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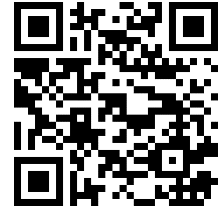
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HIV and AIDS Specific Stigmas and Discrimination (PLHIV) (Descriptive Analysis Media of the Carlo Story Web Series')



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ABSTRACT: This study aims to identify instances of discrimination and stigma towards PLWHA in the online Carlo's serial. The next goal is to evaluate the educational topics present in the Carlos' web series. This study should serve as a reference for anyone interested in conducting communication studies research, especially in the areas of text and movies' analysis. It is also anticipated that this research will provide a basic overview of the discrimination and stigma that HIV-positive people encounter. Along with serving as a source of inspiration for policymakers and the general public, it can also serve as an inspiration for Indonesian cinema, particularly for short movies and web series. The research methodology adopted is a constructivist, descriptive qualitative method. The dialogue and set design of Carlo were examined as part of the analysis of the online series. The findings demonstrated that stigma and prejudice toward PLWHA continue to be widespread, including the notion that some groups are more predisposed to contracting HIV and AIDS than others. In this case, the stigma that HIV and AIDS are the result of negative behavior, the presumption that HIV and AIDS are the same as a death sentence, the excessive fear of HIV transmission among health workers, the cynicism and lack of empathy among health workers toward PLWHA patients, and finally the stigma that PLWHA cannot get married or have children are all factors. However, the filmmaker is also charged with encouraging the stigma. The histories of the characters played by more PLHIV who also identify as homosexuals reveal this. The audience will undoubtedly come to believe that HIV and homosexuality are synonymous if this is constantly demonstrated.

KEYWORDS: HIV and AIDS, Stigma and Diskrimination, Analysis Media

INTRODUCTION

2 One of the reasons why HIV and AIDS preventive efforts are inadequate is the high degree of stigma and discrimination towards persons living with HIV and AIDS (PLWHA) and important population groups that are at high risk of contracting HIV. The majority of people continue to believe that key populations are immoral. Key population groups and people living with HIV appear to be excluded with social approval. The primary populations at high risk of developing HIV in Indonesia include men who have sex with men (MSM), injectable drug users, and at-risk sexual offenders, also known as the key population.

HIV not only lowers human immunity but also causes issues with human rights. Everywhere they go, including at work, school, the legal system, and medical facilities, HIV-positive people experience stigma and discrimination. In actuality, the stigma and prejudice aimed at people with HIV and AIDS are much worse than the infection itself. The following media, including traditional media and online media, were studied in 2016 by the Jakarta Community Legal Aid Institute (LBH), 53 news stories are categorized as news linked to the stigma of people living with HIV out of the 102 documented news pieces (Aotari & Permata, 2016).

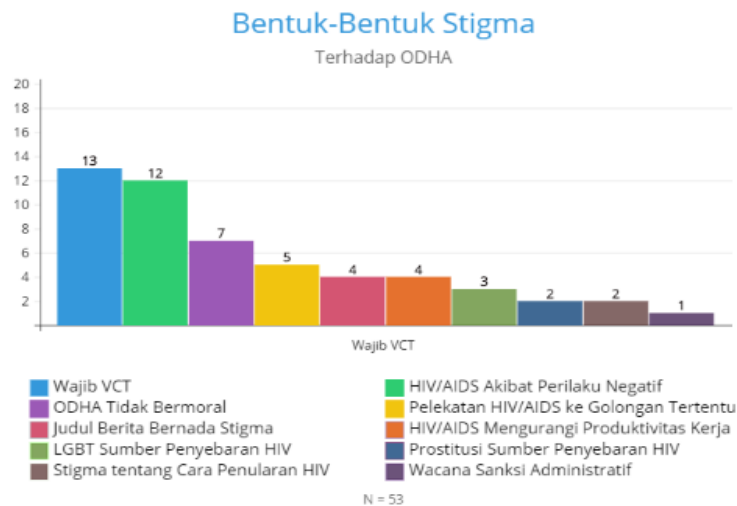


Figure 1. Types of discrimination towards PLHIV in media reports

Ten stigmatizing categories are depicted in the diagram above. None of these stigmatizing categories is supported by scientific research, yet it can result in practices that are biased against the group. As far as we are aware, there are just a few ways to spread HIV. regardless of country or line of work, HIV infection. In addition to stigma, eight other types of discrimination against people with HIV and AIDS were categorized by 29 out of 102 recorded complaints as a figure 2 below.



Figure 2. Media coverage that discriminates against PLHIV in several ways

Misunderstandings in the fight against HIV and AIDS frequently stem from the notion that risky behavior is in violation of regional norms and values. People who have HIV are frequently viewed as social outcasts and assigned the sinner label. Due to this stigma, PLWHA are also subjected to discriminatory practices, ranging from being shunned by their families because they are embarrassing to being shunned by their community.

One of communication tool is movie. movie is a form of mass media that enables the general public to communicate messages, thoughts, and ideas to the general public. movies are an excellent tool for learning, thus they are crucial in providing audiences with accurate information. Movies are able to affect their audiences because they may connect with people from a variety of socioeconomic class divisions.

A movie has the ability to be used as a teaching instrument that may effectively communicate ideas and even alter people's behavior, so its strategic worth extends beyond amusement. A movie that merits having moral significance and a message that is delivered in the fantastic, realistic, and creative manner that one would hope for. Accordingly, it is expected of the audience to be able to interpret the movies they watch and use the moral lessons as special inspiration for their own lives.

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Hubeis contends that audiovisual media, such as movies, can also be employed to promote health. Numerous arguments that many audiovisual media are chosen due to their impact on knowledge expansion support this. The fact that audiovisual media is regarded as relaxing and amusing is another factor. Communication of messages through audiovisual media has shown to be quite successful. Film is seen as a more attractive audiovisual medium than television in addition to having a wider audience because it can be viewed on television (Hubeis, 2016).

Carlo's room is one of the audiovisual materials in this case. In order to accomplish this, Ruang Carlo has created a web series titled Carlo's Story. This narrative was written with the intention of educating readers about HIV and AIDS and raising public awareness through electronic media. In the age of digital media, one way to present films is through web series. An ongoing video that is seen online over time is known as a web series. There are many different kinds of web series, such as instructional and video diaries. Serial also. Typically, online series are broken up into episodes that can be downloaded or seen at various times, and web series are usually uploaded or displayed on video service provider sites such as YouTube.

Mise en scene, which translates to "putting in the scene" in French, refers to the process of directing what is displayed on screen. Simply said, mise en scene refers to several elements that are placed or positioned within a film, such as the positioning of the camera and the arrangement of the subjects to be photographed. In order to interpret a sense of space and time, create an atmosphere, and be able to convey who the characters in the picture are, visual expression in film must be through a frame that brings together diverse visual elements that are maturely integrated in the frame.

Mise en scène, which refers to the work of directors, is defined in film as "to put in place" by David Bordwell and Kristin Thompson. This idiom first appeared in relation to the television program, and it was then utilized in the movie. Mise en scène seeks to manage the theatrical elements of a movie, including the location, lighting, acting, costumes, and make-up. Set plans can be changed by directors and actors, and they sometimes don't go as expected. All of this heightens the drama in the movie. In other words, the filmmaker has the ability to make the movie out of whatever is in the frame (Bordwell & Thompson, 2008).

METHODOLOGY

This study employs qualitative research techniques with a constructivist paradigm. Through word and sentence descriptions using the scientific method, qualitative research seeks to comprehend specific phenomena from the collective experience of its participants. In accordance with Burhan Bungin (2011), constructivist philosophy, which holds that reality is perceived uniquely as a complex and interacting experience in society, serves as the foundation for qualitative research. According to qualitative researchers, reality is a social construction, meaning that people or groups come to comprehend particular things like events, people, processes, or objects.

Because it does not seek to generalize findings, qualitative research differs from quantitative research Kriyantono (2007). Comparatively, qualitative research is concerned with the background and subtleties of the results. Informants or research subjects are terms used to describe samples in qualitative research. The Carlo's Story web series is the focus of this investigation. The author's major data source for this study was the Carlo's Story Youtube channel. In addition, we gathered secondary information from a variety of literary sources, such as newspapers, the internet, and books pertinent to the study's topic, to complement the primary data.

RESULTS AND DISCUSSION

Representation is the use of language to make a significant contribution or to convey to others the significance of the world. However, representation is not just limited to that; it also plays a significant role in the process by which meanings are created and passed between members of a culture. In order to accurately represent something, one must use vivid descriptions or imaginative drawing to create an impression that is identical to the one that came before. According to Wardle (1999), representation can also signify replacement.

The following is the outcome of a scene-by-scene analysis that illustrates stigma and discrimination towards PLWHA based on observations from the movie.

1. Associating HIV and AIDS with certain racial or ethnic groupings.

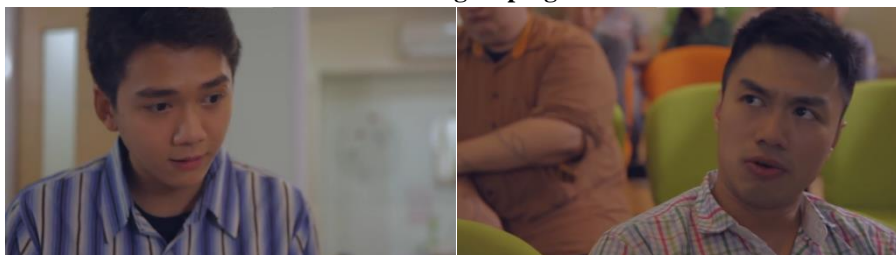
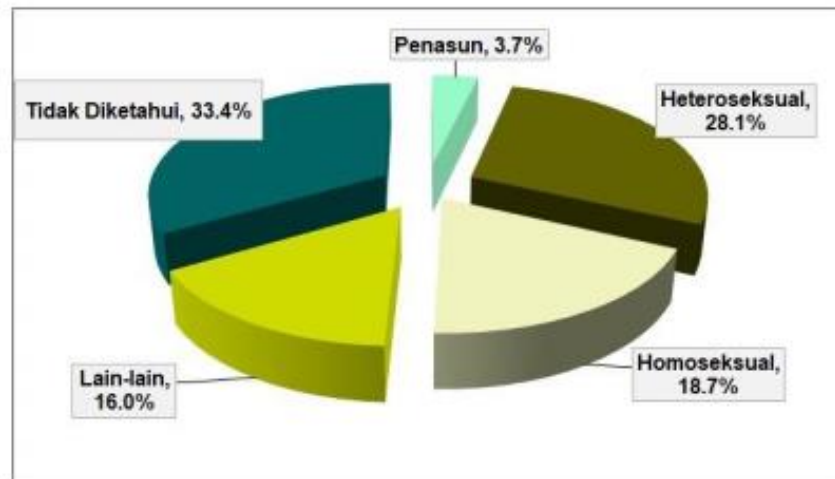


Figure 3. Image taken at minute 6.13 of episode 1, when Imam helps Donny

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In the conversation between Imam and Donny, this stigma is mentioned. Imam, a gay man with a feminine gesture, is one of the PLWHA partners at the Carlos' Clinic. In response to Imam's offer to assist Donny while he awaited the results of his HIV test, Donny grinned and said: *"I couldn't understand why doctor Remon kept telling me to get tested for HIV when he obviously knew I wasn't gay or anything,"*

This scene demonstrates the existence of the stigma that HIV and AIDS are homosexual or gay-related diseases. A common moniker for HIV is "homosexual disease" (LGBT). The Ministry of Health data from 2022 indicates that heterosexuals make up the majority of HIV-positive individuals.



Sumber Data: SIHA Laporan KT 2010 s.d Jun 2022

Figure 4. Proportion of HIV and AIDS cases in Indonesia in 2022, broken down by risk factors

The proportion of reported AIDS cases depending on various risk factors is depicted in the above graph. It comes out that heterosexuality (28.1%) and homosexuality (18.7%) are the main risk factors for AIDS. This suggests that there is no connection between sexual orientation and HIV/AIDS.

2. Excessive fear of contracting HIV

The conversation between Sister Ratna and Doctor Jenny identifies this kind of stigma. Sister Ratna questioned Doctor Jenny about whether or whether she had been concerned about getting HIV because she worked in Carlo's room, which incidentally sees daily PLHIV patients as figure below;



Figure 5. Snapshot of minute 07.53 of episode 1. Doctor Jenny was asked by Sister Ratna if she was concerned about getting HIV.

Sister Ratna: "How long have the doctors been employed here?"

Jenny the doctor: "Yeah, little over a year. Why?"

Sister Ratna: "Doc, are you ever worried about getting it?"

Doctor Jenny: "You know I was scared of getting SUS when I was a doctor? We are all familiar with the process.

Fear came not only from Sister Ratna but also from Doctor Jenny's lover Wira. After they got married, she expressed her concern and prevented Doctor Jenny from working in Carlo's Room.



Figure 6. Snapshot of minute 07.12 of episode 8. After they were married, Wira barred Doctor Jenny from working in Carlo's Room.

People living with HIV and AIDS (PLWHA) are entitled to the same rights as everyone else. However, it is not unusual for individuals to encounter prejudice, such as being shunned by neighbors out of concern for catching the HIV infection. Even though the HIV virus is difficult to spread, there are very few ways it can do so.

HIV is a virus that can affect anyone, but it can only be spread via objects that come into direct contact with bodily organs. Therefore, a simple hug or handshake will not be enough to spread this disease. Only sperm, vaginal fluids, blood, and breast milk (breast milk) are capable of transmitting HIV. When someone has sex with someone who has HIV, exchanges needles that have been used by someone who has HIV, uses needles to inject drugs or receives blood transfusions, or passes from mother to child through breast milk, this transmission occurs.

HIV concentrations in the bodily fluids of persons living with HIV (PLWHA) can be decreased with effective HIV treatment. When HIV is no longer detectable in body fluids, intercourse between HIV-positive individuals is no longer a viable method of transmission. This stands for either the phrase Undetectable = Not Infectious (U=U) or Undetectable = Untransmittable (U=U). A person living with HIV is not immune to the virus only because there is no measurable viral load in body fluids. When PLHIV quit taking their medication, their viral load rises once more and is once more detectable. If the viral load is undetectable, then there isn't enough HIV in the body fluids to transfer the virus during intercourse. In other words, if the viral load cannot be detected, PLHIV infection is not infectious.

3. Health professionals' cynical behavior and lack of compassion towards PLWHA

Sister Ratna looks at Yasmin and Bunga with cynicism. Bunga is a transsexual prostitute who also has HIV and works for Ruang Carlo. This is evident from the sight in his eyes and the attitude on his face.



Figure 7. Snapshot of minute 08.50 of episode 1. Sister Ratna's cynical expression towards the transgender patient of Ruang Carlo

In addition, Sister Ratna showed a lack of empathy when she heard Maya's crying from Doctor Jenny's consul room when Maya learned that she was infected with HIV as a conversation and figure belows.



Figure 8. Snapshot of minute 15.35 of episode 2. Sister Ratna's nonrepathetic attitude towards PLWHA

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Sister Ratna: "Is it usually the case that patients are aware of their HIV status? What a hassle, huh? Where is your empathy, Sister Leli? Sister Ratna: "Yes, I'm sorry, sus!"

Based on the picture and conversation above people living with HIV in society must deal with a variety of issues. People might avoid them or make fun of them, for instance. HIV-positive individuals may feel uncomfortable and guilty as a result of this. Their self-esteem and confidence are also impacted. For this reason, many HIV-positive individuals seek to conceal their condition.

The doctor-patient relationship is impacted by the stigma associated with patients, which in turn impairs the therapeutic process. Health professionals that work in specialized HIV clinics do have a less stigmatized attitude, but patients with HIV are less likely to seek treatment there because they are concerned that the public will learn about their health status.

4. Unhealthy habits are the cause of AIDS and HIV

This period, a stigma existed that reflected the belief of the vast majority of common people that HIV and AIDS were connected to a person's moral character. HIV-positive individuals are often associated with dishonest or immoral behavior. When Maya initially learned that she had HIV, this is noted in the discussion below. Maya thinks that because she is a decent person, it is impossible for her to have HIV.



Figure 9. Snapshot of minute 16.06 of episode 1. Maya accepted HIV test

Maya: "Doc, I'm a good girl! My hubby is a terrific man as well. How did I contract HIV?"

There are numerous methods to spread the HIV infection, ma'am, says doctor Jenny.

Yes, but how did I catch HIV, Maya said.

Doctor Jenny: "If you're truly interested, you can track incidents that pose a risk of HIV transmission. However, if I may make the suggestion, we should put more emphasis on the future for your health rather than stressing mothers out over the causes.

In addition, the Imam's family expressed a similar viewpoint. Imam's mother was horrified and distraught when he admitted to having HIV because she believed that it was a filthy illness that could kill.



Figure 10. Snapshot of minute 12.55 of episode 9. Imam told his family about his HIV status. When Imams' mom said "That disgusting sick? you can die from pain?"

Most individuals would feel bad for those who have an illness after hearing the word "disease". But the correlation between this and AIDS and HIV is inverse. People with HIV and AIDS are frequently stigmatized and rejected. They even view HIV and AIDS as diseases brought on by sin and categorize those who contract them as sinners.

Many times, free sex, drug use, and homosexuality—behaviors that most people consider to be sinful or immoral—are linked to HIV and AIDS. This stigma is frequently and easily generalized by many parties, giving the impression that society is open to accepting the label that PLWHA are immoral and immoral individuals.

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The extent to which PLHIV are stigmatized as being immoral and immoral indicates how little society and the media comprehend hazardous behavior related to HIV and AIDS. Numerous facets of society's ignorance of this information have allowed stigma and discrimination against PLHIV to flourish.

5. AIDS and HIV are fatal diseases

Since there is no medication that can cure or completely get rid of the HIV virus from the body, many people believe that HIV is a death sentence. The conversation between Surya and Doctor Jenny serves as an illustration of this. When Surya learned that he had newly contracted HIV, he inquired as to how much time he still had.



Figure 11. Snapshot of minute 08.00 of episode 3. Surya was diagnosed with HIV

In the conversation shows that; Surya: "Doc, how much longer do I have to live?" Doctor Jenny: "Sure, this disease can be managed with medicine. Live your normal life as before. This is not a sentence to death. "Living as a prisoner like my wife?" asked Surya. How am I supposed to care for him when I'm sick too?"

Because there were no medications available at the time that could successfully stop the spread of HIV, those who were identified as HIV positive were given the death penalty. However, modern medical advancements make it possible for people to completely control their HIV. HIV is no longer a fatal virus, especially for people who take antiretroviral medications (ARVs) religiously, which can render the virus undetectable and incapable of being spread sexually.

The idea that HIV infection is a death disease is no longer true as HIV therapy advances. Even if the HIV virus is present in their systems, persons with HIV can now lead normal lives. People no longer experience HIV as a health barrier. People who are HIV-infected can live as long as HIV-positive people provided they lead a healthy lifestyle.

6. PLHIV fear marriage and having children

Donny refused to acknowledge his HIV status. Because he believed he would infect his wife with HIV, he was concerned that his wedding plans would not succeed. This includes self-stigmatism, or the terror of one's own state of affairs.



Figure 12. Snapshot of minute 07.30 of episode 5. Donny was astonished and disbelieving that his recent HIV test result was positive.



Figure 13. Snapshot of minute 08.40 of episode 5. Doctor Jenny gives medical advice to Donny

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Agatha, Donny's girlfriend, likewise worries about these things. She worries that if she marries Donny, she'll get HIV as well and infect her kids.



Figure 14. Snapshot of minute 10.15 of episode 5. Doctor Jenny was consulted by Donny and Agatha, his girlfriend.

It is now believed that an HIV-positive woman will undoubtedly transmit the virus to her unborn child. even though it's not required. HIV transmission from mother to kid can be reduced with prompt prevention. There are numerous instances of babies being born healthy despite the mother's HIV infection. People who desire to have children will find it very helpful to understand that "Not Detected Is Not Infectious." Unprotected intercourse can be used by couples to conceive if one partner has undetectable HIV and the other is HIV negative.

If you are attempting to get pregnant and are living with HIV, your first step should be to visit a doctor. In order to stop HIV from spreading from the uterus to the fetus, the doctor will typically advise you on what needs to be done. Naturally, the first requirement is to use caution when taking ARVs. It is also necessary to check the body's HIV viral status beforehand. Pregnancy is permitted if the status is secure. Additionally, CD-4 or immune cells must fall within the range of 410 and 1500. You are now free to start a family if the aforementioned requirements have been satisfied. Couples with HIV and AIDS who already have antibodies of more than 400 can become pregnant without worrying that their offspring will contract the disease.

It is believed that PLWHA can start a pregnancy program after their antibody levels are 400 or more. They must also be supported during the prospective mother's fertile period, and even when the mother is having surgery to deliver the baby, they must be surgical. Despite the fact that moms are not permitted to nurse their children, it is estimated that 90% of newborns will not be HIV-positive.

CONCLUSION

The stigma that HIV and AIDS is a disease that is identical to certain groups, in this case gay or homosexual people, the excessive fear of health workers about HIV transmission, the cynical attitude and lack of empathy of health workers toward PLHIV patients, the stigma that HIV and AIDS is the result of negative behavior (dirty disease), the assumption that HIV and AIDS is the same as a death sentence, and finally the stigma that PLHIV cannot marry and have children.

The researchers discovered that Carlo's story implicitly continues the stigma even if its purpose is to educate people about HIV and AIDS. The history of the characters portrayed by PLHIV who are also homosexual demonstrates this. like Bunga, Priest, and Marcel, respectively. Of course, this will increase the audience's perception that HIV and homosexuality are mutually exclusive. This method of correcting false information is frequently not only useless but also increases the likelihood that others would mistakenly believe it to be true.

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