law. So, building and reforming Indonesian law is a combination of the value-oriented approaches, both human and cultural identity values, and religious, moral values that live in the society. Humanist methods, cultural attitudes, religious strategies, and rational approaches should be integrated into the policy-oriented law.

Gay is the sexual behavior's perversion. The risk is very high in transmitting sexual diseases. Anal and oral sex are typical sexual behaviors in their community.

The application of socio-cultural values in the gay community is very alarming, which makes it vulnerable to the transmission of HIV/AIDS. The community uses social media and mobile phones to communicate with others for recruitment purposes. Youth people, especially those in Middle School, High School, and Higher Education, are the primary target. The mechanism of the movement is done

Legal Awareness and Legal Compliance of Gay Communities for HIV/AIDS Transmission in Urban Areas (A Study in a Developing Country)

very exclusively, which makes it challenging to be recognized by ordinary people. It is indeed massive and neatly organized.

Adult gays, who are materially capable, deliberately compete in their communities to get victims, known as "brondong," in the gay community. They are taken care of by fulfilling all daily necessities, for eating, drinking, clothing, and even means of communication. The main goal is to get sexual satisfaction. In plain view, gay people are easily found in salons, malls, agency modeling, and clothing companies. They present themselves in the fashion shows, or on television, to exist and to be recognized by the public.

The above condition forces the regional government to take immediate action in preventing the widespread impact that is caused by the gay movement. Brave and bold law enforcement is the keywords.

The strict law enforcement measure is an excellent therapy to build valuable information on the danger of the phenomenon of gay action. Law enforcement to build high-level legal awareness and compliance in the community is necessary. It is to assure the ability of people to live up to their rights and obligations. It is also to guarantee the work process of the law, in the context of upholding justice, law order, and legal certainty, as well as the formation of attitudes and proper behaviors that obey the law.

The increasing number of HIV/AIDS cases in the gay community gives us an argument at the initial level about the cessation of the work process of law in society. The absence of legal norms is a reflection of the failure of the law to achieve its goals. Local Government policies do not have authentic functions in the implementation, amidst the dynamics of social change in people's lives.

Law, as a social institution, serves the social needs of the community. The community has to feel safe, healthy, and prosperous. The government must be responsive to see the social phenomena that occur in society to make it happen. The increasing development of HIV cases in the gay group has become the concern of parents with teenagers.

To date, the government's policy on HIV prevention in Cirebon District is limited to the formation of the AIDS Commission, as the regional regulation is still not finished. The government must formulate policies to create a sense of security, comfort, and justice to prevent the spread of HIV/AIDS from the Gay community. Law Number 36 the Year 2009 regarding Health is a government policy to improve the health of the community. The Minister of Health Regulation Number 21 the Year of 2013, concerning HIV/AIDS and STI Prevention, states that if someone is infected with HIV, it is appropriate to take care of the disease instead of transmitting it to others. However, the policy has not been offset by legal sanctions if someone with HIV intentionally spreads it. Without real legal punishments, it does not have any meaning to the program. The same thing happens with the regulation of the legal protection against children and adolescents as mandated by Law Number 35 of 2014 concerning Amendment to Law Number 23 of 2002 of the child protections.

METHODOLOGY

The research study uses a non-empirical socio-legal research approach that examines "law as it is in (human) actions." It uses interactional/micro methods with qualitative analysis through in-depth interviews. Law, as

a social fact, is sociologist, empiric, non-doctrinal, and non-normative. According to Schuyt, the law has a role in revealing the causes of inequality. It is in line with the opinion of Esmi Warassih, who states that the law, in its development, must be open to all changes that occur in the dynamic nature of people's lives. Law can be studied both from a legal or social science perspective, as well as a combination of the two. The socio-legal study is a study of law using the approach of law and social sciences, while legal research is a textual study. The articles in the legislation and policies can be critically analyzed to explain the meanings and implications of legal subjects (including marginalized groups). The socio-legal studies deal with the construction of the law and regulations at the lowest level, such as the village regulation. Secondly, the socio-research requires an interdisciplinary approach of concepts and theories from various disciplines, which are combined to study legal phenomena. They are not isolated from the social, political, economic, and cultural contexts in which the law is located. Wheeler and Thomas state that a socio-legal study is an alternative approach that examines the doctrinal study of law. The word "socio" in sociolegal studies represents the context between where the law is located (an interface with a context within which law exists). Brian Z. Tamanaha says that law and society have a frame called "The Law Society Framework" that has specific relationship characteristics. Two essential components indicate it. The first component consists of two main themes, namely the idea that states that law is a mirror of society and the idea that the function of law is to maintain "social order." The second component consists of three elements, namely custom/consent, morality/reason, and positive law. Donald Black describes custom/consent and morality/reason as the culture⁴.

The type of research is qualitative-naturalistic legal research. The method was chosen to find out the daily situation and condition of the gay community, the level of understanding of the community about the norms contained in the laws and regulations, which is meant to reduce the transmission of HIV/AIDS transmission, and the interactions between individuals.

Qualitative research focuses on the social relationships that have existed between researchers with the substance of the research study, and the situational barriers that influence it. The qualitative analysis focuses more on the issue of how social experience and the phenomenon of the gay are formed, considering that the gay community is exclusive. It is difficult for ordinary people to understand in the increasingly massive era of information and communication technology.

The study uses the hermeneutic theory to understand the interaction of people who are involved in the social process, including those that are relevant to legal issues. The actors in the study are the gay community in Cirebon Regency. The approach, with its methodological strategy of "to learn from people," is used to explore and examine the meaning of law from the perspective of law enforcement's people. The interpretation is made holistically and comprehensively within the framework of the relationship among the text, its context, and its contextualization.

The hermeneutic approach, which is a method of legal discovery using interpretation, can be used as an alternative in understanding the intrinsic meaning of "text" or "something." J.J. H. Bruggink states that the hermeneutical circle is in the form of a reciprocal process

Legal Awareness and Legal Compliance of Gay Communities for HIV/AIDS Transmission in Urban Areas (A Study in a Developing Country)

between the rules and facts. The hermeneutic proposition states that one must meet the qualifications in the light of rules, and interpret rules based on facts. It is included in the paradigm of today's legal discovery theory.

The research study to reach a depth of substantial findings is also used by the theory of symbolic interactionism to understand the interactions built by the Gays and the symbols that exist in people's lives. The symbols, which are expressed through the norms of legal rules, have a very fundamental function.

In symbolic interactionism theory, the symbolic function of the law is to provide general guidance on how people should behave. Symbols sometimes are used as a guideline to understand the behavior of parts of the community. Symbolic interactionism can separate one from various systems, and from different social environments, in which laws play a symbolic function, together or sometimes as a substitute for other features. Deviations, which are formed through social processes, are reflected in the awareness of the groups, which are the target of the research.

RESULTS AND DISCUSSIONS

Cirebon Regency, as an urban area, has become a tourist destination for culinary, batik, and also religious tourism. Cirebon is heading to the Metropolis City era. With all the

potential and its strategic location, it is easy for the gay community and HIV/AIDS infection to spread quickly and massively.

Based on data that is collected in 2017, the number of gays in the Cirebon District reached 2,117 people (including 79 with HIV), which consists of lesbian, gay, bisexual, and transgender (LGBT). It is a severe challenge to the risk of HIV/AIDS infection. The above number only those that are recorded, because many gays have not opened their current status.

The data collection conducted by the AIDS Commission in December 2017 to the homosexual/gay community showed that there were 628 transvestites from 28 hotspots, which consist of 22 recreation areas, three hangout/sex selling places, and three public facilities. Regarding the MSM community, there were 1,489 people from 46 hotspots, which consists of one entertainment venue, four recreation areas, 33 hangout places to sell sex, and eight public facilities. The two above communities were not found at the sporting ground. The total number of gay/homosexual communities up to 2,117 people in 2017. Compared with the year 2016, there was a very significant increase. The number of transvestites was only 86 people, and MSM was 354 people, as shown in the table below:

Table 3.1. Number of Gay Communities in 2016 and 2017 in Cirebon Regency

No.	Community	Number of data results (people)	
		2016	2017
1.	Transgender	86	628
2.	LSL	354	1,489
	TOTAL	440	2,117

Table 3.2. Number of Gay Communities on Facebook by Region Name in Cirebon in 2018

No.	Name of Community	Number of members (people)
1	Gay Cirebon	199
2	Uncle Gay Cirebon	1.200
3	West Cirebon Gay Association	805
4	Gay Cirebon Specifically Gegecik, Arjawinangun, Tegalgubug and surroundings	2.000
5	Gay Original Cirebon	1.000
6	New Gay East Cirebon	940
7	Pantura Cirebon Gay	1.700
8	Gay Ciledug Square	466
	Jumlah Total	8.310

Source: Radar Cirebon Newspaper, Published January 22, 2018, p.1

The number of cases of sexual harassment committed by the Gay community in the Cirebon District was high. The problem is that law enforcement has not worked optimally. As a result, sexual harassment cases tend to increase from year to year.

Law enforcement is a process by which efforts are made to uphold properly functioning norms as guidelines for behavior in law-related social life. Law enforcement has to be upheld because weak law enforcement can result in soft legal rules in the community. As a result, the goal of creating, maintaining, and maintaining the peace of social relationships cannot be achieved. Law is an essential element in the development of politics, and it makes the relationship with government policy clearer. Through legislation, the government determines what it can do and cannot do. Law is defined as a system where the rule of law is arranged in unity within a hierarchical manner. The lower legal norms should not be contradictory to the higher legal standards.

Legal counseling is needed to achieve a high level of legal awareness of the community to assure that the law works appropriately in the community. People have to live up to their rights and obligations in the context of upholding the law, justice, legal order, legal certainty, and the formation of attitudes and behaviors that obey the law.

Gay in Cirebon Regency is a unique phenomenon where its existence is very closed, so it is difficult to distinguish. Their social activities are minimal only among them and rarely show their social status in an open environment. Some gays are formed in childhood. Others are in the adult period, which is affected by continuous environmental exposure. The period is called the Embryonal Gay Phase. It is when gay is grown and developed through stages and certain systematic and orderly symbols. Entering middle and high school, he feels the feelings of puberty that is passionate, even to the point of "wet dreams" with the same sex. In this particular phase, he dares to express his feelings to his

Legal Awareness and Legal Compliance of Gay Communities for HIV/AIDS Transmission in Urban Areas (A Study in a Developing Country)

male friends. They have dared to go further, namely by having sex with the same sex. There are even gay men as sex workers.

Normatively the high school period is adolescence, so according to the Criminal Code is still included in childhood. The actions of an adult gay to find an underage same-sex partner has violated Article 292 of the Criminal Code. It states that "Adults who commit obscene acts with he who is immature of the same sex, is being known to or should be suspected of as being immature, is sentenced to prison for up to five years."

Article 82 of Law No. 35 of 2014, concerning Amendments to Law No. 23 of 2002, concerning Child Protection, states that "Anyone who intentionally commits violence or threat of violence, coerces, tricks, series of lies, or entices children to commit or allow an obscene act, to be punished with a maximum imprisonment of 15 (fifteen) years and a minimum of 3 (three) years and a maximum fine of Rp.300,000.00.00 (three hundred million Rupiah) and a minimum of Rp.60,000,000.00 (sixty million Rupiah)."

The law has not been implemented optimally in the level of social reality. As a result, it cannot be upheld to achieve its objectives. The failure harms the society where the legal order cannot fully guarantee moral and intellectual life.

In another dimension, it is also found that the role of people living with HIV/AIDS (PLWHA) is low so that the spread of HIV in the gay community will continue to grow over time. Article 53 of the Minister of Health Regulation No. 21/2013 states that the roles of PLWHA are as follows:

- 1) PLHIV participate in HIV and AIDS prevention by:
 - a. maintains personal health;
 - b. makes efforts to prevent transmission of HIV to others;
 - c. notifies HIV status to sexual partners and health workers for medical purposes;
 - d. complies with treatment recommendations;
 - e. participates in HIV and AIDS prevention efforts with the government and other community members;
- 2) The role of PLWHA as referred to in paragraph (1) letter b is carried out through:
 - a. the obligation to use condoms correctly and consistently;
 - b. use disposable sterile syringes;
 - c. active participation in prevention services from mother to child transmission for pregnant women infected with HIV; and
 - d. does not become a blood donor, blood products and/or organs, and other body tissues.

Another factor is the problem of applying unlawful legal sanctions that can result in the misunderstanding of legal norms, which are the weak factors of legal awareness and compliance to be built. In some cases, there are no legal sanctions for people who transmit HIV, whether intentionally or unintentionally. The description reinforces the statement that the process of law enforcement to build legal awareness and compliance is very dependent on the component of the legislation made by the Government, the law enforcement apparatus, the infrastructure to support law enforcement, and the community's environment.

Constructive legal norms have accommodated the interests of HIV/AIDS patients through Article 3 Letter C of the Regulation of the Minister of Health No. 21, concerning HIV and AIDS Prevention. It is "eliminating discrimination against PLWHA," and the public is also

prosecuted for the mistakes. Article 52 Paragraph (1) Letter C states "preventing the occurrence of stigma and discrimination against people infected with HIV and families, as well as against the key population of the communities," while in health services for PLHIV, Article 31 states that:

(1) Every health service facility is prohibited from refusing the treatment and care of PLWHA.

(2) If the health service facility, as referred to in Paragraph (1), is unable to provide treatment and care, it is obligatory to send PLWHA to other capable health service facilities or ARV referral hospitals.

It is following the concept of Roscoe Pound, who states that law must be seen as a social institution that functions to meet social needs. The law is a tool for social engineering or for building society. It indicates that the necessary understanding to build legal awareness and compliance must be emphasized on the application of the balance of the interests between rights and obligations that are regulated by law.

Until now, Cirebon District Government, in addressing the phenomena that occur related to social problems with HIV/AIDS, especially for the Gay community, has no regulations that specifically regulate it. There are no regulations that specifically restrict the issue of HIV/AIDS. Although the regulations have not been formulated in the form of a Regional Regulation that specifically regulates HIV social problems, the Cirebon District Health Office continues to run HIV/AIDS prevention programs as mandated in Minister of Health Regulation Number 21 of 2013. The routine activity that is done is by conducting HIV socialization to villages and places that have the potential for HIV transmissions, such as karaoke, discotheque, and fitness centers. There is a fixed schedule every three months, then every year, to increase the competency of HIV officers at all service levels to expand the reach and bring HIV services closer to the community. The regulation for HIV/AIDS, which began to be drafted in 2014, is still in the form of a Regional Regulation (RAPERDA). It reflects reality as if the Local Government has not taken a serious stance on HIV / AIDS prevention. The regulation that has been made by the Cirebon District Government only the establishment of the AIDS Commission (KPA), based on the provisions of:

1. Cirebon District Regulation Number 6 of 2016, concerning Amendments to the Cirebon District Regulation Number 21 of 2009, concerning the AIDS Commission in Cirebon District.

2. Cirebon Regent Regulation Number 33 of 2016, concerning combating the Tb-HIV Collaboration (Tuberculosis-Human Immunodeficiency Virus) in the Cirebon District.

Legal products are built to realize the legal system in controlling HIV/AIDS transmission. There must be a powerful institution that is related to social problems to realize an effective legal system and institutional restructuring. It must have quality human resources, culture, and community legal awareness, which continues to increase, along with the renewal of legal material, which is structured harmoniously without conflict and overlap. The law is continuously updated following the demands of developing needs. Sectors of life governed by the rule of law must be able to reach the point of order and a sense of justice, which includes economical management, human resources, and natural resources to achieve happiness together. The legal objectives are to achieve justice, legal certainty, and the benefit of the law

Legal Awareness and Legal Compliance of Gay Communities for HIV/AIDS Transmission in Urban Areas (A Study in a Developing Country)

in people's lives.

It is essential to realize that the creation of legal justice requires an active role from various parties ranging from the formation of legal products to the enforcement of legal products. It is realized by considering that so far, the legal development in the country tends to move in an artificial and directionless space. Indonesia today is faced with a very "unique" problem of law performance, regarding the formal truth that is treated as the most dominant consideration of the legal decision by embracing Reine Rechtslehre's art of way of thinking. An approach that is still in the further discussion through a more holistic alternative paradigm, given the teaching of legal positivism that is monistic, which only recognizes one type of justice, as justice was born from positive law.

CONCLUSION

The gay community cannot understand the existing legal norms properly, which makes it challenging to improve legal awareness and compliance. It is indicated by the increasing deviant sexual behaviors that result in the rise of the transmissions of HIV/AIDS in society. Law enforcement is weak. It is impossible to achieve justice, legal certainty, and legal benefits. For this reason, a legal empowerment component is needed to realize the legal awareness and compliance.

Cirebon District Government Policy to control the transmissions of HIV/AIDS is through the policy of forming the AIDS Commission (KPA) and several legal norms, through the Regents of the Cirebon Regent Number 6 of 2016, concerning Amendments to the Regents of the Cirebon Regent Number 21 of 2009, concerning the AIDS Prevention Commission in Cirebon District, and Cirebon District Regulations Number 33 of 2016, concerning Tb-HIV Collaboration (Tuberculosis-Human Immunodeficiency Virus) in Cirebon District.

REFERENCE

Books

1. Amiruddin - Zainal Asikin, 2016, Introduction to Legal Research Methods, Rajagrafindo Persada, Jakarta.
2. Endang Sutrisno, 2009, Bunga Rampai Hukum and Globalization, Genta Press, Yogyakarta.
3. Esmi Warassih Pujirahayu, 2016, Interdisciplinary Law Education, An Introduction to Socio-Legal, Thafa Media, Yogyakarta
4. Esmi Warassih, 2016, Legal Institution, A Sociological Review, Pustaka Magister, Semarang.
5. Muhamad Erwin, Legal Philosophy: Critical Reflections on Indonesian Law and Law (In Dimensions of Ideas and Applications), Jakarta: Publisher Rajagrafindo Persada, 2015, p.273.
6. Patnaik, D., & Pillai, A. (2017). Responsiveness of the Indian Tax System: A Time Series Analysis from 1990 to 2010. *Economy*, 4(1), 1-6.
7. Reza Banakar - Max Travers, 2005, Law, Sociology, and Method, in Reza Banakar - Max Travers (ed), Theory and Method in Socio-Legal Research, Onati: Hart Publishing Oxford and Portland Oregon.
8. Satjipto Rahardjo, 2009, Progressive Law An Indonesian Legal Synthesis, Genta Publishing, Yogyakarta.
9. Satjipto Rahardjo, 2009, Reforming and Building Indonesian Law, A Cross-Disciplinary Approach, Genta Publishing, Yogyakarta.
10. Sulistyowati Irianto - Shidarta, 2013, Legal Research Methods, Constellation and Reflection, Pustaka Obor

Indonesia Foundation, Jakarta.

11. Theo Huijbers, 1995, Philosophy of Law, Kanisius, Yogyakarta.

National Journal – International Journal

1. Bahria Prentha, "Legal Philosophy and Values of Pancasila," Scientific Journal of Legal Policy, Vol.5 No.2 August 2011, Center for Policy Research and Development of the Ministry of Law and Human Rights, p.177.
2. Dayanto, "Reconstruction of the Pancasila-Based Indonesian Law State Paradigm," Journal of Legal Dynamics at the Faculty of Law, Jenderal Soedirman University Purwokerto, Vol.13 No.3 September 2013, p.498.
3. Endang Sutrisno, "Tracing the Performance of Law in Indonesia (A Perspective of Thomas Kuhn's "Normal Science," Journal of Law, Policy and Globalization, International Institute for Science, Technology & Education Accelerating Global Knowledge Creation and Sharing, Vol.37, 2015, page.126.
4. Endang Sutrisno -Sudarminto, "Legal Culture of Fisherman Communities in Indonesia (Studies in Cirebon Coastal Fishing Communities in the Northern Coast of West Java)," Indonesia, International Journal of Current Advanced Research, Volume 6 Issue 2; February 2017: Page No.2249-2253.
5. Endang Sutrisno, "The Study of River Pollution Related To Domestic Waste In The Perspective Of Community Legal Culture," South East Asia Journal Of Contemporary Business, Economics And Law, Vo.12. April 2017. page 134.
6. Endang Sutrisno, "Implementation of Coastal Resource Management Based on Integrated Coastal Management for Fishermen Welfare," Journal of Legal Dynamics Vol. 14 No.1, 2014, p. 3.
7. Endang Sutrisno - Isnaeni Jazilah, "The Licensing Policy for Groundwater Extraction and Management for Hospitality Industry in Cities in Developing Countries," Journal Water Policy, IWA Publishing, Vol.21, Issue 3 June 2019, page 1-10.
8. Endang Sutrisno, "Relations Between Legal Culture and Economic Empowerment among Marginalized Group of Farmers," Journal of Legal, Ethical and Regulatory Issues, Volume 22, Issue 3, June 2019, page 22-3-329.
9. Ibnu Artadi, "Deconstruction of Understanding of Business Dispute Resolution (Economics and Finance) with Criminal Aspect through Peace Procedures: Towards a Reconciliatory Criminal Justice Process," Responsive Law Journal of the Faculty of Law at the University of Gunung Jati Cirebon Cirebon, Vol.1, No.1 Year 2011, p. .33-34.
10. Marthinus Mambaya, "Legal Hermeneutics (An Alternative Legal Discovery for Judges)," Journal of Law, Vol. XVII Special Edition, 2007, Semarang: Faculty of Law, Sultan Agung Islamic University, p. 96.
11. M. Syamsudin, "The Meaning of Judges About Corruption and Its Implications on the Verdict: Study on Legal Hermeneutics Perspective," Journal of Law Mimbar, Vol.22 No.3, October 2010, Yogyakarta: Faculty of Law UGM, p. 501.
12. Muhammad Nur Islami, Religious, Moral and Legal Values in the View of Esmi Warassih, A Religious Social Analysis, in Thought of Pluralistic Spiritual Law: The Other Side of Forgotten Law, Introduction to Prof. Dr. Esmi Warassih Pujirahayu, SH.MS, Yogyakarta,

*Legal Awareness and Legal Compliance of Gay Communities for HIV/AIDS Transmission
in Urban Areas (A Study in a Developing Country)*

Thafamedia Publisher, 2016, p.7.

13. Romli Atmasasmita, "Three Legal Paradigms in National Development," Journal of Prioris Law at the Faculty of Law of Trisakti University, Vol.3 No.1 of 2012, p.5.
14. Rahman Yasin, "Reviewing the Decision of the Constitutional Court in the 2004 Presidential Election PHPU Dispute (State Perspective of Constitutional Democracy)", Constitutional Journal Volume 11 Number 4, December 2014 (accredited by LIPI Number: 412 / AU / P2MI-LIPI / 04/2012 & Accredited by DIKTI with Number: 040 / P / 2014), p.652.
15. Yunus, Bureni, "Morality of Formation of Regional Regulations in the Efforts to Achieve Substantive Justice," Indonesian Legislative Journal, Vol.10 No.2 June 2013, Directorate General of Laws and Regulations of the Ministry of Law and Indonesian Human Rights, p.125.

Other Sources

1. Cirebon District Health Office for P2P Sector, 2016 Annual HIV / AIDS Report.
2. Results of Interviews conducted on 20-25 January 2018 at 09.00 WIB with the 4th informant.
3. Results of Interviews conducted on 20-25 January 2018 at 09.00 WIB with Informants 1, 2, and 7.
4. Cirebon District AIDS Commission, 2017, 2017 Key Population Mapping Report.
5. Research Report on the Integration of HIV and AIDS Management into the Health System Case Study: Interventions of Men Having Sex with Men in the City of Surabaya, 2016, p.2.