

Model of Internalizing the Value of Religious Moderation at Universities in Lombok

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ABSTRACT

Background. The paradigm of religious moderation (wasathiyah Islam) is a style of understanding and practice of Islam or an approach in contextualizing Islamic teachings in the midst of modernization and globalization.

Purpose. This study aims to study and find a model for internalizing the value of religious moderation in higher education. Religious moderation is not a new teaching, not a new ideology and also not a new flow, but religious moderation is a way of view, attitude and behavior or religious practice by taking the middle way, acting fairly, balanced and not extreme or not excessive in religion.

Method. This research is a qualitative research with data collection using observation, interviews and documentation. Data analysis uses the Miles and Huberman model starting from data collection, data condensation, data display and conclusions/verifying. Data validity was carried out with observation persistence, extension of participation, reference and triangulation.

Results. Second, the inculturation model is carried out through exemplary and habituation or habituation in the campus environment. Third, the religious culture model is to create an Islamic campus environment by creating Islamic study centers such as the Qur'an study center and campus da'wah institutions as the basis for the movement to ground moderate Islam in the college environment.

Conclusion. In the world of education such as universities, religious moderation becomes a necessity in shaping the character of moderate students.

KEYWORDS

Internalization, Model, Value

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INTRODUCTION

Religious moderation, known in Islam as *islam wastiyah*, has become a very hot and prominent discourse in the last two decades (Danneel dkk., 2019). This discourse has not only strengthened at the Indonesian national level, but has also emerged at the international level (Carson dkk., 2019). In international forums, the discourse of "religious moderation" was voiced in several conferences involving Muslim countries (Gagne dkk., 2020). According to Mohammad Hashim Kamali, since 2003 a movement carrying the flag of religious moderation



has emerged in Muslim countries (Muhammad Hasim Kamali, 2015: 31). In 2003, the International Assembly for Moderate Islamic Thought and Culture appeared in Jordan and Kuwait (Lew & Xian, 2019). In 2008, al-Qaradawi's Center for Islamic Moderation and Renewal appeared in Doha, the establishment of the Global Movement of Moderates Foundation in Kuala Lumpur in 2012 and the establishment of the Institute Wasatiyyah Malaysia (IWM) at the Malaysian Prime Minister's Office in 2013 followed by the establishment of the International Institute of Wasatiyyah (IIW) at the International Islamic University Malaysia.

Indonesia's commitment to placing religious moderation as an integral part of the Mental and Cultural Revolution, RPJMN 2020-2024 further strengthens the importance of religious moderation in a global context. In fact, the discourse on religious moderation has surfaced and become the public spotlight after officially becoming the mainstream in the 2020-2024 National Medium-Term Development Plan (RPJMN), which was originally initiated by the Indonesian Ministry of Religious Affairs in 2019 (Holfeld & Mishna, 2019). Indonesia with the largest Muslim population has made religious moderation a major effort of the government in answering the problems of the life of the nation and state considering the increasingly strong phenomena of the currents of extremism, radicalism, liberalism, intolerance and terrorism as well as being a new trend in the religious landscape in Indonesia in the last two decades. the indicator is the occurrence of a shift in religious understanding that leads to symptoms of Islamism such as the tendency to confront Islam vis a vis Pancasila (Drislane dkk., 2019), the strengthening of support for the caliphate, and often leads to violence, including the emergence of the furitanism movement, formalization of Islamic teachings and Arabism (Pace dkk., 2019). This provides a blurry portrait of religion for Islam as a religion of mercyallilamin and also the spirit of unity in diversity.

According to Azyumardi Azra that among Muslims, religious radicalism comes from many sources: First, a literal, piece-by-piece religious understanding of the verse of the Qur'an, Second, a wrong reading of Islamic history combined with excessive idealism towards Islam at a certain time (Holfeld & Baitz, 2020). This causes the growth of religious attitudes that are intolerant, exclusive and do not provide space for differences for others in religion and reject the reinterpretation of religious teachings progressively and rationally. Historically, the image of Indonesian Islam is described as full of friendliness and openness because it is able to adapt to pre-existing religious practices.

Normatively, religious moderation (wasatiyah) has been mentioned in the Qur'an as the holy book of Muslims, even the issue of religious moderation has been debated among Islamic thinkers. But unfortunately at the practical level, religious moderation has not been maximally embedded in the life of the nation and state (Ghadimi & Ketabchi, 2019). The realities that occur in the world of education, social, economic, religious, cultural and others still need serious attention from all parties (Lipira dkk., 2019). Intellectual capital and discrimination and impartiality of the majority group over the minority still occur and even leave many problems.

According to Din Wahid, many intolerant and radical actions in the name of religion have emerged which are also inseparable from conservative and fundamentalist religious views. In addition, the emergence and increase of salafi manhaj religion which is strongly influenced by Middle Eastern Islam such as salafi furitan, salafi haraki salafi jihadist (Foong dkk., 2020). According to Duderija, the development of the influence of neo-traditional salafism is due to a textualist understanding of religion and rejects reinterpretation, causing a fundamental and conservative understanding of Islam (Temple dkk., 2019). Including there are still pockets of

religious intolerance, conflict vulnerability, communal, and radical elements, which must continue to be improved.

The Center for the Study of Islam and Society (PPIM) UIN Jakarta in its survey results in December 2020, showed that 69.83 percent of students have a relatively high attitude of religious tolerance. Meanwhile, another 30.16 percent of students have a low attitude of tolerance (Ropi, 2019). Furthermore, it was explained that students from official universities, state universities and private universities have high tolerance. Meanwhile, students in religious universities are still less tolerant (Chen dkk., 2021). This is due to two important factors, namely (He dkk., 2020): a) social interaction experience, b) campus social climate (Wang & Tahir, 2020). The more experience of interaction with different groups, the more tolerant the student is. Likewise, the campus climate, starting from student acceptance and the attitude of lecturers, also contributes to students' tolerance attitudes and behavior.

Setara Institute in its survey results in 10 state universities on the type of student religiosity shows that the type of religiosity has three layers, namely the individual layer, the social-community layer and the public-citizenship layer (Elmisery dkk., 2019). From the type of religion, the strengthening of religious moderation is in the public-civic layer whose religious type is formalist and substantalist where moderate students = 33.5% and formalist = 24% and very substantalist = 19.1% (Lu dkk., 2020). In addition, the influence of parental factors as figures = 47.8% and religious educators = 50%. Meanwhile, the Indonesian Survey Circle (LSI) in its findings shows that as many as 31% of students are intolerant and even students' understanding is considered low towards diversity and cultural diversity (Almusharraf, 2023). In addition, the Ministry of Research, Technology and Higher Education also mentioned that there are 10 universities in Indonesia.

(PT) has been exposed to radicalism for a long time even though various efforts to counteract this understanding have been made but have not been successful (Ariefana, 2019). So, the religiousness above, greatly determines the attitude of religious moderation of a person, even the existence of Islamic religious education lecturers who teach the values of Islamic teachings in higher education greatly determines the formation of moderate Islamic attitudes, behavior and thoughts.

1. Value Internalization Model

A model is a representation of an object, thing, or idea in a simplified form of a condition or phenomenon (Ahmad dkk., 2021). In the Dictionary of Indonesian Language (KBBI), model means "pattern, reference, example or variety of something to be made or produced" (Azhari dkk., 2023). A model is also defined as a framework or overview that provides systematic instructions or descriptions in implementing education and learning in order to achieve certain goals (Orishev dkk., 2022). In general, a model is defined as a conceptual framework used as a guide in carrying out an activity (Abdul Majid, 2013: 13). A model is also defined as an actual item or object, such as a "globe" which is a model of the earth on which we live (Asfarian dkk., 2020). The model is a conceptual framework and systematic procedures in organizing learning experiences to achieve goals. Thus, the model is a theory designed to design the education and learning process, especially in this case the character education model in schools, both in terms of the tools that will be needed, strategies, and also the curriculum to help students achieve learning goals (Peterson, 2020). A model is also a representation of an object, things, or ideas in a simplified form from natural conditions or phenomena (Carmichael & McDonough, 2019). The model contains information about a phenomenon that is made with the aim of studying the actual system phenomenon.

The internalization is the planting, appreciation, deepening, mastery of the values of religious teachings in depth through guidance, coaching, habituation, exemplary and so on, especially the value of religious moderation (Hălbac-Cotoară-Zamfir dkk., 2019). While value comes from Latin, *valere* which means useful, capable, applicable, so that value is interpreted as something that is considered good, useful, and most correct based on individual or group beliefs (Chabib Thoha, 2016: 60). The Indonesian Dictionary explains that value is price, estimation, number (Hamzah Ahmad and Nanda Santoso, 2016: 264). This means that value is something valuable, a belief that is held in such a way by a person in accordance with the demands of his conscience. Basically, every society has values that are upheld and held firmly. Value is a collection of feelings or assumptions about something about good, bad, right or wrong, proper or improper, noble or inferior, important or unimportant. As a conception, the abstract value of something that is built and is in and *budhi*, cannot be felt and seen directly with the senses (Amri Marzali, 2017: 105). In Islam, Islamic values are essentially a collection of principles of life, teachings about how humans should live.

running his life in this world, which one principle with another is interrelated to form a whole unit that cannot be separated.

2. Religious Moderation

The word moderation comes from the Latin "*moderatio*", which means moderation or not excess and not lacking (Ministry of Religious Affairs of the Republic of Indonesia, 2019: 15). Religious moderation is built from the word moderation. The word moderation itself is adopted from the English "*moderation*" which means moderate attitude, non-excessive attitude, and impartiality (Ministry of Religious Affairs of the Republic of Indonesia, 2019: 5). In Arabic, moderation is known by the word "*wasath*" or "*wasathiyah*", which has the same meaning as the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). People who apply *wasathiyah* principles can be called *wasith*. In Arabic, the word *wasathiyah* is also translated as "the best choice". Whatever word is used, they all imply the same meaning, which is fair, which in this context means choosing a middle ground position between various extreme options.

Religious moderation has also officially become the mainstream in the 2020-2024 National Medium-Term Development Plan (RPJMN), which was originally initiated by the Indonesian Ministry of Religious Affairs in 2019, through eight main values, namely: a) *tawassuth* (moderate), b) *tasamuh* (tolerance), c) *tawazun/i'tidal* (balance), d) *al-'adl* (justice), e) *Musayawarah* (shura), f) *islah* (peace), g) *qudwah* (exemplary), and h) *muwathanah* (recognizing/recognizing the State and its ideology (Ministry of Religious Affairs, 2019: 6). The indicators of religion according to the Ministry of Religious Affairs of the Republic of Indonesia include: a) national commitment, b) tolerance, c) non-violence, and d) accommodating local culture (Ministry of Religious Affairs of the Republic of Indonesia, 2019: 16). These four indicators can be used to see and recognize how strong religious moderation is practiced by a person or student in the higher education environment and in the wider community.

Internalization of the value of religious moderation with various models is expected to be carried out in higher education with the aim of growing maturity and high religious awareness as well as inclusive attitudes and away from exclusive and intolerant attitudes, so that the value of religious moderation in higher education becomes an important part and is in line with the government's vision and mission contained in the national medium-term development plan. Thus, universities can be at the forefront in grounding and actualizing the value of diverse moderation in order to create a moderate character in students as the next generation of noble ideals of religion and nation.

RESEARCH METHODS

This research uses a qualitative research approach because this research seeks to describe and describe the phenomena that occur in accordance with the actual circumstances in the field. According to Bogdan and Taylor in Moleong's book, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and behaviors that can be observed (Lexy J. Moleong, 2018: 4). In qualitative research the data obtained is natural, where the researcher is the key instrument with inductive data analysis and the results of the research strengthen the true and definite meaning of the data rather than generalizations. The location of this research was carried out at universities in Indonesia. The presence of researchers at the research location acts as a key instrument and determines all research processes in the field. The data sources in this study are primary data obtained directly from informants and secondary data is data that is not directly obtained by researchers from their research subjects. Data collection techniques are carried out by observation, interviews and documentation. The steps of data analysis are carried out by collecting data, condensing data, displaying data and conclusions. To get the validity of the data, do so by using four ways, namely the extension of participation, persistence of observation, adequacy of reference. and triangulation.

RESULTS AND DISCUSSION

The model of internalizing the value of religious moderation in this university includes several models, namely:

1. Multi Academic Interaction Model

Academic interaction is one of the models of internalizing the value of religious moderation in Islamic religious education in public universities which is carried out through teaching and learning activities (lecture activities) in the classroom. In this academic interaction, the values of religious moderation are taught to students through various methods such as lectures, discussions, questions and answers, exemplary and habituation, as well as advice. The value of moderation in Islamic religious education taught through these multiple academic interactions such as tawassuth, tasamuh, tawazzun, i'tidal, al-adl, shura, islah, qudawah, muwathanah, harmony and brotherhood in Islam and other materials. In addition, it is also taught how indicators of religious moderation such as national commitment, tolerance, anti-radicalism and violence and accommodating to local wisdom.

Teaching and learning activities are carried out with multi-direction by making students the center of learning where students and lecturers ask and answer or exchange ideas. Likewise, learning methods are carried out by using varied methods. This is done so that students are proactive and creative and make learning saunas fun for students. besides that, learning media is also carried out to make students understand the material being taught. In learning, lecturers are not only limited to teaching but also educating by providing direction, advice, habituation and motivation as well as good role models by showing good attitudes and behavior and speech, being democratic in learning, being fair, getting the same treatment, time discipline, responsibility, honesty in carrying out tasks, dressing politely and neatly and giving objective assessments to students.

Learning is done using various methods and multi-interactive in the classroom. Even the lecturers are quite tolerant and open, where in learning not only followed by students who are Muslim but also non-Muslim students are given or allowed to learn Islam. Here we have no barriers and mutual respect and respect in learning in the classroom despite different beliefs. Related to the above, Muhaimin said that the internalization of religious moderation values can be carried out in

teaching and learning activities in the classroom either through lectures, exemplary, habituation, discussion and question and answer (Muhaimin, 2018: 174). Thus, the internalization of religious moderation values through academic interaction is a process of interaction between lecturers and students in the lecture process in the classroom. This academic interaction can be done with multiple interactions (multi-directional) and various methods (varied methods) so that it has implications for the formation of moderate character in the students themselves.

2. Acculturation Model

Internalization of the value of religious moderation in higher education is also carried out with a model of acculturation or cultivating positive attitudes and behaviors through the process of habituation (habituation), exemplary (uswatun Hasnah), experience, norms or campus code of ethics and moral actualization both moral knowing, moral feeling, and moral action. Through the acculturation model, it can shape a person's behavior and attitude based on knowledge, skills so that each individual can play their respective roles. So that the success of internalizing the value of religious moderation in Islamic religious education in public universities can be seen from changes in attitudes, behavior and mindset of students. This is also very much in line with the four pillars of education as stated by UNISCO, namely learning to understand the knowledge learned (learning to know), learning to put into practice everything that has been learned (learning to do), learning to be able to teach, train, guide students (learning to live together), and learning to be able to contribute both in knowledge, ethics, morals and responsibility).

Inculturation or acculturation through habits, exemplary and practicing religious values is one way or model in internalizing the value of religious moderation taught to students in Islamic religious education in public universities. In terms of habituation, the value of religious moderation is not just words and symbols, but must be familiarized or grounded through religious activities in the campus environment itself such as familiarizing students with Islamic holiday celebrations, familiarizing students with Islamic studies, Qur'an studies, Islamic student development activities for new students, being tawassuth (moderate), tasamuh (tolerance), tawazun / i'tidal (balance), al-'adl (justice), musayawarah (shura), islah (peace), qudwah (exemplary), and muwathanah (recognizing / acknowledging the State and its ideology) and getting used to students maintaining culture, local wisdom and accustoming students to stay away from radicalism both in the campus environment and in wider social life.

Inculturation or acculturation of good habits is very important in efforts to build moderate character and akhlakul karimah in students. Because with this habituation, students can grow and develop properly so that a good routine emerges that does not deviate from Islamic teachings. besides that, it also familiarizes students to get used to saying, behaving and behaving well and positively such as getting used to saying greetings when meeting with others, asking permission when leaving class and obeying all codes of conduct on campus.

According to Watson, habituation is the natural reactions brought from birth (Edi Suardi, 2016: 123). These habits are formed through a process of learning and practice. Meanwhile, according to Suardi Edi in his book, it is explained that habituation is a certain behavior that is automatic, without being planned first, and just happens without thinking again (Edi Suardi, 2016: 123). Thus, habituation is carried out with the aim of getting used to behaving in accordance with the teachings of the religion adhered to, respecting every difference in opinion, language, social, economic, and cultural. Because something good if familiarized, certainly produces something good too. Likewise, vice versa, bad friends can have a bad impact on the development of the morals or morals of the students themselves, so that healthy associations must be fostered and developed in everyday life.

Inculturation or acculturation of the value of religious moderation is also done through exemplary, where lecturers as educators are the most real example to be digugu and imitated by students as learners in all their behavior and speech, including in behaving and behaving moderately, tolerant and inclusive of every difference and diversity. To internalize the value of religious moderation through this example, it must be started from oneself as a lecturer or educator by providing a model, namely a good example such as discipline, being fair to students without favoritism so that doses must be able to be digugu and imitated because indeed every behavior of dosesn must be seen and imitated by students both in the campus environment and outside the wider community. Through exemplary lecturers are expected to provide positive changes in attitudes and behaviors and mindsets to students. Because every student expects his doses to be an example or model for him. Therefore, the behavior of lecturers as educators must be in accordance with religious norms or the campus code of ethics itself.

Internalization of religious moderation values through inculturation (acculturation) both through habituation, exemplary and experience is expected to provide knowledge and understanding of the values of religious moderation to be practiced in everyday life. Practicing is the process, way of practicing, implementation and application of religious teachings. Practicing in the dimension of traditions or culture.

Religiousness is the extent to which the implications of religious teachings affect a person in social life (M. Nur Ghufon, 2012: 170). The dimension of practice shows at what level a Muslim behaves motivated by the teachings of his religion, namely how individuals relate to their world, especially with other humans. Thus, the practice of religious values is a person's behavior in implementing and applying or practicing religious teachings motivated by his religious teachings so as to give birth to maturity and moral awareness both in himself and others in everyday life.

3. Riligijs Cultur Model

Advances in science and technology that lead to the development of globalization on the one hand have provided many positive changes in human life, but on the other hand these advances have also had a negative impact on the millennial generation. Even today, many of the nation's young generations behave in a disgraceful manner. The morality of the younger generation has recently degraded. The morals of students and college students are fragile even though the shoulders of the younger generation (students and college students) the future of the nation is at stake which is the hope and successor to the noble ideals of religion and the nation.

Overcoming this, the role of education, especially Islamic religious education, is very important. Based on the Law on the National Education System No. 20 of 2003 article 1, it is explained that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and State (Depdiknas, 2003: 4). Education is a fundamental need for every human being that will last throughout life so as to make humans dignified. Educational institutions are expected to make a positive contribution, especially strengthening the morals of the nation's young generation and civilized society. To build a better Indonesia, educational institutions must be able to produce a moral generation, not only intellectually intelligent, but also have good behavior.

Thus, it is necessary to have a religious culture implemented in higher education (campus) so that students as learners have a religious character and good personality. So far, education is still considered a failure by some figures. According to Muchtar Buchori, Islamic education is still failing, because its educational practices emphasize the cognitive domain in fostering religious

awareness, and have not touched the affective and conative-voluntary domains, namely the willingness and awareness to practice the values of Islamic teachings (Asri Budiningsih, 2014: 1).

Internalizing the value of religious moderation in Islamic religious education in higher education through religious culture is very important considering the relatively small portion of Islamic religious education courses.

The Islamic culture on campus is often eclipsed by negative cultures in the surrounding environment. In addition, Islamic culture in the campus environment is often defeated by negative cultures that exist in the surrounding environment. Therefore, it is necessary to create a religious culture that is carried out in the learning process with good life habits such as greeting when meeting, time discipline, neat, orderly, responsible, friendly, polite, respectful and helping each other, love for the environment, obeying the campus code of ethics, obeying in worship, reading the Qur'an, praying in congregation.

Religious culture as a model in internalizing the value of religious moderation in the campus environment, especially at Mataran University and Mandalika Education University, is a must, because Islamic religious education in higher education not only produces intellectually intelligent humans but also has noble character. Religious culture as one of the models in internalizing the value of religious moderation in higher education can be seen from several activities carried out in the campus environment such as the Center for the Study of the Qur'an (PS-Q) and the Campus Da'wah Institute (LDK). Thus, fostering a religious culture in the campus environment is carried out with various activities and programs. This is done with the aim that the campus environment is decorated with Islamic values so that the atmosphere of the Islamic campus environment appears. In addition, religious culture becomes a tradition that continues to be maintained, cared for and preserved and carried out on an ongoing basis so as to provide characteristics and nuances that are comfortable, cool, peaceful and pleasant for all campus residents in particular and also the wider community in general. Religious culture is an effort to make religion a tradition in educational institutions on campus, so consciously or not when the citizens of the institution follow the traditions that have been embedded, the citizens of educational institutions have actually done religious teaching.

Acculturation of religious values (religious) in the campus environment can be done in several ways, among others, through leadership policies, teaching and learning activities (lectures), extracurricular activities outside of lecture hours, as well as the traditions and behavior of citizens of educational institutions continuously and consistently, so as to create a religious culture in the environment of the educational institution itself. Religious culture that exists in educational institutions usually stems from the creation of a religious atmosphere accompanied by the cultivation of religious values in istiqomah.

Nurcholis Madjid, said religion is not just a ritual action such as prayer and reading prayers, but religion is the whole of commendable human behavior carried out in order to obtain the pleasure of Allah. Asmaun Sahlan, religious culture is a set of religious values that underlie behavior, traditions, daily habits and symbols practiced by the academic community or campus residents. The realization of culture does not just appear, but through the process of acculturation. According to Glock and Stark there are five kinds of behavioral dimensions a) the dimension of belief, namely holding fast and believing in the truth of religious doctrines, b) the dimension of worship or religious practice, namely commitment and obedience and behavior in practicing religious teachings, c) the dimension of appreciation or experience, namely religion contains values of knowledge, d) the dimension of religion, having basic knowledge about religion, holy books and

traditions, e) the dimension of practice, namely the practice of religious teachings in everyday life (Zainudin, 2020: 170).

The creation of a religious atmosphere can be done by holding religious activities in an educational institution. Because if it is not created and accustomed, then religious culture will not be realized. Religious cultural activities in this campus environment such as routine activities, creating a religious study center on campus, creating religious situations or conditions and providing opportunities for students to express themselves, fostering the talents, interests and creativity of Islamic religious education in art skills, such as reading the Qur'an, recitation, calligraphy, and to encourage students to love, read, write, memorize and study the contents of the Qur'an (Zainudin, 2020: 35).

Religious culture in the campus environment can also be done in a way, namely: a) socializing appropriate and agreed religious values as the basis for ideal attitudes and behaviors to be achieved in the future in the campus environment, b) Determining action plans, trying these religious values within a certain period of either 1 or 2 months as an experimental and evaluation step that will be carried out by all parties in educational institutions that embody the agreed religious values, c) Giving awards to the achievements of campus residents such as lecturers, employees, students for their habituation efforts, commitment and loyalty to religious values that are applied either in material, social, cultural, psychological or other forms. Religious culture is urgent and must be realized in the campus environment in order to improve the quality of education. One of the functions of religious culture is to be a vehicle for transferring religious values to students. Without a religious culture, it will be difficult for lecturers to transfer values to students and the transfer of values is not enough to rely solely on learning in the classroom or lecture hall.

CONCLUSION

Religious moderation is one of the characteristics and characters of Islamic teachings. Religious moderation is a way of view, attitude and behavior in religion by promoting the middle way, acting fairly and balanced and not extreme in religion can be one of the models in understanding, applying and actualizing the teachings of Islam in the life of society, nation and nation. In the world of education such as universities, religious moderation becomes a necessity in shaping the character of moderate students. The values of religious moderation can be internalized to students in higher education with various models: 1) Multi academic interaction models carried out through the learning process (lectures) in the classroom, 2) The model of acculturation (inculturation) is carried out through habituation, exemplary and practice in the campus environment, 3) The religious culture model is carried out by creating an Islamic campus atmosphere with a variety of diversity activities so as to realize peace, comfort and harmony both on campus and in the wider community.

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