

THE NEW IMPLEMENTATION OF URBAN WEDDING DURING THE COVID-19 PANDEMIC IN IMPROVING FAMILIES ENVIRONMENTAL ADAPTATION

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ABSTRACT

This research aims to understand and improve the dynamics of adaptation of people who hold marriages during the COVID-19 pandemic and afterward. This research is qualitative research by conducting analytical studies on objects in research. This research is a form of social analysis that uses a qualitative descriptive format that aims to describe, summarize various conditions, as situations or multiple phenomena of social reality that exist in the society that become the object of research. The results of this study show that the implementation of Marriage in the time of the covid-19 pandemic occurred hampered so that there was an adjustment in the event of Marriage, in this case, the marriage contract and the implementation of *walimah* to remain held. The opportunity to reject marriage agreements and dissolution of wedding receptions if not following the rules triggers the growing dominance of negative emotions, such as fear, anxiety, and sadness before the wedding procession of the Covid-19 pandemic proved to make married couples in Indonesia become stressed. Nevertheless, most of them still try to maintain Marriage by maintaining family harmony in the Covid-19 pandemic, such as supporting each other through difficulties, including overcoming the economic crisis together, relenting to avoid quarrels, accepting the current family conditions as they are, reminding each other to think and behave positively.

Keywords: Weddings, Covid-19, Family

INTRODUCTION

The phenomenon of the Covid-19 pandemic that hit the world has changed the order of human life, not least in Indonesia. The COVID 19 pandemic caused a change in people's lifestyles. The phenomenon of the Covid-19 pandemic that hit the world has changed the order of human life, not least in Indonesia. The COVID 19 pandemic caused a change in people's lifestyles. The Covid-19 pandemic that descended upon us suddenly, rapidly spreading across the whole world, has been wreaking havoc on our lives and established habits. It is challenging to interrogate and rethink many taken-for-granted ideas about our lives and institutions- the relationship between the individual and society (Chathukulam and Tharamangalam 2021).

The impact of Covid-19 has implications for the economy, society, and culture. Likewise, the wedding culture, which should be carried out by inviting guests, and has been planned carefully, had to be canceled due to Covid-19 so as not to take many victims. Despite the benefits of strict measures, including movement restrictions and staying at home, to limit the spread of COVID-19 infection, adverse health effects have emerged (Abed Alah et al., 2021). This is very confusing and troubling both the government and society in general. Many national and international destinations have found that bridal tourism plays an essential role in their local economies (Ritter, Boger, and Draper 2020). Working together in a large family plays a vital role in organizing a wedding ceremony.

Collaboration is invaluable in developing human resources and improving the community's well-being through the social benefit of accomplishing hard work alone (Nasution et al., 2021).

For the people of Indonesia, Marriage is one of the sacred moments because it is said to be an agreement in forming a family ark and a symbol of the transition of responsibility from the original family to the husband as the head of the household. However, the presence of the COVID-19 pandemic has caused uncertainty in the community, not least for prospective married couples who are planning a wedding. Although weddings are increasingly a reflection of the bride and groom's relationship, planning a wedding is still a necessary time to enact a script about the state of the family (Ritter et al. 2020).

The demographic, COVID-19, and relationship quality factors associated with perceived change were also explored. The links between adolescent perceptions of change and adolescents' internalizing/somatic symptoms and substance use were examined. Focusing on how adolescents perceived change in relationship quality provides new insights into family relationships and how youth experience the impact of the COVID-19 pandemic (Martin-Storey et al., 2021).

Public services that manage Marriage are subject to large-scale social restrictions (PSBB) policies and restrictions on community activities (PPKM). All activities and mobility of specific regional communities are restricted in such a way as Diverse spread COVID-19. In Indonesia, the government in various countries also made similar public policy adjustments to manage COVID-19. This condition encourages studies that explore the dynamics of adaptation of people who hold marriages during the COVID-19 pandemic.

The decision to marry during the COVID-19 pandemic is full of challenges and considerations. On the one hand, Indonesian society is famously thick with culture in the wedding procession (Afiatin, 2018). Methods that have been reported to be severely stressed by COVID-19. Of the 62 exercises that answered the stress question, 22.6% said "stress or severe effects," and 64.5% said, "some stress or effects" from COVID-19. More than half said they reported staff shortages, social support, or

other service and resource issues (Ritchie et al., 2021). Usually, the bride-to-be's family organizes wedding ceremonies and receptions with a series of traditional rituals typical of the region and invites the extended family, the groom's family, and the surrounding community.

On the other hand, at this time, there are strict rules for the sake of the continuity of marriage agreements, such as restrictions on the number of invitations and the implementation of health protocols (Kemenag, 2020). If the rule is violated, then the KUA ruler has the right to refuse the performance of the marriage contract; even under certain conditions, the COVID-19 Handling Task Force can dissolve the wedding reception. So that not a few prospective married couples and families must make modifications to the concept of the wedding procession that has been planned long in advance.

The Indonesian policy innovation that put science-mix policy instruments distinct from the general policy measure (lockdown) was a Large Scale Social Restriction (LSSR). The LSSR is stricter than social distancing (SD) guidelines but not lockdown because it allows people to move outside their homes to fulfill essential needs (Aminullah and Erman 2021). The LSSR belongs to the central government's authority, which receives and approves regional administration (city, district, and province) proposals for the LSSR.

Research on Marriage during the covid19 pandemic is a study conducted by Muhammad Zulfa Alfaruqy et al.. The results showed that some stressors were the opportunities of the wedding rejection and the virus transmission. It may lead to the domination of many negative emotions (65.89%), such as fear, nervousness, and sadness before the wedding procession. Health protocols are applied to reduce stressors. It includes wearing masks, washing hands, keeping physical distance, using gloves, limiting the number of guests, and checking body temperature. The dominance of positive emotions (95.22%), such as happiness, relief, gratitude, and calmness, has been felt after the marriage process was carried out. The majority (79.70%) were satisfied with the wedding procession because the event ran smoothly, solemnly, and suitable with health protocols. This study has implications in the urgency of constancy for all parties toward social norms and

the adaptation of personal expectations, including Marriage, amid uncertain situations (Alfaruqy, Putri, and Soedibyo 2021).

The study examined the implementation of urban Marriage during the covid-19 pandemic in improving family adaptation, focusing on Indonesian society as an example of developing countries. In this study, the authors wanted to describe and provide solutions related to the steps that must be implemented to deal with marriage adaptation during pandemics. This is important to do so that there is a solution to the problems faced.

Several questions also arise about adaptation for married couples regarding the marriage procession during the COVID-19 pandemic. How to organize the wedding procession during the COVID-19 pandemic? Second, how is the transformation of the husband and wife after the wedding procession? Third, how are the husband and wife satisfied with the marriage procession with all its modifications? Based on these questions, the purpose of this study is to understand the dynamics of new adaptations for families who are married during the COVID-19 pandemic in Urban Areas.

METHODOLOGY

This research is qualitative research by conducting analytical studies on objects in research. Qualitative methods are the right way to research the field, especially early. Research methods are used to know better the phenomena about aspects in the psyche, behavior, attitudes, feelings, and desires of a person or group. Qualitative research aims to understand how people perceive their lives, give meaning, and decipher how people interpret their experiences (Sugiyono 2015).

Qualitative research methods are research-based on the philosophy of post-positivism, used to examine the conditions of natural objects (as opposed to experiments) where the researcher is like a critical instrument, data collection techniques are done triangulating (combined), data analysis is inductive/qualitative, and qualitative research results emphasize more meaning than generalizations. (Sugiyono, 2018).

This research is a form of social analysis that uses a qualitative descriptive format that aims to describe and summarize various conditions, as situations or multiple phenomena of social reality in the community that is the object of research. It seeks to draw that reality to the surface as a characteristic, character, nature, model, sign, or picture of certain conditions, situations, or phenomena in the community of urban areas in the country Indonesian.

PRELIMINARY RESULTS

Wedding Procession Arrangements During the COVID-19 Pandemic

The COVID-19 pandemic has affected several public policies in various countries, including wedding services. Restrictions on wedding services aim to reduce the chances of crowding, which in turn is expected to withstand the rate of spread of COVID-19. These correlations can point to potential ways to improve social distancing and preventive health guidelines to reduce the prevalence of COVID-19 and prevent further closures of public life with serious negative consequences for urban life (Durazzo, Asiedu, Van der Merwe, Van Niekerk, & Günther, 2021). Even more interesting, even when controlling neighborhood density and family size, the effects of COVID-19 remain strong and almost significant (Hananel, Fishman, and Malovicki-Yaffe 2021). However, our model does not work with reasonable accuracy when monitoring the prevalence of COVID-19 in heterogeneous populations with a contactless social pattern (Saidan et al., 2020).

Through the Ministry of Religious Affairs, the Government of the Republic of Indonesia also restricts Marriage by issuing policies to suspend marriage services at the beginning of the pandemic and the policy of providing marriage services during the new normal of pandemics with additional provisions. The other clauses include the rules on the number of participants, place, and time of implementing the marriage contract. This kind of policy is supported by some studies that confirm that meetings in large numbers of participants can give rise to the potential spread of the virus (Ghinai et al., 2020). COVID-19. Covid19. These measures include limiting the number of people who work to 20% of the total workforce, closing educational establishments, shopping malls,

wedding halls, gyms, parks, beaches, and restaurants, and stopping public transport the importance of staying at home through various media channels (Abed Alah et al. 2021).

In short, it can be understood that COVID-19 is a virus that attacks the human respiratory system (Shereen et al., 2020). Sufferers' common symptoms are fever, cough, loss of olfactory and taste, fatigue, and diarrhea (Wang et al., 2020). The condition can worsen if the patient has a history of accompanying or comorbid diseases such as chronic bronchitis, hypertension, coronary heart, and diabetes (Deng & Peng, 2020). The virus also causes psychological impacts in the broader community. Sood (2020) mentions the high potential for a person to experience stress, depression, anxiety, panic, and behavioral disorders ranging from mild to severe levels due to loneliness and financial threats due to social restrictions. When couples marry at a younger age, the parents usually have more control over marriage decisions, as younger brides or grooms may not afford the wedding on their own. Therefore, the family is often dependent on the fathers (Ritter et al., 2020).

COVID-19 quickly metamorphosed into a worldwide pandemic within three months of being discovered in late 2019 in Wuhan City, Hubei Province, China (Wu, Chen, and Chan 2020). The COVID-19 epidemic has spread rapidly worldwide since first discovered in China in December 2019. COVID-19 was first registered in India in January 2020, Egypt and Nigeria in February, and Myanmar and Bangladesh in March. Early reported cases increased faster in Bangladesh, Egypt, and India (Belton et al., 2021). Increased damage and severity - 19 infections between ethnic and ethnic minorities in the UK and early April 2, 2020.1) were reported after four months of the first detection in China. Covid-19 does not affect all demographic groups on an equal warehouse. 2. The mortality rate of death in England was more than in white ethnic groups. Data analysis showed that 47 million Americans at the age of 20 were in 2020; the hospital rate in black and Spanish patients was 3.3 and 4.1 times higher than in white patients. In addition, the mortality rate was 2.4 times in black or Spanish patients over egg patients. 3) This constant pattern of ethnic/ethnic inequalities is due to a load of

more underlying illnesses, in addition to living more work conditions (Saban et al., 2021).

The health challenges posed by COVID-19 are the world's most devastating experience in this generation. Despite its health challenges, infectious diseases have negatively impacted other sectors of society, including the economy, education, religion, sports, and the environment. The world is not prepared for this virus, so there is no definitive medical response to this disease (Rita, Chizoo, and Cyril 2021). Based on publicly available data, two contextual criteria were developed to determine the political progress and epidemic response in the state where the respondent was living at the time of his response. The prevalence of the disease was determined by dividing the number of New York Times confirmed cases by 43, based on a one-year estimate of the state's population based on a 44-day American Community Survey within a SIP. Orders with an expiration date are calculated by the New York Times (Liu et al. 2020). These statistics show that Covid-19 has a gender-based impact on men's and women's access to employment, providing more excellent value and lower food prices and jobs than men. Further research is needed to understand and look into the causes of this practice. One possible explanation is the increased burden on women receiving unpaid care during the epidemic, especially the care of out-of-school children as part of the prevention program (Belton et al., 2021).

Compared to many Western European countries, the Visegrad countries reacted very quickly when the first cases of COVID-19 were discovered at their national borders. Responses began with declaring a state of emergency, which gives governments exceptional powers to fight the epidemic. It happened on March 11 in Hungary, March 12 in the Czech Republic, and March 16 in Slovakia - almost immediately after the first COVID-19 cases were reported in those countries and shortly afterward in the affected areas of Italy (Sagan et al. 2021).

The COVID-19 pandemic forced people to adapt to new habits to avoid infection and encouraged governments to issue effective and efficient public policies. This is also true of the public policy regarding Marriage. Several countries, such as the United States, report a decrease in the number of marriages due to the closure of public services and churches and

restrictions on mobility (Wagner et al., 2020). Indonesia also delayed marriage services at the beginning of the COVID-19 pandemic through Circular Letter number P-003 / DJ. III/Hk.00.7/04/2020. The service was conducted by the Office of Religious Affairs (KUA). The marriage service reopened a few weeks after Circular Letter number P-006 / DJ release. III/Hk.00.7/06/2020 with various adjustments to the provisions for the bride and groom. Because, after all, public services in pandemic times require creativity and innovation and still paying attention to the health and safety of the State civil apparatus (Taufik and Hardi 2020)

The Adaptation Of The Husband And Wife After The Wedding Procession

Other findings in the study put health protocols as one form of problem-focused coping. An intense protocol (88.72%) applied in the wedding procession was to use masks and wash hands. In addition to both, rules are also applied to maintain physical distance, use gloves, limit the number of guests, and perform temperature checks. The protocol is in line with the appeal of the Indonesian Ministry of Health number HK.01.07 / Menkes / 382 / 2020 on health protocols for the public. Consistency in using masks and maintaining physical distance can reduce the risk of transmission of the virus (Mahale et al., 2020). The findings also reinforce the role of obedience as one form of social influence needed in dealing with the COVID-19 pandemic. Compliance occurs when a person or group has the authority to influence others to behave in a particular manner (Branscombe & Baron, 2017). The needs and circumstances make the bride-to-be and her family dependent on the authority of the Marriage to give birth to respectful behavior. Many national and international travel destinations have found that bridal tourism contributes to their local economy. The city of Clark, Nevada, including Las Vegas, estimates that 82 percent of marriage licenses issued in 2014 were given to tourists, and the wedding raised approximately \$ 2 billion (Ritter et al. 2020).

Colding and Barthel (2013) argue that cultural diversity encourages learning and group adaptation. An essential part of such an approach is to identify a common cause that

binds different groups and individuals together, that is, an "activity of common interest to different groups" (Rydin & Pennington, 2000). They also argue that a spatial structure like a square, which facilitates group convergence, is necessary to create multidirectional flows in cities. (Hananel et al. 2021). Recommendations for Message Success To reduce the transmission of Covid-19 by a group of behaviorists in the UK, clear guidelines should be an essential principle. Access to Marginalized Groups' controversy and growing divisions in Israeli society have undermined their resistance (Saban et al., 2021).

For some residents, living with rules and restrictions involves adaptation. For instance, she "couldn't go to physio for about four months," and to stop her physical decline, she noted, "I'm working on improving on my own" by exercising alone in her room. In other instances, residents found ways to abide by rules but adapt important activities (Ickert, Stefaniuk, & Leask, 2021). Interactive customizations are particularly common in small businesses with limited resources (Belton et al., 2021). The present study examines people's compatibility with COVID-19 when visiting a local park. The perception of movement, musical experience, and individuality are assessed and defined. It explores the link between mental change and visitation behavior in parks. This study may highlight the value and importance of rural parks as a protected area by explaining how they can work with infectious diseases (Ma et al., 2021).

Most push factors are those intrinsic and intangible elements that push people to travel. These socio-psychological motives would be linked to the desire to escape, rest and relaxations, adventure, prestige, and social interaction, which also joins Maslow's (1943) pyramid of needs where an individual has five elements of behaviors, which comprise namely the basic requirements, safety needs, social needs, esteem and self-actualization (Seebaluck et al. 2015). It should be noted that the marital relationship, which is one of the most essential and intimate social bonds, can positively affect the mental health of both men and women. This meta-analysis shows that single people are 1.6 times more likely to suffer from depression than married people (Kim et al., 2020). A national online random sample of male and female participants in the United States was interviewed

with MTurk, a national research company. After the respondent agreed to attend, they were checked to see if they were over 18 and engaged (Ritter et al. 2020).

Therefore, Marriage is one of the most critical events in a person's life. Thus, Marriage affects the lives of married couples and affects their parents, more broadly, affecting the whole family. This means that Marriage between a man and a woman is a close bond between two families (Nasution et al., 2021). However, liberating what we already have and moving to a new one is not easy. Therefore, to strengthen the wives and women, including the married and the prospective, a mark is made during the *mangalap boru* session to solve this problem (Nasution et al., 2021). Traumatic analysis, also known as risk perception, refers to assessing each of the two underground components, assuming that the potential for a dangerous event is understood. The probability and severity of the injury provide the expected exposure and the level of attention paid to the damage and the consequences for the person facing a threat. Previous studies on SARS have also tried to examine the perception of risk as a whole (Ma et al., 2021).

Other simple preventive settings include doing business remotely (online meeting instead of in person), placing orders over the phone, taking safety precautions like social distancing, and providing personal protective equipment and hand sanitizer to protect the health of employees and customers (Belton et al. 2021). From this point of view, the comparative narrative shows which aspects of the source are more important for the practice of adaptation (Moradabbasi Fouladi 2021). The final protocol is presented in five main sections: (1) Structural and functional considerations for ECT units (staff organization, clinical activity, and communication channels). (2) SARS-CoV-2 screening protocol; (3) Compliance with ECT clinical practice (analysis of personal protective equipment, compliance procedures, operation of recovery rooms and public areas, cleaning and maintenance of facilities). (4) COVID-19 case management; And (5) protocol evaluation. Challenges and difficulties in implementing the protocol and practical strategies for dealing with these issues that our group learned during the process are discussed (Gil-Badenes et al. 2020).

As this was a wedding in Jordan and another in Uruguay, where many outbreaks of Covid-19 were seen due to infection, his Marriage with 500 guests took place on March 7 -19- Good talk. He was brought back by a traveler who decided to attend a wedding a few hours after his arrival from Spain and had a thorough examination (The Guardian, 2020). The attendees ranged from March 4, 12 to 79, and March 20. Five hundred wedding guests attended forty-four. As a result, several restrictions were imposed in mid-March, as well as traffic bans at the end of March (Saidan et al. 2020).

Similarly, more than a million marriages occur each year in the United States (U.S. Department of Health and Human Services, 2010). About 120,000 weddings occur annually (Australian Bureau of Statistics, 2011), generating about \$ 2 billion annually (weddingindustry.com.au). The cost of the average wedding exceeds the US \$ 20,000. Considering the value of such a day, couples can force them to make it as complete as possible. A casual review of wedding newsletters and popular websites finds that the bride's appearance is essential for the wedding day's success in Western culture. This emphasizes that the appearance and weight of the bride are also reflected in the plethora of self-help books on the health and beauty of marriage, exercise and health programs for brides (e.g., For example, Buff Brides: Countdown to dress code) and television programs (for example, bridesmaids: struggle for perfection) (Prichard and Tiggemann 2014).

However, the reality is, the new normal is not working as it should. Indonesian society has diverse social characteristics, so understanding, attitudes, and actions are also mixed in dealing with the Covid-19 pandemic. Some people even apply a new normal like the usual situation before the Covid-19 pandemic. They continue to carry out activities without regard to health protocols. There are still many people who are reluctant to use masks in public places or do not do properly if they use masks. Meanwhile, crowds are unavoidable, especially in market areas, sports, malls, places to eat, tourist areas. The community began to visit his relatives' site, and the event started to be held without being balanced with the implementation of health protocols as appropriate.

With an event like this, the government is not enough to issue regulations but has a new task to educate the community appropriately. New adaptations for married couples and afterward must remain in care to avoid the dangers of the virus. This is in the common interest of the family and society in general.

The Husband and Wife's Satisfaction with the Marriage Procession With All Its Modifications

Other findings in this study showed the psychological condition after the wedding procession was much different when compared to before the wedding procession. Positive emotions increased dramatically from 34.11% to 96.42%. Some of the positive emotions commonly found after the march of stabbing are happy, relieved, grateful, and calm. Decision-making accuracy to continue Marriage is a source of happiness, in addition to the legitimacy of relations as a husband and wife according to religious law and state law. Proper decision-making accompanied by a commitment of absolute responsibility is needed in the COVID-19 pandemic, which is full of uncertainty. (Ng et al. 1, 2020). Research is increasingly documenting how the COVID-19 is associated with changes in the lives of teens and the challenges teens face as a result of these changes. Some research suggests that infectious diseases and disease-related barriers are associated with poor social functioning, such as greater loneliness (Martin-Storey et al., 2021).

Pietro Monaco and Overall (2020) show that the COVID-19 pandemic presents a real challenge for interpersonal relationships due to external stressors such as economic difficulties, job demands, and outbreaks. The stressor tests the quality and stability of the relationship with the partner. Hopefully, married couples who successfully start a household ark during the COVID-19 pandemic can adapt well to build a fully functioning family. The function of a family can be seen from its ability to be flexible and sturdy in facing challenges. (Afiatin, 2018). It is often argued that different cultures play an important role in creating a framework for innovation, providing new avenues for change and knowledge creation in the industry to consider challenges, opportunities, and threats. Causes change (UNESCO, 2008). According to

Colding and Barthel (2013), cultural diversity involves many social relationships between people of different races, ages, or genders (Hananel et al., 2021).

The doctrine of the importance of the psyche, a little thought into the theory of self-determination, declares that fulfilling a need is necessary for the good (Levine, Andrade, and Koestner 2021). Social behavior (such as intergenerational interactions), health behavior (such as poor diet, sedentary lifestyle, and factors that contribute to obesity), and health status (such as comorbidities such as diabetes and high blood pressure) all work together to increase this risk—illness and death from COVID-19. Among ethnic minorities, busy living, working in vital industries during an epidemic, inability to work from home, and increasing use of public transport for commuting increase minority's susceptibility to infection. Some ethnic minorities are also characterized by lower health literacy and fewer digital communication platforms for health-related purposes (Saban et al., 2021).

It should be noted that the marital relationship, which is one of the most essential and intimate social bonds, can positively affect the mental health of both men and women. This meta-analysis shows that single people are 1.6 times more likely to suffer from depression than married people (Kim et al., 2020). Our results, sorted by gender and region of residence, suggesting that the protective effect of the marital relationship on depressive symptoms attributed to exposure to air pollution was significant for men regardless of the province of residence. However, such results were not observed in women, except women living in non-urban areas. This finding can be supported by previous research (Kim et al. 2020).

Protection Motivation Theory (PMT) posits that obtaining correct information from official sources during a new pandemic and dealing with risk perceptions can increase people's awareness of convenient precautionary behavior and, consequently, their adoption of preventive measures (Alqahtani et al. 2021).

Therefore, the solution to the problem of the implementation of Marriage in the pandemic period for couples who carry out Marriage is an unusual habit, so this can be addressed by efforts to maintain the safety of the soul rather than

bringing dangers that threaten the family due to the pandemic. New adaptations are implemented by following procedures set by the government, by not eliminating cultural values. Although the Covid-19 pandemic disaster caused stress to married couples in Indonesia, most of them still try to maintain Marriage by maintaining family harmony in the Covid-19 pandemic, such as supporting each other through difficulties, including overcoming economic crises together, relenting to avoid quarrels, Accepting the current condition of the family as it is, reminding each other to think and behave positively, strengthen each other in terms of religiosity, share roles to domestic affairs, maintain communication or interaction between family members. Social restrictions become an opportunity for husband and wife to make the family a place to concentrate happiness, including the chance to be grateful for God's grace because they can still be with the family.

CONCLUSIONS AND NEXT STEPS

The COVID-19 pandemic affects various aspects of human life, including Marriage. A person who gets married during a pandemic faces viral external stressors and the accompanying policy effects. The opportunity to reject marriage agreements and dissolution of wedding receptions if not following the rules triggers the growth of negative emotions, such as fear, panic, and sadness before the terrible Covid-19 wedding anniversary proved to make married couples in Indonesia become stressed. Nevertheless, most of them still try to maintain Marriage by maintaining family harmony in the Covid-19 pandemic, such as supporting each other through difficulties, including overcoming economic crises together, relenting to avoid quarrels, accepting the current family conditions as they are, reminding each other to think and behave positively, strengthen each other from the side of religiosity, share roles to domestic affairs, Maintain communication or interaction between family members.

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