

A stylized human figure composed of white and yellow lines, set against a background of a network of white lines and dots. The figure's arms are outstretched, and its torso is formed by a central vertical line with a yellow leaf-like shape on the left side. The overall aesthetic is modern and technological.

EMBRACING
SOCIETY 5.0
WITH HUMANITY

Editor: Diah Karmiyati

 Bildung

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Embracing Society 5.0 with Humanity

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Penerbit:
BILDUNG
Jl. Raya Pleret KM 2
Banguntapan Bantul Yogyakarta 55791
Telepon: +6281227475754 (HP/WA)
Email: bildungpustakautama@gmail.com
Website: www.penerbitbildung.com Anggota IKAPI

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***Embracing Society 5.0
with Humanity***

Embracing Society 5.0 with Humanity

Society 5.0 is a concept presented by the Japanese as a core concept of their economic system. They believed that technology should not surpass the intelligent of men. As such, in society 5.0 the Japanese government would like to ensure that all technological things are designed to be a human-centered design. In fact, their ministry of education in 2018 has also been readily prepared the future generation through a change in their education system. For example, the minister explains that in Japan, or many parts of the world, university entrance are divided into two main concentrations, which are science and social science. The minister thought of changing the system, as society 5.0 is about creating a technology that is human centered. For instance, they gave an example on designer babies. If, people from hard science learn about philosophy, ethics, and humanities, they won't face such ethical concern when developing a product. This is what is being envision by the Japanese government for their younger generation. Collaboration between science and social science is necessary to build a better environment for our future children. Another example is the companies in Japan, such as Hitachi and Fujitsu has already been implementing this 5.0 by designing product that relied fully on technology but puts human at its center (Hitachi, 2017).

Likewise, it is currently a hot topic in Indonesia. Indonesia as a country with the 4th largest population in the world has not been implemented this concept. Our country is still on the industry 4.0. Yet, with the rising interest in AI, Blockchain, NFT, number of unicorn start-up. and all recent technological changes, our country are ready to compete with any other countries in Southeast Asia. Society 5.0 is coming, and we need to embrace it. To prepare with the society 5.0, It is not only the technological side. It is necessary for us to have a strong principle at hearts that based on our belief system. We, as an Indonesian have known to be religious that most of us believed in God. We also commonly practice our religion and tend to be kind to people because we know God would love our good deeds. I personally think that this will help us to move forward and live together with advanced technology.

Technology begets a very important leap in human's life journey. It is important to keep valued of the benefit but it's more important to look out for the human itself. As its purpose is smarter than us, to help us, it will be very ideal if we embrace the technology using our ability to be kind.

Malang, 21 Maret 2022

Diah Karmiyati

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Transformation Of Religiosity Of The Community At Wonolagi Gunung Kidul Yogyakarta

Ahmad Salim⁵ Novi Handayani⁶

Introduction

Change or transformation is a necessity that cannot be avoided in aspects of human life. All aspects of human life must undergo changes, either caused by internal or external factors in human life.[1] Internal factors consisting of perceptions, values, public beliefs can affect changes in human life. External factors such as modernity which is marked by the development of science and technology will clearly affect demographic changes, the level of formal education of the community, and can also affect religious activities that occur in society.[2] People's religious activities that are based on values can experience changes both in terms of how they are carried out, time, and place.

This change in religious activity is mainly influenced by social changes as a result of relations and dialectics in society. Globalization which is marked by the rapid development of science and technology has a major role in changing the religious activities of the community, because through this technological assistance, community relations occur globally and massively.[3] This relationship has many implications for changes in perceptions and values held by the community in responding to the forms of religious rituals that exist around them. In a global context, changes in religious activity do not only occur in urban communities but also occur in rural communities.[4] The difference between urban and rural communities is very thin and even difficult to separate and distinguish. The form of transformation that occurs in urban areas is also found in rural areas, and vice versa. For example, *genduri* activity can be found in these two communities, although with different innovations.

The Wonolagi community is a group of people who inhabit at Wonolagi Ngleri Hamlet, Playen Gunung Kidul D.I Yogyakarta. As a mountain community, residents still maintain the traditions that are the hallmark of the community. There are many traditions related to the values and beliefs of the community which are manifested in

⁵ Alma Ata University

⁶ Alma Ata University

various religious activities. Some of the religious activities carried out by the 215 people are; the apostleship ceremony, offerings, alms, *metik*, *merti dusun*. The character of rural communities with farmers (54.7% of the total population) as the main source of livelihood is the dominant factor in maintaining several traditions that have internalized in this community.

Along with the ongoing social changes, some of these religious rites underwent changes, both in the procedures for their implementation and the time so that it had implications for the reduction of the sacredness of existing rituals. Many activities in the name of religion in society lose the meaning, activities are just routines that are more oriented to social and economic aspects apart from the meaning of religion which is sacred. So this research is important to do, because researchers will reveal the relation of community rationality to the transformation of religious rites in society as well as several supporting factors in the transformation of religious practice.

Discussion

Religious Rituals of the Wonolagi Community of Gunung Kidul Yogyakarta

Rural communities have several characteristics, one of which is being subordinate to nature.[5] This reality is very realistic when viewed from the livelihoods of many people related to nature, namely farmers. This condition has implications for the number of community activities that rely on nature around their environment. Several religious ritual activities have a lot to do with efforts to protect the community from the nature that surrounds them. Ritual activities are a form of dialectic between humans and nature to achieve a balance in society, so that nature does not pose a threat to human existence, and vice versa, nature is not damaged because of the existence of humans around it.

As a Javanese society, which is famous for its steadfastness in holding on to existing traditions,[6] So the Wonolagi people try to maintain the traditions that have been rooted in the community. The preservation of this tradition is not only intended to maintain the relationship between the community and the natural surroundings, but also to maintain harmony between residents. Although there is contradiction of interest in social, religious and cultural contexts due to the development of the community concerned in multi-dimensional life, but in real terms, religious rituals in such a society are still ongoing.[7] Because religious rites are one of the instruments that can bring together citizens in society.[8] Through various religious

activities that involve almost all residents, they can relate to one another so that harmony between them can be maintained. The majority of the people of Wonolagi are Muslims, but the tradition of religious rituals is still carried out by the community

Based on the results of interviews with several respondents, the religious ritual of the Wonolagi community is a social activity that has been carried out by the community for a long time, no one knows since when this religious activity began. The community continues to carry out the ritual with the aim of being grateful for all the gifts that have been received from the God, and asking for safety in their lives. Some of the religious rites that exist in the Wonolagi community, namely:

Rasulan, is a religious rite of thanksgiving to God for the abundant harvest of crops grown mainly rice plants. This event was held in Islamic calendar called by *rabiul akhir*, *jumadil ula*, and *muharram* months. The series of events carried out were *dzikir* and *tahlil* together and ended with prayer. The series of activities are led by a priest (*rois*) who is trusted by the community as a person who has religious and charismatic competence in the community. The event, which was held at the hamlet's house, was equipped with various kinds of food brought by the community independently, namely *weton*/holy rice. Several types of food served are then eaten together by the people who attend the event.

Metik, is a religious rite when people will harvest rice. This activity is a form of gratitude for the residents for the abundance of grace given by the authority (God) over the abundant harvest. Besides that, it is also a medium to ask the God to always be given safety for the residents so that they can carry out their farming activities and the next time they will be given more abundant harvests. The activity began with picking the harvest by priest and continued by reading a prayer for the harvest that had been given by God. Residents who own rice fields serve food to other residents in the form of several foods, namely, grilled chicken, snacks, rice, wrapped in teak leaves, chili sauce, complete package called *ubo rampe*. In addition to the food eaten by the participants who attended this event, food was also given to the children in the village. After this picking event is over, residents who have rice fields begin to harvest rice using various tools.

Sesajen, is a community rite that aims to establish communication with supernatural beings, so that the safety of citizens can be maintained. This activity is carried out in the homes of each resident at certain moments/or times and also coincides with a feast to commemorate 7 days-1000 days of death of relatives or family. Some of the things that must be prepared in the offerings can be from

the food side in the form of *apem*, bananas, young coconuts, rice as well as chicken, flowers of various types. This food offering is placed in the corner of the house in the afternoon and after the morning is usually taken and thrown away.

Kenduri cah angon, is a special religious rite for young people in the community, including in Wonolagi. This activity is organized by the parents of the youth/teenagers and is attended by the youth. Like a feast in general, this activity is also equipped with a prayer led by a rois, the difference is in the involvement of the children in the prayer event and the obligation to take the food served and take it to their respective homes. The various food dishes that are available are the main attraction for teenagers to take part in this event, because according to the child's perception, the food is very delicious and different from the food in each child's home. Through this activity, the children can interact with other children and strengthen the harmonization between the residents, both on the side of their parents and their children. Parents will be able to know in detail the performance of the children around them.

Alms is a religious rite that aims to ask for the safety of their deceased ancestors so that they will be given salvation. This activity is carried out in the month of Shawwal and Great. Residents brought various foods in the form of *tumpang*, holy rice and side dishes to be brought to the hamlet's house. This activity was led by a priest who played an important role in reading prayers on all types of food available and asking for the safety of all residents from all dangers faced by humans. This alms also requires offerings that will be made by each resident's house.

The Relation between Rationalization and the Religious Transformation of the Wonolagi Community, Gunung Kidul, Yogyakarta.

Wonolagi, as a hilly area, this community lives in peace by holding cultural patrons and dependence on the surrounding nature is still quite high as a form of livelihood, such as farming and gardening. However, along with the rapid secularization and modernization that has spread to all lines of society, including hill communities, social change in almost all people's lives is a necessity that cannot be avoided. Historically, secularization supported by advances in science and technology as well as modernity has changed the philosophy of society which ultimately has an impact on certain attitudes and actions played by individuals in society.[9].

Changes in one aspect as a result of secularization and modernization will also affect other aspects, namely the attitude that

prioritizes cognitive and capital. Several dimensions that influence each other are related to the area of human interaction both on a local scale such as between individuals, households and communities, but can also affect on a wider scale such as between cultures, religions, professions and even between nations. In the aspect of religious practice, this cognitive and rational way of thinking has implications for the transformation of the religiosity of society.

Changes in community religiosity occur in several aspects, namely the procedures for carrying out religious rites, time and place or on the equipment used to carry out these activities. Changes in the procedures for carrying out religious rituals can be seen in the apostle's ritual, *metik*, alms and offerings. In the past times the rites of religious activities had to be complemented by reading prayers and mentioning the names and types of food and equipment available. But in the current context, the priority is prayer to ask for the safety of all citizens from all existing dangers, some mention of the name of the item along with the function of the item has been omitted.

In the context of the time and place of implementation, the community's religious rites have also undergone many changes. Religious rites were mostly done during the day in the past, but have been changed a lot in the afternoon and on holidays, for example on Saturday and Sunday nights. The place where religious rituals are carried out, which used to focus on the rice fields, where the hamlet is located, has now changed in several places, for example in the residents' houses. In the context of the equipment used, there have also been many changes. In the past some religious rituals required a complete meal, both on the side of rice and offerings. At present the dishes and utensils are adapted to the conditions of the respective abilities of the residents concerned. But there is a dish that should not be omitted, namely holy rice.

The decrease in the types of equipment used for religious rites today is also a reason for changing or decreasing the types of dishes that must be served, such as *ingkung ayam cemani*. In the current context, this type of *cemani chicken* is very difficult to find, so people don't have to force it to make it. Javanese chicken can be used for this ritual event, considering the difficulty of getting this type of *cemani chicken*. Rationality also affects the fewer people who perform religious rituals of the type of offerings. Only a few Wonolagi residents do it over the age of 60.

The changes that occur are much influenced by the rationalization of society as a result of the relations and dialectics that are played in this modern era. People tend to think cognitively and pragmatically in responding to religious rituals. Changes in people's

livelihoods, which used to be dominated by farmers, have now become more varied, namely freelancers and entrepreneurs who also play a large role in changing religious rites in this community.[10] The average productive age which is dominated by the age range of 26-55 which is at 36.7% also affects the courage of citizens to make changes to the religious rites that have become this tradition. The increasing level of education, which was previously dominated by elementary education graduates, has changed to secondary education graduates, also contributing greatly to changes in community religious rituals.

In Berger's context, some of the social realities of society related to the changing religious rites of society and the fading of religious attitudes above reflect an aridity of meaning for the social and humanitarian activities of the community concerned.[11] The society's dialectic of social reality that is realized through the process of externalization, objectification and internalization is strongly influenced by the reasoning of modernity which tends to be capitalist, so that the domination of the material dimension (profane) is more dominant than the religious dimension which is sacred. The meaninglessness of community activities is based more on the distortion of the meaning of social reality as subjective reality, rarely or not touching objective and symbolic reality.[12] Legitimacy to achieve the meaning of reality as an objective and symbolic reality is reduced by the domination of secularization and modernity. Institutions that have great legitimate authority for the socialization of some noble values are increasingly pressured by the domination of the capitalist system which is the hallmark of secularization.

The modernization process will make religious values a subjective reality without moving to an objective reality, and this happens because of the weak socialization of religious authorities to legitimize religious values into objective reality. Religious values that are still subjective in nature will be difficult to become a symbol that is fully followed by the community without a strong effort from the institution of authority. Religious authorities in the form of religious institutions or educational institutions, as well as community leaders have a major influence on maintaining religious values from the onslaught of modernity which tends to be capitalist and secular. The domination of the rationality of society, which is supported by strong socialization from educational institutions, namely mosques, also supports changes in religious rites that are more practical and are considered in accordance with Islamic teachings. Several series of activities that were deemed not in accordance with Islamic teachings began to be left out, namely, offerings, mentioning the names and functions of food as well as some equipment from religious rites.

Conclusion

The rationality of society as a consequence of the development of the modernity of a nation has major implications for changes in various aspects of life, including the context of religious rituals that are considered sacred. Rationality does not only occur in urban communities, but also occurs in mountainous communities which are famous for their traditions, including what happened to the Wonolagi people of Gunung Kidul. The development of science and technology has facilitated the rationality of society, so that it has implications for various kinds of religious ritual activities. Changes occur both in the aspects of the procedures for carrying out rituals, place and time or in the meaning of the rituals held. So that religious rituals carried out by the community are not dominantly considered sacred, but are more considered as routine activities and are activities to maintain community harmonization.

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Early Marriage Before and During Pandemic Covid-19 (Revolutionary Era of Society 5.0)

A'im Matun Nadhiroh ⁷

Introduction

Changes in the global economy have influenced changes in the Indonesian economy. The Industrial Revolution is currently in the 5.0 societal age, which is a response to the issues of the preceding industrial era, known as 4.0. Government, transportation, education, health, and business were all impacted by the Industrial Revolution 4.0 [1]. The Industrial Revolution 4.0 and Society 5.0 are nearly identical concepts. The term "society 5.0" refers to a concept developed by the Japanese government. The notion of big data technology acquired by the Internet of Things (IoT) has been transformed by Society 5.0, which uses artificial intelligence (AI) to help enhance people's lives [2][3]. Every facet of life is affected by Society 5.0, including health, urban planning, transportation, agriculture, industry, and education (UU Sisdiknas).

On January 21, 2019, Society 5.0 was released. Society 5.0 is a concept that strives to establish a society where individuals may fully enjoy and feel at ease in their daily lives. The World Health Organization announced a coronavirus disease, also known as the COVID 19 pandemic, at the end of 2019. COVID-19 is a new kind of pneumonia caused by the coronavirus 2 that causes severe acute respiratory illness (SARSCoV2). This virus spreads quickly from person to person and has been found in over 200 nations. The COVID-19 pandemic necessitates a hastening of the society 5.0 revolution, in which nearly all community activities, including employees, teachers, lecturers, students, and students, are encouraged to use digital media to continue teaching and learning activities during the pandemic, as it is impossible to carry out activities outside the home to break the COVID-19 transmission chain. It has been almost two years since the COVID-19 pandemic began, and based on the trend in the appearance of cases, it can be considered that it has begun to drop; yet, there have been several impacts as a result of the COVID-19 pandemic over those two years.

The COVID-19 epidemic has impacted nearly every area, particularly education and health. To stop the virus from spreading, the government has enacted a number of regulations. This has a

⁷ Universitas Muhammadiyah Surabaya

negative impact on activity levels. The school closure system and distance learning (PJJ) with an emergency curriculum are two of these guidelines. On the ground, policies are unable to be implemented optimally because schools, students, and families are unwilling to adjust to significant changes and establish new habits [4]. Society assumes that enrolling children in school absolves the school of all responsibility for their education, personality development, and behavior modification. As a result, many parents prefer not to plan their children's schooling at home during the summer vacation. Families who play just a minor role in the educational process are perplexed, frustrated, and sometimes angry, accusing the school of abdicating duty. Finally, the parents are forced to clarify a few things, causing their frustration to be relieved by their children. The house is definitely unsuitable for children in this state.

Almost every level of society has seen a drop in income as a result of the COVID-19 pandemic. Some parents believe that their children who study at home are a burden. As a result, parents marry off their children in order to shift the burden to someone else. Learning activities at home give children and/or teenagers the opportunity to mingle in their surroundings, including dating, in addition to the discomfort of studying at home. The family is concerned that if the children date, they may cross the line, so the parents decide to marry right away. During the pandemic, child marriage occurs not just as a result of the parents' wishes, but also as a result of the child's initiative. Even the youngster threatened to shame the family if they were not married because their wooing conduct was similar to that of a married couple. The parents were forced to petition to the religious court for a marriage dispensation after their daughter was born out of wedlock. However, less than two weeks after their marriage, their children were asked to return home due to small disagreements, husbands engaging in domestic violence (KDRT), incompatibility with the husband's family, and so on.

Child marriage (early marriage) has been a long-standing occurrence; now, with the COVID-19 epidemic, the number of child marriages is on the rise. The rate of early marriage among teenagers aged 15-19 years in rural areas is higher than the rate of 3.53 percent in urban areas. Marriages are frequently performed as soon as a girl has her first period, even in some villages. According to a 2015 survey by the University of Indonesia's Center for Gender and Sexuality Studies, Indonesia ranks second in the Southeast Asian region for early marriage. According to UNICEF (2018), Indonesia is ranked 7 [5] in the world for child marriage, although it is rated 2nd in the ASEAN

area, with a child marriage rate of 27.6%, or roughly 23 million youngsters married in Indonesia 2018 [6].

Discussion

Society 5.0, often known as Society 5.0, is a Japanese social media platform that was launched in the end of January 2019 [7]. Society 5.0 is a human-centered community technology idea that uses technology (AI and IoT) to tackle social problems in both virtual and real-world environments. There were prior versions of Society before 5.0, including Society 1.0 (Hunting Society), Society 2.0 (Farming Society), Society 3.0 (Industrial Society), and Society 4.0. (Information Society). So, in essence, Society 5.0 is a new age in social life that has been combined with technology systems such as the Internet of Things (IoT) and AI (Artificial Intelligence) that can handle and analyze large amounts of data [8][9]. Society 5.0 is intended to address the faults of the 4.0 era; it is believed that in this era, humans will collaborate with technology to develop artificial intelligence that can be used effectively by a large number of people, thereby improving human life.

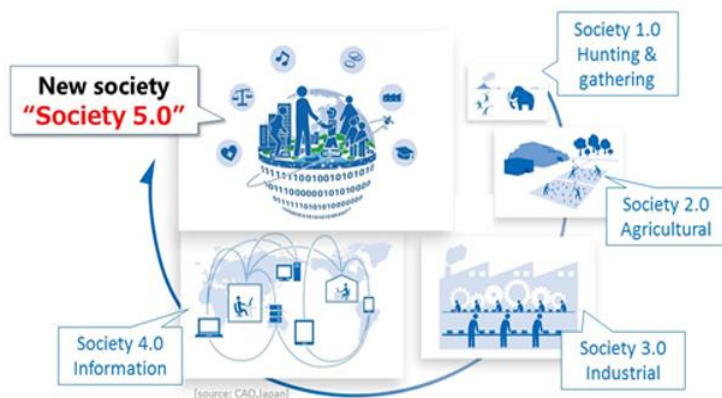


Figure 1. Revolution Society 1.0 to 5.0

In the same year the COVID-19 pandemic occurred when the Indonesian nation began to prepare education to face the 5.0 Community Revolution. It is a disease caused by a large family of new coronaviruses called SARSCoV2 [10]. This virus attacks the respiratory tract and can cause respiratory illness, acute pneumonia, and even death. COVID-19 is a new type of disease that has never been identified in humans. The SARS-CoV2 virus can be transmitted from

person to person through droplet transmission (sneezing, coughing, or large respiratory droplets from a person dropping the droplets), aerosol infection (when someone sneezes or sneezes indoors), or contact. Transmission (touching a contaminated surface then touching the mouth), nose or eyes), direct transmission (kissing, shaking hands, etc.).

The COVID-19 pandemic has had an impact on a variety of sectors, including social, economic, educational, and cultural ones, and it has the ability to alter human behavior at the individual, family, and community levels. The government has implemented a number of programs aimed at breaking the COVID-19 transmission chain, including distant learning (PJJ). Every policy has benefits and drawbacks, and the PJJ strategy's disadvantage is the community's lack of preparedness, particularly among parents and children, in dealing with the pandemic, resulting in new difficulties that have an impact on health, particularly reproductive health (early marriage). Society 5.0 is not an easy thing to achieve overnight; nevertheless, with the COVID-19 epidemic, revolution 5.0 will be achieved more swiftly, even if it begins with all coercion, because it necessitates new adaptations for everyone.

Marriage is one of the most significant events in a person's life. Every living creature has the essential right to marry and continue their offspring. Marriage is a religious, legal, and social ritual in which two individuals celebrate or carry out a marriage vow with the purpose of formalizing the marriage connection according to religious, legal, and social conventions. Early marriage, also known as child marriage, is defined as a marriage that occurs before the child reaches the age of 18, when the child lacks the physical, physiological, and psychological maturity to account for the marriage and the child born as a result of the marriage, and is legal according to religion and state [11][12]. Article 7 paragraph (1) of the Law of the Republic of Indonesia Number 16 of 2019 Concerning Amendments to Law Number 1 of 1974 Concerning Marriage stipulates that marriage is only permissible if both parties have reached the age of 19. (nineteen). Someone getting married at that age has reached adulthood and is capable of carrying out his respective responsibilities and tasks as husband and wife. However, there are many early weddings in reality, notably marriages between men and women who are legally and psychologically immature.

In East Java, the rate of early marriage has reached 39.4 percent. In 2011, the early marriage rate on Madura Island, which is part of East Java Province, was 41.72 percent in Sumenep Regency, 23.25 percent in Bangkalan Regency, 19.39 percent in Pamekasan Regency, and 17.47

percent in rank 4 in Sampang Regency, according to 2011 data. According to the most recent data in 2019, the percentage of early marriages in Bangkalan Regency has decreased by approximately 4.33 percent after eight years, with a total percentage of 19.8 percent. Even if there has been a decrease, the number remains high. According to Yohana Susana Yembise, Minister of Women's Empowerment and Child Protection (PPPA), there are still many early marriage practices in Indonesia's diverse areas, including Bangkalan Regency. Women from low-income homes are more likely to marry at a young age. Furthermore, educational characteristics, prevalent socio-cultural norms, and familial gender disparity [13].

Female child marriage is more common in rural areas than in urban areas, according to the area of residence. This is evident in the first marriage group, which occurs before the age of 18 and before the age of 15. Throughout 2018, the proportion of women aged 20-24 who married before the age of 18 in rural regions remained higher than in urban areas [14]. In rural areas, child marriage accounts for 16.87 percent of all marriages, while in urban areas, it accounts for only 7.15 percent. Over the previous ten years, there has been a fall in prevalence in urban areas that is lower than the decline in rural areas. This could mean that the drop in child marriage is being influenced more by the fall in rural regions. During the 2008-2018 period, the proportion of women 20-24 years old whose first marriage was before the age of 15 declined by 1.8 percentage points in rural areas (2.78 to 0.95 percent), while the decline was just 0.3 percentage points in urban areas (0.59 to 0.28 percent). Similarly, in both rural and urban areas, women 20-24 years old whose first marriage occurred before the age of 18 showed a downward trend from 2008 to 2018. The prevalence in rural regions fell by 5.76 percentage points (22.63 to 16.87 percent), while it fell by less than one percentage point (from 7.82 to 7.15 percent) in urban areas[14].

Early marriage was caused by a number of variables prior to the pandemic, including: 1. education, 2. poverty/economics, and 3. poverty/economics. 3. Criticism of society 4. Beliefs, customs, and culture 5. When the child is still in the womb, the parents come to an agreement on their own. An unwelcome pregnancy, Gender inequality, 6. Family ties, 7. Gender inequality, Poverty and economic survival tactics, number eight. 9. Maintain control over sexuality while preserving family honor 10. Uncertainty, 11. Residence address, Other considerations, child marriage in catastrophe scenarios, tradition and religious issues [14][15]. The prevalence of dropouts and promiscuity exacerbated the rise in early marriages during the pandemic [16]. While the consequences of early marriage are severe for children, they

include issues such as health, education, and labor participation [15]. Pregnancy commonly happens in adolescence as a result of early marriage, and the risk and complications of childbirth rise in the adolescent population. New challenges occur for these ladies, such as not being able to play with their peers their age, being separated from their families because they are married, and this has physical and psychological consequences. Early marriage has an impact on the child's future, which can lead to economic troubles, which can lead to the continuation of the tradition or culture of early marriage because problems will continue to exist [5].

The COVID-19 pandemic has had a significant impact on human life all across the world; in addition to an increase in the number of deaths, gender inequality has emerged. The COVID-19 pandemic has impacted every country on the planet, eroding women's and girls' basic rights, as well as their value and role in society. It's critical to acknowledge that women and girls face a disproportionately higher risk of discrimination, neglect, and abuse and are more likely to experience it [17]. During a pandemic, government initiatives on learning are accompanied by an increase in the number of early marriages or children from various locations, both nationally and internationally. According to Kemenpen/Bappenas, the Covid-19 epidemic is putting 400-500 females aged 10-17 years at risk of marrying young [18]. The reasons for the increased number of child weddings during the epidemic are similar to the reasons for child marriage before the pandemic. The impoverished and uneducated continue to marry their children. Child marriage increases the hazards that children suffer during the pandemic, as well as increasing violence and mental health issues.

The phenomenon of child marriage (early marriage) has been around for a long time; it's just that with the COVID-19 pandemic, followed by the imposition of restrictions on community activities (Lockdown) and the policy of face-to-face school closures, the number of child marriages under the age of 18 is on the rise. During the epidemic, there was a spike in early marriage not just in Indonesia, but also in other regions of the world, including Nigeria [19], Banglades [20], India, South Asia [21], and even Italy [22]. School closures, according to UNICEF, raise the likelihood of marriage by 25% every year, and 2% of girls will never return to school. After the Lockdown, many Nigerian girls do not return to school, and the lack of home income raises the likelihood of marriage by 3% [19]. The causes of high early marriage before and during the pandemic are similar, with poverty and lack of understanding about the consequences of early marriage at the foundation of the problem. Regardless of whether a

pandemic exists, it is critical to always educate teenagers and parents about the necessity of sex education and the consequences of early marriage on both women and men's physical and mental health.

Conclusion

The COVID-19 epidemic has had a significant impact on everyone's lives. Child marriage (early marriage) was still prevalent in Indonesia and other nations prior to the epidemic. They have surged again as a result of the COVID-19 epidemic, the Revolution Society 5.0, and the policy of school closures and early marriage lockdowns, which had earlier begun to drop. This situation was compounded by a succession of layoffs at the head of the home, resulting in the family's income (economic) declining or even disappearing entirely, so they decided to marry off their children to assist alleviate the family's financial burden. In order to improve knowledge about the detrimental effects of early marriage, health information must still be supplied.

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