

## MYTHOLOGY IN INCREASING DEMOGRAPHIC BONUS GOLDEN GENERATION 2045 IN BALI

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Received : 11-02-2024

Revised : 10-04-2024

Accepted : 31-05-2024

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### Abstract :

Indonesia reached its peak 100 years ago, which is in 2045. Supporting a developed country is a demographic bonus for the younger generation in 2030. Indonesia is expected to have quality human resources, making it a developed country with a productive golden generation. Compared to other countries, such as Japan and Germany, which are experiencing a population crisis, this affects the country's stability, which involves economic strength, politics, and national resilience.

One of the causes of the demographic bonus is that Indonesian culture has oral and written mythologies that provide messages and meanings for the community, namely the folk tales of Men Brayut and Jaratkaru, which are very popular in Bali. This mythology teaches the importance of marriage and having offspring to maintain the country's stability, economy, and family.

Men Brayut is a mother who has 18 children. She was initially a yaksa, but she became a mother who loved her children very much after getting the gift. This illustrates that a Balinese woman is productive and fertile, so it is expected that Balinese women become mothers who give birth to many children, at least four named people (Wayan, Made, Nyoman, and Ketut). Jaratkaru was an ascetic; after gaining magic, Jaratkaru saw that his parents were in hell because Jaratkaru did not marry. Therefore, Jaratkaru apologized, married, and freed his parents from hell. This mythology teaches the young generation of Bali that after adulthood, they must marry and have offspring to continue the traditions of Balinese customs and culture.

**Key Words** : mythology, in increasing demographic bonus, golden generation 2045

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### INTRODUCTION:

Indonesia is heading towards the demographic bonus of 2030 and the golden generation of 2045. The most crucial momentum in the history of the Indonesian nation occurs in 2045 because, at that time, Indonesia will enter the 100th year of independence. The big hope is that in 2045, Indonesia will be filled with generations who have a productive age (Abi, 2017, p. 85). Indonesia has undergone a demographic bonus. Therefore, Indonesia must create a

generation that can compete and, of course, cannot be separated from the role of youth, especially the current young generation. Indonesia Emas 2045 is a big dream of the nation that will encourage the nation's progress, especially in preparing the younger generation as human resources who will be able to help solve the problems and problems of this nation by using their ideas, creativity, and innovation. For this reason, the key to realizing the Golden Indonesia 2045 is the quality of human resources, especially the nation's young generation (Hasdiana et al., 2023, p. 955).

Technological development has changed how young people think about not getting married or choosing not to have children. The younger generation prefers to follow the Childfree culture. Childfree culture is a term that refers to a concept where married couples choose not to have or raise children. The meaning of childfree is the condition when a person or couple decides not to have children. Actually, childfree is not a new concept. Childfree has been widely applied abroad, especially in developed countries. Many residents in developed countries such as Japan and Germany have chosen to be child-free (Putri & Fitriasia, 2023).

Some developed countries are currently experiencing a population crisis, including Japan. The population crisis has raised population problems in Japan. The increasing phenomenon of childfree and unmarried has a significant effect on the decline in Japan's population. The concern is that if this phenomenon continues, within a certain period, the Japanese population will experience a drastic decline, which will affect the stability of human resources and the productivity of the national economy (Nugroho et al., 2022). According to revised projections released Wednesday (26/4/2023) by Japan's National Institute of Population and Social Security Research, the country's population will fall below 100 million by 2056. Looking at Japan's current population of 124.62 million, by 2056 or in the next 33 years, Japan's population will decrease by about 25 million. Meanwhile, the number of births will fall below 500,000 by 2059 if the number of births per woman remains unchanged. Japan may become weaker as a nation if its population shrinks.

Population changes significantly affect the national stability of a country. Indonesia is grateful to have a demographic bonus for the Golden Generation 2045. One of the reasons is supported by mythology in the form of folklore, such as Men Brayut and Jaratkaru, as the mythology of the Balinese people. Mythology explains the invisible reality tends to refer to culture as a set of symbols that can clarify the environmental phenomena it faces. As usual, humans try to understand and organize the phenomena in their environment for survival. The calcification effort is inseparable from the culture that controls the mindset and mental attitude possessed (Iswidayati, 2017, p. 181).

This mythology is very effective in encouraging the younger generation to marry and give birth to children, and the Governor of Bali even recommends having four children for Balinese people. The instruction from the Governor of Bali allows Balinese families to give birth to

more than two or even four children consisting of Wayan, Made, Nyoman, and Ketut or other names according to the customs that the ancestors and elders of Krama Bali have left. The Governor of Bali also instructed each regional head to socialize Krama Bali family planning to every region and area in Bali Province (Putra et al., 2022, p. 540).

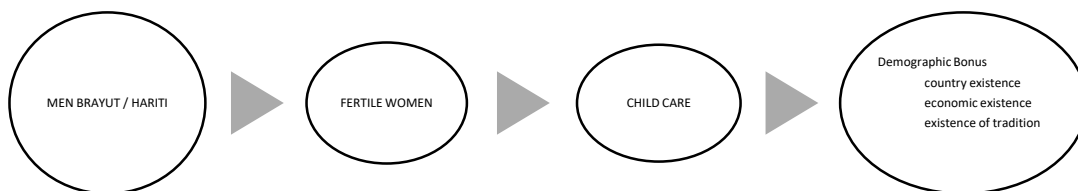
The mythology of Men Brayut and Jaratkaru, which is very popular in Bali, will be reviewed in this paper, thus contributing to the thinking about Indonesia's demographic bonus towards the golden generation of 2045.

**II. Methods**

This research uses a qualitative method by applying a descriptive analysis system to pour it. The data collection technique of this research is library research, which is sourced from various reading literature and previous research articles regarding mythology as one of the cultures of Indonesian society that contributes to increasing the demographic number of Balinese people in particular, especially the culture of getting married and having children. Marriage for the Hindu community in Bali is very sacred and contributes to the existence of the state, economy, and Balinese traditional traditions.

**III. Result**

**3.1 Mitologi Men Brayut**



**Bagan 1: The mythology of Men Brayut in Bali**

Men Brayut and her husband Pan Brayut have 18 children at a very close distance. You can imagine how overwhelmed Men Brayut is in caring for 18 children daily with great affection and being very sincere and selfless. The father, Pan Brayut, with an unyielding spirit and tiredness, always works daily to support his 18 children. The story of Men Brayut has been an icon of a mother figure for centuries; even the Hindu community in Bali uses the statue of Men Brayut, who is depicted holding their children as a symbol of female fertility and a form of excellent and exemplary parenting patterns. In the story, the physical form of Men Brayut is not comparable to the figure of a mother today. Where Men Brayut is depicted wearing a torn kemben as her daily clothing, the upper body is never covered because she is always busy taking turns breastfeeding her 18 children. This is in the context of Balinese society in ancient times, when women only wore "kemben" without covering their upper bodies so that their breasts could be freely displayed. Men Brayut's body is described as very dirty and unkempt and smells terrible because she is too busy taking care of her 18 children. Her red

dreadlocks have never been shampooed—an actual mother figure who is very different from most mothers in modern times (Octariza, 2019, p. 422).

The description of Men Brayut and Pan Brayut in various forms of artwork is part of the reflection of Balinese life in ancient times. Men Brayut is the main protagonist in Men Brayut folklore. She struggles to give birth to and care for many children amidst economic constraints. In the middle of the story, she seems to not care about her children because she eats alone in the kitchen and leaves her children outside, but it is done because she is hungry and pregnant. She could not eat well if she did it while taking care of her 17 children (Dewi & Kamayana, 2021, p. 219). In Eastern cultures, mothers are the primary caregivers in raising children in their families. In this case, fathers are not considered incompetent or uninterested in childcare. However, the interaction between fathers and mothers in parenting is different. While the mother directly cares for the child, the father usually plays the role of a playmate for the child and a supporter of the mother. In some cultures, the distribution of parenting responsibilities can also vary. In Asia, fathers have duties in the form of earning a living for the family, while mothers primarily take care of the family (Suganda & Ninin, 2021, p. 160). Likewise, Balinese women, in addition to caring for the family, also care for matters related to ritual processions, prayers, customs and culture, and traditional ceremonial processions (Bukian et al., 2020, p. 430). This is also one of the problems faced by modern-day working mothers, so there is a conflict between work and family, especially dual-earner families. (dual-earner families) (Agustiari & Darma, 2022, p. 205).



**Picture 1: Contemporary Men Brayut Sculpture in Bali**

Men Brayut, in religious understanding, is believed to be a goddess who gives love to all beings, especially to children. In Buddhist mythology, the female figure with many children is Dewi Hariti. She was initially a yaksa who loved to eat human flesh. But after gaining enlightenment from Buddhism, Dewi Hariti became a Goddess who loves children. Similar statues were found in Goa Gajah Temple in Gianyar (Budi Utama, 2017, p. 144). Barthes states that myth is a communication system because it is a message. He states myth as a "mode of

Sign," a form of "speech type" carried through discourse. Myths cannot be described through the object of the message but rather through the manner of the message (Rafiek, 2015)—Barthes revealed that myth is a message, not a concept, idea, or object. Here, Barthes wants to explain that reading an image as a symbol means releasing its reality as an image. (Suaka, 2020, p. 305).



**Picture 2: Men Brayut Statue at Goa Gajah Temple, Gianyar, Bali (Left); Men Brayut Statue Statue in Khong Khen Province, Thailand (Right)**

The Men Brayut mythology in this article aims to give the meaning of marriage to the younger generation of Bali. Marriage is a sacred process, namely the union of a pair of men and women. Marriage is highly coveted by single men and women who love each other to form a happy family (Aulad et al., 2020, p. 59). A Happy family in the Balinese tradition is to give birth to supra children. Suputra children are good children with noble personalities and excellent personal qualities, virtues, achievements, abilities, and superior skills and can raise the dignity of their parents (Dian Tri Utami et al., 2023, pp. 26-27). Marriage is a way to inherit Balinese traditions, so the mythology of men brayut gives meaning to the community in the current context in a religious perception, so it is believed to be able to help people get offspring. (Widiastiti, 2022, pp. 161–162). The existence of Men Brayut, in addition to providing education for the Balinese people about the importance of having offspring, is also a place to ask for suputra offspring. Balinese people believe the existence of Men Brayut in a theological perspective to be something sacred and believed to be the God of fertility. If there are Balinese people who have been married for several years but have not been given offspring, then they ask Men Brayut. This is a socio-cultural form of understanding the importance of having children or offspring as a form of Balinese existence.

The mythology of Men Brayut is a spirit for women as the primary human being because of the nature of pregnancy and childbirth. Balinese people are biologically very fertile. Balinese women have a minimum of 4 children in ancient times. The form of the fertility of Balinese

women to have a minimum of 4 children has been triggered in Government Regulation No. 38 of 2007 concerning the Division of Government Affairs between the Central Government, Provincial Regional Government Regency / City Regional Government, and Government Regulation No. 41 of 2007 concerning Regional Apparatus Organizations, especially those related to the National KB / BKKBN program, then KB and Family Welfare become mandatory government regulations. The Government Regulation emphasizes that family planning and welfare are necessities, so provincial, district/city regulations must implement the program in their respective regions. The instruction from the Governor of Bali allows Balinese families to give birth to more than two or even four children with the names of Wayan, Made, Nyoman, and Ketut or other names according to the customs that the ancestors and ancestors of the Balinese people have left. The Governor of Bali also instructed each regional head to socialize Krama Bali family planning to every region and area in Bali Province (Putra et al., 2022, p. 540). Balinese people in the past have thought about the importance of having many children because it can maintain the existence of a country, in ancient times called the kingdom, so that every birth of a Balinese child is given the title Wayan or Gede as the first child, Made is the title of the second child, Nyoman is the title of the third child, and Ketut is the title of the fourth child if a person has a fifth child, called Wayan Balik and so on. This is a form of Balinese contribution to maintaining the country's existence in the field of demographic improvement. It is proven that in 2014, Bali's dependency ratio reached 45.98 percent, which means that out of every 100 people of productive age in Bali, no more than 46 people of non-productive age bear the economic burden. This low dependency ratio indicates that Bali has entered the demographic bonus period where more than two other active people cover one non-productive person. (Suartha, 2016, p. 5).

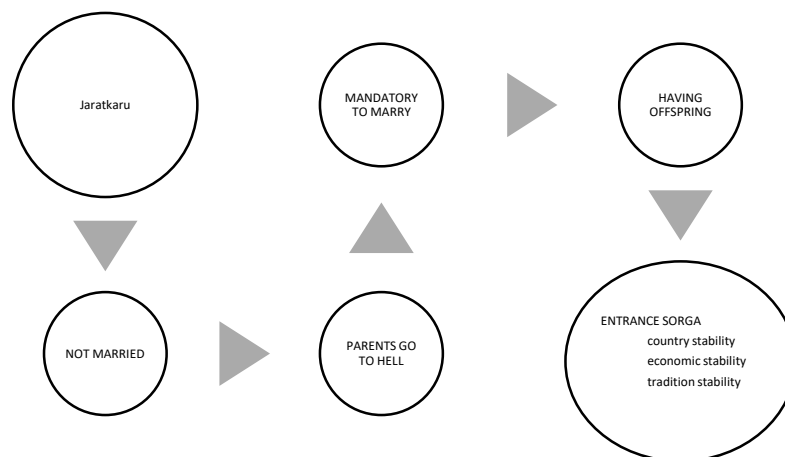
The existence of the Men Brayut mythology is a spirit that helps the younger generation maintain the existence of Balinese humans. The solution to achieve existence is to give birth to offspring through legalized marriage ceremonies. A woman is considered an adult if she is at least 17 years old and is allowed to marry. One of the updates in the marriage law is the establishment of a minimum age limit for a person to marry, as stated in Article 7 of Indonesian Law No. 1 of 1974: marriage is only permitted if the man has reached the age of 19 years and the woman has reached the age of 16 years. (Musyarrafa, 2020, p. 713). The age limit that has been included in the state law during the productive period is an effort by the state to maintain the existence of the population to achieve a demographic bonus at a productive age. Fertility or birth is a term in demography that indicates the number of children born alive by a woman. The younger the age of the first marriage, the more likely a woman will give birth to a child, assuming that the egg is fertilized during the fertile period (Suartha, 2016, p. 5). Of course, a productive demographic bonus strengthens the economy of the family, community, and country. Word Bank data shows the population in 2019 was 270,625,567 people, with a dependency ratio of 65.79 percent. Then, in 2020, the population increased by 273523621 people with a dependency ratio of 64.53 percent. The projected population will continue to grow every year. Indonesia will experience a demographic bonus



period until 2035 when the number of people of productive age is greater than the population of unproductive age. Suppose the government can manage human resources well and is supported by a conducive political and economic ecosystem. In that case, the government will benefit from various economic, social, and human resources aspects. (Purwati & Prasetyanto, 2022, p. 535).

Men Brayut symbolizes a mother who loves her children very much to maintain the existence of her traditional traditions. Balinese women should raise their children to continue the conventional tradition and the family's existence. Balinese people believe that having offspring will free themselves from suffering, in addition to continuing the tradition through the customary system that has been inherited. Indigenous Balinese society organizes the community in a unified manner. The existence of traditional villages is so strong that they almost reach all aspects of life. The traditional village holds on to a tool that makes it more unified, called Pura Kahyangan Tiga, which includes Pura Dalem, Pura Puseh, and Pura Desa. These three religious facilities are solidly coordinated so that the rights and obligations of the community also arise from them. (Bagus et al., 2020, p. 8). Balinese marriage is based on the teachings of Hinduism, which is a sacred institution characterized by the implementation of a marriage ceremony (wiwaha samskara) witnessed by tri upasaksi, namely, witness god (God), witness manusa (human), and witness bhuta (universe). Balinese people believe in endogamy dadia marriage and become the hope of the whole community in general. This happens because, according to Balinese beliefs, every person's spirit after death will always penetrate (renkarnari) back into the gross body of his descendants. (Aridiantari et al., 2020, p. 73).

### 3.2 Mitologi Jaratkaru



The Jaratkaru story is a fascinating mythology, similar to the Men Brayut story, which needs to be analyzed for messages and meanings in symbols in the form of folklore. Mythology explains the invisible reality tends to refer to culture as a set of symbols that can clarify the environmental phenomena it faces. As usual, humans try to understand and organize the symptoms/phenomena in their environment for survival. By referring to cultural abstractions

as his past experiences, humans try to classify existing phenomena and put them in order in his mind. These calcification efforts cannot be separated from the culture that controls humans' mindsets and mental attitudes. (Iswidayati, 2017, p. 181).

Sang Jaratkaru requires the continuation of offspring (not being married) because it can hinder the path of the parents' spirits to heaven. Sang Jaratkaru tells of a Brahmin named Jaratkaru who lives as a suklabrahmacari (unmarried). One day, Sang Jaratkaru completed austerities, allowing him to go wherever he wanted. He went to Ayatanasthana (between Svarga and Naraka), where his ancestors hung from bamboo above a deep ravine. This story explains that his ancestors were separated from the ancestral world and were hanging in the abyss because their descendants broke up due to Sang Jaratkaru not marrying. This story ends with Jaratkaru's decision to marry to help his ancestral spirits (Wardana, Gata, & Saputra, 2022). These stories dogmatize the Balinese Hindu community to get offspring who can then help their ancestors reach heaven (Made et al., 2023, pp. 19–20).

The Jaratkaru story is a mythology with a message so the younger generation can carry out marriage ceremonies and give birth to offspring. This is one of the ideologies indoctrinated into the community, so the community still exists in Bali. Political ideology becomes a reference to respond to the world when the world undergoes various transformations. Scientific advances change natural life, while traditions and habits have faded (Achmad, 2020, p. 53). Preventing fading traditions, mythology becomes a form of defence especially the thoughts of the younger generation not to have offspring or known as a child-free culture.

Several studies on childfree culture reveal findings that those who choose childfree provide a valuable experience where, in this case, they can live freely in terms of time, material, or other satisfaction. There are also several factors in deciding childfree, namely individual factors (emotional), not like small children in terms of behavior, the existence of psychological and medical disorders in the form of trauma, phobias, and psychological illnesses, the next factor is also due to economic factors, in this factor because of considerations in the form of living expenses for children who require a lot of money, they also prefer to spend their money from work for prestige for themselves. (Ana Rita Dahnia et al., 2023, p. 71). The child-free issue divides people's views into two groups. First, 60.8% reject the legality of child-free topics in society. At the same time, the second group, 39.2%, tends to be more open and agree to apply childfree principles in their lives. The numbers not too far between the pro and contra groups are a severe concern that religious leaders and officials must study on this issue. (Rindu Fajar Islamy et al., 2022, p. 85).

The mythology taught by our ancestors through folktales such as Jaratkaru provides a message to maintain the country's stability through population growth so that the demographic bonus in 2045 can be achieved more optimally. Indonesia's population over the next few years will continue to increase. Based on data owned by the Central Statistics Agency



(BPS), in 2018, the population of Indonesia reached 265 million people. Then, in 2024, the figure has changed to 282 million, and around 317 million people in 2045. According to BPS 2018 data, the number of millennials aged 20-35 reached 24 percent, equivalent to 63.4 million of the 179.1 million people of productive age (14-64 years). It is not wrong to call the millennial generation the future of Indonesia. This is the demographic bonus (Prasasti; & Prakoso, 2020, p. 15).

The message in the Jaratkaru mythology teaches that after completing school or successfully spring. Having children is a citizen's after finishing school or successfully acquiring knowledge to maintain the country's stability. The importance of the country's stability in the future to build a developed country in Jaratkaru's story is explained during Jaratkaru's journey to hell when he saw his parents getting tortured in hell. When The message of Jaratkaru's journey to hell has deep meaning, as hell is a state of absolute and complete separation from God; there is no light, just chaos and darkness—the suffering. In hell, there are two death guards with sinister faces standing right in front of the sinners. Sinners are bound with nooses and dragged by force along the long road to the city of Samyamani. There was no shelter, food, or drink. They were forced to pass the rough twelve suns with scorching rays. Sinful souls must go on, sometimes buffeted by cold winds, pierced with thorns, at other times burned with fire, at other times pecked by poisonous different and highly venomous scorpions. (Fungki, 2020, p. 73).

Seeing the state of both parents in hell, Jaratkaru felt guilty for being selfish to gain happiness. Jaratkaru and trying guilt is a reflection for the younger generation to continue the Grhacontinuingstage. Grhasta Asrama is the level of married life. The word Grhasta comes from the words "Grha," which means house, and "stha" means Grhastha, which means the phase of life in building a household. Grhtoa has significant responsibilities, such as being responsible and excellent towards his wife, children, ancestors, parents, and society. Some of the obligations that must be carried out in households are continuing offspring, fostering households, socializing, and carrying out the five yajnas (Dewa Yajna, Rsi Yajna, Manusa yajna, Pitra Yajna, Bhuta Yajna) (Agus et al., 2021, p. 15). By continuing at the Grhasta Asrama level, the younger generation has contributed to maintaining the stability of the traditions passed down long ago in Bali.

Upon entering a household, the younger generation automatically becomes a member of a traditional banjar in Bali. Banjar adat, as a social or religious institution, is one of the building blocks of world civilization if considered from the history of its emergence, ideology, purpose, and role in society. With its distinctive kinship system and gotong royong culture, Banjar adat is now transformed into a traditional institution full of religious values, customs, arts, and culture (Noviasi et al., 2015, p. 3). The traditional Banjar uses the basic philosophy of balance between man and man, man and nature, and nature and God, known as Tri Hita Karana. These three elements are realized in three zones, namely: (1) Parhyangan, a zone where harmony

between man and God is realized; (2) Pawongan, a zone of harmony between man and his fellow man; and (3) Palemahan, a zone where harmony between man and his natural environment is realized (Sirtha, 2008:53).

The mythology of Jaratkaru also gives a message to the readers: after knowing his parents were in hell, Jaratkaru immediately married them, had offspring, and saved them from the torment of hell. It implicitly teaches that a child must help parents in life together to maintain the family's economic stability. Moreover, there is a term for many children, many fortunes. The more children, the more those who help parents to support the family well. Based on the research findings, children's involvement in family economic activities is seen from the sub-variables of assisting the family economy and the desire to have their own opinions. This study shows that children's involvement in family economic activities is very high. Children are a precious asset to future generations. It can be said that the hands of its developers determine a nation's promising and ominous future. Children themselves have economic value. The Javanese proverb says, "Many children, many sustenances". Children are the most crucial factor in family life, especially their potential economic value (Sukmarita, 2013, pp. 274-275).

The message written in the story of Jaratkaru, namely marriage and childbearing, is a form of economic stability that affects the economy of the family and the state. The role of the younger generation in maintaining the financial stability of the country is to contribute to the economic development of the country, so that the demographic bonus of the population of 2045 is believed to be the heyday of the Indonesian Nation. In the period 2010 to 2035, we must make massive investments in the field of human resource development (HR) as an effort to prepare the generation of 2045, which is 100 years of Indonesia's independence. Therefore, we must prepare the broadest possible access for all the nation's children to enter the world of education, starting from early childhood education (PAUD) to higher education. Of course, the expansion of access must be followed by an increase in the quality of education, even though we all understand that education is the best social engineering system to improve welfare and dignity. The future education system of the Indonesian nation is education that delivers today's generation to become the golden generation of Indonesia in 2045. Precisely in 2045, Indonesia is 100 years free from the shackles of colonialism. In that year, Indonesia expects to have a gold generation that can build a better nation (Ade, 2017, p. 82).

#### **IV. Conclusion**

The Demographic Bonus in Indonesia in 2045 is an awakening for Indonesia because it has a productive population of Generation Z, which is expected to accelerate Indonesia as a developed country. The form of success in increasing the number of productive generations is due to many factors, one of which is the existence of mythology or folklore that is believed by the Indonesian people, as well as in Bali.

Some mythologies about the importance of marriage and childbearing are Men Brayut and Jaratkaru. Both have myths in the form of symbols in the story, so they have a profound message to maintain the stability of the country, economy, and traditional traditions. The message in the story is very trusted by the Bal community, so marriage and having children are obligations carried out according to the stages of life from the study period to the Grahasta Dormitory, namely the period of marriage.

Marriage is a significant contribution to the country so that a developed country can realize the ideals of the Indonesian nation. Marriage is not a matter of ego, but is an obligation for citizens of the country. Therefore, suggestions to the government are to maintain quality human resources in Indonesia. Provide welfare for married couples and their children with the best education so that the state's role is also in making the Golden Generation 2045 successful.

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