

HASIL CEK_Artikel dan Lampiran JHTAM

by Khusnul Hidayah

Submission date: 10-Nov-2023 01:14PM (UTC+0700)

Submission ID: 2223662540

File name: Artikel_dan_Lampiran_JHTAM.pdf (689.01K)

Word count: 6745

Character count: 38596

Aisyiyah's Role in Preventing Child Marriage in Indonesia: A Qualitative Study

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ARTICLE INFO

Article history

Received: 2 February 2023

Revised: 3 May 2023

Accepted: 15 May 2023

Keywords

Aisyiyah role

Preventing

Child marriage

A-Qualitative study

ABSTRACT

The pandemic is having a negative effect on the economies of the most vulnerable households and increasing the risk of child marriage. Millions of children have been badly affected by the COVID-19 pandemic, the most affected are those who are under socio-economic status of people who are already poor and neglected. The purpose of this study was to analyze in depth the role of Aisyiyah's strategies to prevent child marriage during the COVID-19 pandemic in Indonesia. This research used a qualitative research type. This research was conducted in a Sub-District of Magelang Regency, Indonesia. The sampling technique used in this research were purposive sampling and snowball sampling. Sub-District Government is very concerned with the prevention of child marriage programs that have been carried out by involving cross-sectors such as Religious Affairs Office (KUA), Public Health Center (Puskesmas), Village Advisory Advisor (Babinsa), Midwives, Teacher, and Community Health Workers (Kader Desa). Involving the community and using the rules and norms that have been regulated by the Ministry of Religion, they collaborate with the Religious Affairs Office in implementing these regulations. Suggestions for parents that the role of parents is very important in providing early education about reproductive health in children and adolescents.

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1. Introduction

Child marriage is defined as a formal or informal marriage between two people under the age of 18 years old, according to UNICEF. This can cause lifelong loss and deprivation for kids, particularly females, but it is still common in developing countries (Population Census Results, 2020). According to the World Health Organization (WHO), between 2011 and 2020, more than 140 million girls will marry as children over the world. According to study, there are forces that drive child marriage and its consequences for young girls' health. One of the factors that encourage child marriage during the COVID-19 pandemic is social and economic, social isolation, restrictions on personal freedom and lack of education due to online learning (Ferdousi, 2014; Mahato, 2016).

Millions of children have been affected by the COVID-19 pandemic, the worst affected are those who are under the socioeconomic status of people who are already poor and neglected (Gupta & Jawanda, 2020). COVID-19 also increases the risk of domestic violence (Anandran et al., 2020; Dahal et al., 2020; Kofman & Garfin, 2020; Nobari et al., 2021; Roesch et al., 2020). COVID-19,

according to UNFPA-UNICEF, will impede attempts to stop child marriage, perhaps resulting in an additional 13 million child marriages between 2020 and 2030 that might otherwise be avoided (Population Census Results., 2020). UNICEF itself estimates that the increase in poverty in the chipelago due to COVID-19 will damage the physical and mental growth of children, which will lead to an increase in the number of child marriages (Ogidi et al., 2019).

The government's efforts in preventing child marriage, the government has carried out several strategies including, ensuring the implementation and enforcement of regulations and increasing capacity and optimizing institutional governance, ensuring children receive comprehensive basic services for child welfare, increasing synergy and convergence of efforts to prevent child marriage, optimizing capacity children by increasing children's awareness and attitudes regarding comprehensive sexual and reproductive health rights as well as increasing children's participation in preventing marriage, and strengthening the role of parents, families, social/community organizations, schools and Islamic boarding schools to prevent child marriage (Sifat, 2020). Another effort taken by the Government is to launch the implementation of Marriage Certification in 2020 which must be owned by every couple who wants to get married to reduce the number of divorces, underage marriages, and the occurrence of domestic violence. The government is targeting that by 2030, there will be no more child marriages in Indonesia. It is our duty to break the vicious cycle of child marriage. The government even launched the Joint Movement for the Prevention of Child Marriage (Geber PPA). We must work together to make the government program successful in reducing the number of early marriages towards a quality generation towards golden Indonesia. Likewise with the Ministry of Religion. In efforts to accelerate the prevention of child marriage, the Ministry of Religion took steps such as conducting counseling to the public through religious counselors, coaching and outreach to students through madrasas and schools, as well as marriage guidance activities for students (Cucinotta & Vanelli, 2020).

In the middle of the COVID-19 pandemic, child marriage is also on the rise in Indonesia (Arshad, 2019). In Indonesia, people can marry at the age of 21 without the agreement of their parents. Women are allowed to legally marry with parental consent at the age of 19 (the minimum age for female marriage has increased from 16, following the amendments to the 1974 Marriage Law in September 2019. While men can marry with parental consent at 19. However, men parents are also allowed to ask the court to issue a "dispensation" that gives legal permission for underage girls and boys to marry (Arshad, 2019; Mappa et al., 2020). In addition, many marry religiously because they are not registered and so do not apply for dispensation to married at a young age according to the Head of the Office of Women's Empowerment, Empowerment, Child Safety, Population Control and Family Planning (Fericbel et al., 2002). The case of child marriage in Indonesia is very worrying. According to data from the religious court, requests for child marriage dispensation were recorded in 2021, 65 thousand cases and in 2022 there were 55 thousand filings (Mootalti et al., 2021).

The pandemic has a negative impact on the most vulnerable households' economies and raises the probability of child marriage (Rumaswamy & Seshadri, 2020). Women and girls are at greater risk, because they are already marginalized and vulnerable (das Neves Martins Par et al., 2021; Roesch et al., 2020; Reisyunah et al., 2020). The Save the Children study shows that 2.5 million girls are at risk of marriage by 2025 due to the pandemic, the largest increase in child marriage rates in 25 years; and as many as one million more girls are at risk of becoming pregnant which is the main cause of death for mothers aged 15-19 years (Petroni et al., 2019). If a woman gives birth before the age of 18, the mother's and child's physical and mental health is endangered. It also has an impact on the family's finances and stability. Meanwhile, the effect is amplified if her husband is also under the age of eighteen. Intimate partner violence has also been linked to underage sex (Mappa et al., 2020).

There are various reasons why someone decides to get married. Some are short-minded to marry in the early age because they are running away from schoolwork and home. Teenagers think that getting married will solve the problem, but if they marry early, there is a risk of a much bigger and more complicated problem. Child marriage is highly correlated with physical and emotional violence (Nasrullah et al., 2014). Having children out of wedlock is viewed negatively and is often regarded as one of the main causes of child marriage in Indonesia. There are striking differences between Asian and Western cultures both in marriage. People in many Asian countries including Indonesia still believe that marriage is a religious requirement or social obligation (Astuti & Dwi, 2022).

Factors affecting child marriage in Indonesia include the Covid-19 pandemic and social factors which include environmental influences, risky dating behavior, pressure from parents who want grandchildren or daughters-in-law, pressure from the surrounding community, following married friends, relationships do not get the blessing of parents, and the child's strong desire to get married (Suryaningih & Gau, 2021).

The last reason the surveyed teens explained why they married in the early age was the influence of their peers (Do et al., 2020; Johansen, 2014). Several studies have shown that peer participation in behavior has a strong influence. In several studies, economic and social reasons, cultural background have been discussed as reasons behind child marriage. (Mahato, 2016) found that the main causes of child marriage in Nepalese society are lack of awareness, limited access to information, low level of knowledge of government policies, investment in girls as a waste of money, fear of remaining single, increased dowry, higher wedding ceremony costs, low levels, and poor law enforcement.

The urgency of this research Data on cases of child or early marriage is a fairly high trend among teenagers in Dlingo Bantul Yogyakarta, this is due to the economy or poverty, marrying girls is expected to reduce the burden on parents and be caused by promiscuity. Meanwhile, child or early marriage in the Dukun Sub-District, Magelang Regency also shows a fairly high trend at the age of 12-16 years for reasons of fear of being left by a girlfriend, being forced by their parents and not wanting to be a burden on their parents.

The contribution of research due to the COVID-19 pandemic which has caused the number of cases of child marriage to increase, this is a concern for policy makers, parents, and schools who need to consider how to prevent child marriage.

2. Methods

This research is a type of qualitative research. Qualitative research gives rise to different meanings in each historical period. The methods used in this research can be varied, even including interpretive and naturalistic approaches to the subject of study. Efforts to study objects in their natural context aim to understand or interpret surrounding phenomena in terms of the meanings attached by humans (researchers) to them.

The sampling technique used in this research is purposive sampling and snowball sampling. This study uses a purposive sampling technique by finding key informants to determine the informants who know best about the data on the role of the Aisyiyah organization in efforts to prevent child or early marriage. Retrieval through documentation methods, in-depth interviews, and focus group discussions (FGD). Documentation is taken from materials, modules and books that support the implementation of the research. Then to collect interview data in detail as follows: Then to collect interview data in detail as follows:

Table 1. Collect interview data

Informant	Description	Total
Aisyiyah Administrator	Organization Roles	4 persons
Parents of Families who early married	Family Support	4 persons
Village Officials	Citizen Support	4 persons
Sub-district officials or District officials	Public Figure Support	4 persons

While the details of participants FGD are as follows:

Table 2. Participants FGD

Participants	Description	Total
Family who early married	Respondent	5 persons
Aisyiyah Administrator	Aisyiyah Role	5 persons

The analysis method used Creswell' approach (Creswell, 2015) which combines documentation, interview and documentation data and analyzes it more deeply using the theories that have been described previously. This study uses validity and reliability through trust (trustworthiness). The four criteria for the validity and reliability of qualitative research are credibility, transferability, dependability, and confirmability (Nikmah & Azimah, 2020) in (Creswell, 2015).

The approach in this study uses phenomenology. This research has gone through a research ethics test through the KEP of Aisyiyah University Yogyakarta with No. 1873/KEP-UNISA/VIII/2021.

3. Results and Discussion

Table 3. Participants' categories

No	Categories/Theme	Sub categories/Sub themes	Significance statement
1	The Role of Stakeholders in Prevention of Child Marriage	The Role of Stakeholders	We involve cross-sectors such as Religious Affair Office (KUA), Public Health Center (Puskesmas), Village Advisory Advisor (Babinsa), Head of Villages, Midwives, Teacher, and Village Professional Revolutionaries (Kader Desa). (A, Sub-District Government, 20 October 2021)
2	The role of aisyiyah cadres	Aisyiyah policy holders and cadres	We involve cross-sectors such as Aisyiyah cadres, regional Aisyiyah heads and branches as a form of community participation in the religious sector.
3	Parent	Policy makers in the family	We involve parents such as mothers, fathers, and even other families such as brothers and sisters as a form of cooperation in preventing cases of child marriage

There are 7 categories of discussion that can be underlined in the program for handling and preventing child marriage, which we can describe as follows:

1. The Role of Stakeholders in Prevention of Child Marriage

Dukun Sub-District Government is very concerned with the prevention of child marriage programs that have been carried out by involving cross-sectors such as Religious Affair Office (KUA), Public Health Center (Puskesmas), Village Advisory Advisor (Babinsa), Midwives, Teacher, and Village Professional Revolutionaries (Kader Desa).

We involve cross-sectors such as Religious Affair Office (KUA), Public Health Center (Puskesmas), Village Advisory Advisor (Babinsa), Head of Villages, Midwives, Teacher, and Village Professional Revolutionaries (Kader Desa). (A, Sub-District Government, 20 October 2021)

The program to prevent child marriage and empower young families who marry at an early age has become a must by the government at the village or sub-district level. Seeing the activities and roles of the Dukun sub-district government above, they have made prevention efforts with counseling on reproductive health by involving multi-stakeholders, namely Religious Affair Office, Public Health Center, Midwives, Head of Village, Village Professional Revolutionaries and community organizations. As the results of research by (Waliyanti & Maulida, 2022) this activity is similar to what has been carried out by the Rubaru Sub-District Government, Sumeneb Madura District by conducting socialization of increasing the rate of morning parade (village heads), reproductive health education, mediation forums for preventing child marriage and making village hundreds about compulsory education and zero drop out program.

The government has taken part in the prevention and curative efforts of the problem of child marriage. As research conducted by (Waliyanti & Maulida, 2022) describes the role of the Madura government in preventing child marriage with various activities, namely conducting socialization about the age limit for marriage, increasing the role of morning parade (Head of Village), reproductive health education for adolescents, created a media forum to postpone marriage and issued a village regulation (Peraturan Desa) on compulsory learning. Based on survey evidence has a relationship that early marriage is associated with income, health, mortality and sexual satisfaction. However, not every marriage has a happy ending—economic, psychological, and mental preparedness appear to be important for a satisfied and healthy marriage (Jannari et al., 2022). The NTB Child Protection Agency recorded data related to early marriage during the pandemic. From January-September 2020, there were 805 applications for marriage dispensation in the Religious Courts, an increase of 59% from the 332 cases recorded in 2019 (Daha et al., 2020; Delprato et al., 2017).

Many Indonesians believe that early marriage can prevent adultery (zina is a major sin in Islam). Religious leaders and teachers usually promote marriage to prevent premarital sex which is culturally unethical. This perception suggests that it is easier to marry than to sin (Hull, 2016). Marriage is considered as a collective not individual activity involving the married couple and the entire family and society (Hoffman et al., 2019). Values and beliefs related to early marriage are created through interpersonal relationships and social networks. In this case, group members will exert social pressure on each other by influencing their expectations for early marriage (Delprato et al., 2017). Another explanation is that underage marriage is due to their family's economic situation. Child poverty is closely related to marriage at a young age (Ramaswamy & Seshadri, 2020). Children act as a saving mechanism to assist families in solving family economic crises.

2. Child marriage prevention activities

The Dukun sub-district government program on the prevention of child marriage has been carried out by involving cross-sectors such as Religious Affairs Office (KUA), Public Health Center (Puskesmas), Village Advisory Advisor (Babinsa), Midwives, Teacher, and Village Professional Revolutionaries (Kader Desa). Programs in the form of counseling and health education about the dangers of early marriage. It is hoped that this activity can be disseminated to the surrounding community.

Activities in the form of counseling and health education about early childhood marriage. We involve cross-sectors such as Religious Affairs Office, Public Health Center, Religious Counselors, Midwives, Village Advisory Advisor, Teachers etc. (A, District Government, 20 October 2021)

Provide input to relevant agencies and institutions regarding education to the public about the dangers of marriage at an early age. (A, District Government, 20 October 2021)

Child marriage is substantially associated with unwanted births, termination of pregnancy, and female sterilization (Raj et al., 2009). Women who marry as children have higher schooling and are more likely to accept patriarchal gender roles and have lower levels of household autonomy (Tenkorang, 2019). Women who marry young are usually unable to access further education to provide them with the skills, knowledge and job opportunities needed to support their families (Bartels et al., 2020; Sarfo et al., 2020). It has been found that marriage is associated with higher levels of happiness in a large number of studies across countries and time periods. This affects girls' education, health, psychological well-being, the health of their offspring, accelerating the risk of sexually transmitted infections, cervical cancer, malaria, obstetric fistula and maternal death.

3. Community Engagement

The Dukun sub-district government, Magelang Regency always involves the community in carrying out child marriage prevention programs and empowering married couples who marry at a young age.

Through the head of village and village officials there are coordination meetings. (A, District Government, 20 October 2021)

Then through the professional revolutionaries in the village. It is hoped that this can be conveyed to the surrounding community. (A, District Government, 20 October 2021)

4. Parenting and Education on Reproductive Health Parents to their children

The role of parents in educating their children, especially reproductive health education is not too much, parents are limited to advising promiscuity and accepting complaints (complaints) from their children when children face problems.

So far, children are prohibited from having free sex, they are not allowed to go out at night. (F, October 25, 2021)

Since someone has already applied, how else can we... we'll just get married (D, 23 October, 2021)

Children sometimes vent, when someone has a crush (C, October 22, 2021)

Asking what activities at school, in the environment with whom they play. (E, October 24, 2021)

Their parents have not delivered comprehensive reproductive health education, from 4 informants who provided reproductive health information only 1 (one), the knowledge given to their daughters was about how to use the correct sanitary napkins, this was due to a lack of parental knowledge about reproduction health information. The lack of parental knowledge about reproductive health makes parents do not understand the dangers of marriage at a young age. So that when someone proposes to their child at a young age, parents just allow it without considering the unpreparedness of female reproduction and other important things such as economics, psychology and others (Parsons et al., 2015; Suyaman et al., 2017).

In order to avoid child marriage, parents play a critical or urgent/important role. The need of family communication in order to learn about each other's concerns. Parents' role in avoiding aberrant sexual behavior is critical (Kumala & Dartanto, 2019). Communication in the family is critical for increasing mutual understanding, affection, and respect for parents from a sociocultural standpoint. Thus, it is anticipated that early marriage can be prevented by open conversation. Parents have the most significant role in educating children who are at risk of marrying when they are still youngsters, because young couples under the age of 21 are not regarded psychologically or physically competent at this age. Because this pair is under the age of 21, they have less emotional stability and are more likely to have trouble managing themselves and carrying out their responsibilities in marriage and raising children. Young couples who still rely heavily on their parents are not rare, indicating that their level of independence and readiness to carry out their tasks and obligations as rural people is still insufficient, and they do not grasp the importance of schooling or raising children (Paul & Mondal, 2020). Claims that if you are too young to be a parent, you will most likely be unable to fulfill this position to its full potential because it necessitates physical and psychosocial strength.

Child marriage happens when at least one of the parties is under the age of 18, as defined by the Convention on the Rights of the Child. Women's health, economy, and autonomy are all harmed by child marriage or early marriage. Each year, around 12 million women under the age of 18 marry (International, 2020). Poor families are one of the main causes of child marriage. In certain underdeveloped nations, parents believe that girls are a financial burden on the family, thus they marry off their daughters young (Parsons et al., 2015). Marrying girls often allows extended families to receive money, or at least frees parents from the burden of caring for girls (Swain, 2020). Marriage also gives a dowry to the bride's family. The younger the daughter, the higher the dowry, the faster the economic burden of raising a daughter will be.

5. Knowledge of Reproductive Health and Family Sakinah PASUTRI

The average knowledge of reproductive health for young married couples in the Dukun sub-district of Magelang is still very low; only one (one) of the four informants who participated in the Aisyiyah organization's activities, and there was no reproductive health counseling and counseling/education service in the Dukun sub-district (Group, 2020). This is in line with other studies that show that people who marry at a young age have little knowledge about reproductive health. This is due to a lack of education and access to information about reproductive health, which leads to misinformation or incorrect information. Early marriage also occurs as a result of pregnancy out of wedlock.

6. The Role of Organizations in the Prevention of Child Marriage

The role of Aisyiyah in preventing marriage in the Dukun sub-district has not been fully realized, as evidenced by the fact that only one of the four informants interviewed participated in Aisyiyah's activities, and none of them had ever received information or counseling on preventing child marriage (Esti et al., 2020). Aisyiyah's efforts have so far centered on strengthening parents who marry at a young age, with parenting activities in Aisyiyah's Early Childhood Education (PAUD) with reproductive health counseling and organic agricultural economic strengthening.

PAUD's parents We provide regular parenting meetings once a month with reproductive health education, economic strengthening, and excellent parenting to the children here who are married between the ages of 12 and 16. (B, Chair of PC Aisyiyah, 21 October 2021).

Aisyiyah is the first women's organization in Indonesia which currently has 33 Aisyiyah Provincial Leadership, 370 Aisyiyah Regional Leadership Level, 2.332 Aisyiyah District Leadership Level, and 6.924 Aisyiyah Village Leaders. Aisyiyah as an autonomous organization plays an important role in building the quality of Islamic women in Indonesia (Suyaman et al., 2017). Organizations play a very important role in preventing marriage and curative activities or empowering families who are already

married at an early age by strengthening towards a *sakinah* family. As researched by (Delprato et al., 2017) that Mu'tamar's mandate in 2015 in Makassar was one of the efforts to prevent child marriage and strengthen the *sakinah* family with 8 (eight) foundations towards a *sakinah* family, namely the foundation of religion, reproduction, civilization, love, protection, society, education and economy.

The 'Aisyiyah organization also plays a role in preventing child marriage and assisting families who marry at a young age. They provide assistance in the form of studies and parenting group discussions on parenting patterns and assistance in strengthening the economy by making woven bamboo crafts to increase income generating for young families. The role of community and religious organizations is very important in preventing and assisting families who marry at this young age. This is in accordance with the concept of the 'Aisyiyah National program written by (Delprato et al., 2017) in his article entitled 'Aisyiyah Program Realizing a *Sakinah* Family Towards Progressive Islam, which among the concepts is Developing an Education model for parents (parenting) in character building, children in the family through various models according to the demands of the *sakinah* family. In addition, it also develops various models of premarital education for brides and young people to anticipate child marriages and serial marriages. The *Sakinah* family guidebook from the central leadership of 'Aisyiyah can be a guide in carrying out household life (Syukur et al., 2020).

Organizational culture is a set of underlying beliefs discovered, established, or developed by certain individuals or employees in order for government organizations to solve problems. In working with government entities, organizational culture is a broad term that includes human resources (HR). As a result, organizational culture has a significant impact on the fundamental features of performance management. If organizational culture is a significant factor in enhancing performance, then it must be appropriately controlled (Ari, 2019; Syardiansah, 2020). This will motivate employees to work harder and increase motivation at work.

Aisyiyah women's organizations can be found all over Indonesia. Aisyiyah's involvement in transforming women's mindsets and education is progressing well. The role of Aisyiyah is to serve everyone from children to the elderly (Dewi et al., 2019). Aisyiyah's role has a positive impact on the Indonesian nation and women, allowing them to develop and reach their full potential in accordance with the role they desire to play in society (Qodariah, 2016). The gender perspective is also very important in Aisyiyah's job. *Nasyiatul Aisyiyah*, her daughter's organization, acknowledges peace and protects their interests in the context of women's rights (Abuksund, 2019). Aisyiyah's role in developing a *sakinah* family is shown in a variety of counseling that includes religious, educational, health, economic, and social components. *Cruching* is carried out through a work program owned by 'Aisyiyah' management structure at all levels of leadership (Adawiah, 2017).

According to previous research on Aisyiyah, it is a women's group that supports women's empowerment activities (Handayani, 2016; Nikolauon et al., 2019). Aisyiyah also offers a program that promotes women's empowerment in general (Eko & Istania, 2019). Furthermore, mothers with higher levels of empowerment have a lower risk of infant mortality. This underlines the importance of women's empowerment in reducing infant mortality (Wicaksono & Stiyaningsih, 2017). Women's empowerment through education, health, and economic empowerment will improve the quality of life for women (Children, 2020). The result will be the emergence of a new generation of superior nation-states and a better social life (Hasit, 2016). Men's involvement is critical in promoting women's empowerment and preventing early marriage.

7. Group Assistance Activities for Young Children

As a religious and social institution, Aisyiyah assists adolescent children who marry at a young age. The support is in the form of economic connections, specifically the manufacture of woven bamboo.

Yes, I followed but only certain activities, the themes raised in 'Aisyiyah's study about parenting must be patient, children imitate our behavior so we must be careful. Then about the service individually, namely by coming to his house. Meanwhile, his economic activities are about woven bamboo (An, married at an early age, interview on 22 September 2021)

This claim is reinforced by evidence demonstrating that in some disaster-affected nations, poor families marry off adolescents as a method to explore other sources of income or relieve existing household responsibilities as a result of crises and catastrophes (Anju & Shafiq, 2021; Bennett L.R, 2014). This results in a dearth of educational options for girls as well as their incapacity to work. Child

marriage has a number of health effects around the world, including issues with early sexual intercourse and pregnancy, which include newborn and maternal mortality, repeated pregnancy or abortion, HIV and other sexually transmitted diseases risk, and depression. (Ferdousi, 2014; Mahato, 2016; Svanemyr et al., 2015).

4. Conclusion

The program to prevent child marriage and empower young families who marry at an early age has become a must by the government at the village or sub-district level. Seeing the activities and roles of the Dukun sub-district government above, they have made prevention efforts with counseling on reproductive health by involving multi-stakeholders, namely Religious Affairs Office, Public Health Center, Midwives, Head of Village, Village Professional Revolutionaries and community organizations.

Acknowledgment

We would like to thank Dikti PPA, research respondents and the research team who have provided support.

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JURNAL JHTAM

HALAMAN SAMPUL



The screenshot shows the homepage of the Journal of Health Technology Assessment in Midwifery. The page features a red header with the journal's title and a navigation menu. The main content area includes a cover image of the journal, a table of contents, and a sidebar with a 'QUICK MENU' and 'TEMPLATE' sections.

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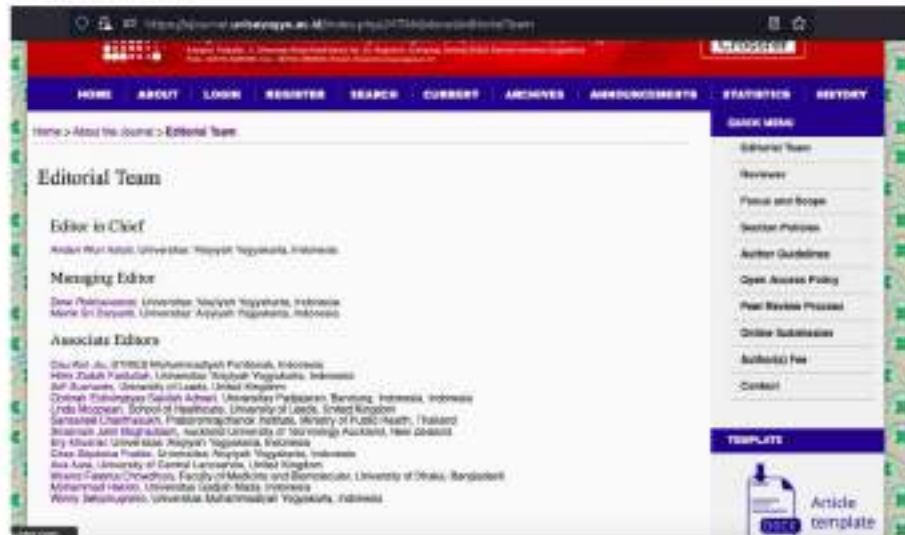
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