

Religious Culture as the Basis For Formation of Religious Behavior at MAN 1 Palembang

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ABSTRACT

J. Stanley's research concluded that the main aspects that determine success are honesty, high discipline, easy going, partner support, hard work, passion, leadership, competitive, and persuasive. In fact, the issue of moral decadence continues to grow. The parents still feel fear about the negative impact of globalization. The children are more easily influenced by negative moral values. As a basis for inculcating values and cultivating behavior, education should be illustrated the positive and negative impacts of globalization. The objectives of the study were to: analyze the create and develop of religious culture in MAN 1 Palembang, shape religious attitudes and behavior of the member of MAN 1 Palembang.

The paradigm of this research are constructivism, a qualitative approach, a study research, and the data collection techniques are carried out by observation, interviews, and documentation. This research also using the stages of K Yin data analysis, they are: compiling, disassembling, reassembling, interpreting, concluding. The conclusion of this research is The creation of religious culture is formulated with the term PKP (Pencanangan visi misi, Kegiatan rutin, Program sekolah: Declaration of vision and mission, routine activities, school programs). From the declaration of the school's vision and mission, it was then implemented in routine activities and school programs: One Day One Juz, Halaqoh al-Qur'an, Clean Friday actions. The development of religious culture is implemented through a tradition of noble character. The findings of religious culture that shape the religious attitudes and behavior of school residents are formulated with 3M: (Menciptakan lingkungan kondusif, Mengaplikasikan keteladanan, Melaksanakan program ekstrakurikuler: Creating a conducive environment, applying exemplary, Implementing extracurricular programs).

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INTRODUCTION

Dohi Masataka as a Japanese figure is known for his slogan "heaven helps those who help themselves". This means that if humans want to develop then they should work hard and try because God does not give help to those who do not want to try. Nations that succeed in advancing actually

uphold their cultural values such as hard work, honesty, discipline, respect for differences and so on. Of the various nations in the world, Japan is considered to have been successful in providing changes to become a prosperous and modern society. Japanese society has carried out changes in all aspects gradually (Mulyadi, 2014; Ong, 2017; Widisuseno, 2020).

In the book Taro Sakamoto, Mochtar Lubis explained that the main strength of Japan is the unity of the nation, its culture and values. This has caused Japan to become a country with a disciplined, frugal, responsible, honest and independent society in carrying out every case. The attitude of this model can bring great changes to Japan (Noor, 2014; Sakamoto, 1980). It is clear that the role of culture is very important to shape and change the behavior of a country, this can be done when the culture changes for the better consistently.

It is interesting to read the research of Thomas J. Stanley, the author of the book "Millionaire Mind" conducted research on 100 aspects that ensure a person's success, and in fact having a high / superior Intelligence Quotient (IQ), studying at a bona fide school or prestigious academy is not listed in the 10 main aspects that ensure a person's success, instead the main aspects that determine success are honesty, hard discipline, easy friendship, partner support, hard work, love for what is done, leadership, competitive character, orderly life, and expertise in selling ideas (Stanley, 2002).

The development of various aspects, such as technology or others, is something that cannot be avoided, there are many conveniences and challenges faced by humans due to developments in the current era (Syarnubi, Syarifuddin, et al., 2023). The current era has the ability to replace almost the entire life of society, as a consequence of globalization, namely through various media and advanced technology so that there is a war of thought and cultural hegemony against one culture and another by bringing new values that erode existing values so that the nation's morals cause deterioration (Al-Munawar et al., 2003). This is often referred to as moral decadence, which is a moral situation that has declined (fallen) or is temporarily experiencing (in a state of) retreat or decline; setbacks and deterioration that continue (intentionally or unintentionally) to occur and are difficult to lift or direct to be like the original or previous state (Syarnubi, 2019).

The issue of moral decadence continues to increase, parents continue to feel the fear of the negative impact of globalization, the more easily children are influenced by negative moral values both from print and electronic media, including online media, especially can be witnessed directly in real life, such as: inter-gang brawls, inter-school brawls, rape, free sex, sexual abuse, theft, and so on (Ilahi, 2012; Sarwono, 2003).

As the basis of value cultivation and behavioral acculturation, education should be able to provide a comprehensive picture of the positive and negative impacts of globalization. Therefore, it is necessary to formulate an education system that can provide strengthening and development of the culture in the cultivation of spiritual moral values as a way to deal with changing times (Arifin, 2012; Suyatno, 2017). Management of education that is not serious will have a negative impact on the success of education (Syarnubi et al., 2024). Thus, it is very important to be able to manage education in accordance with what is expected (Syarnubi, 2016). Education can certainly improve human abilities (Syarnubi, 2020). However, in this case education does not only prioritize reading and writing, it should be more than that (Fauzi, M., Lestari, A.R.S., & Ali, 2023). The expected education is education that can instill social and religious values that can live and be maintained in people's lives (Syarnubi, Fauzi, et al., 2023). Education has a role in shaping a person's religiosity (Syarnubi, S., Alimron, A., & Muhammad, 2022). The values of religiosity are not only visible when someone practices worship rituals. However, the value of religiosity appears in all of a person's daily activities that reflect elements of aqidah, worship and morals (Syarnubi Syarnubi, 2019). A person's religion can be formed through culture or habituation applied to educational institutions (Syarnubi et al., 2021).

Religious culture in this context means cultivating religious values in life at school and in society which aims to instill religious values obtained by students through the learning process at school so that they can be integrated into the student's daily behavior both in the school and community environment. The target of the experience of Islamic religious culture (religious culture) is students and all school communities. While efforts to realize these values into students must be carried out continuously and seriously through planned programs.

Thus, a religious culture must be realized in schools. Through this religious culture, the learning achievement of students can increase both academic and non-academic, and also the formation of noble morals because students are accustomed to doing this that has been applied repeatedly. So that good religious attitudes and behavior in students are expected to be created by the application of culture based on these religious values.

In Palembang, MAN 1 Palembang was established with the mission of the spirit of scientific integration. MAN 1 Palembang is a superior high school (Accreditation A from BAN-SM), even achieving academic and non-academic achievements at the provincial to national level. MAN 1 Palembang graduates are proven to be able to compete in leading universities in Indonesia.

Seeing the achievements of MAN 1 Palembang, the interest of the community to send their children to this educational institution has increased significantly. The success of MAN 1 Palembang in educating its students is certainly inseparable from the institution's commitment to instill educational values as a whole (*kaffah*) in students, including through activities that can support the cultivation of a religious culture, not only the cognitive aspects are internalized, but also far more important affective and psychomotor aspects of the students so that MAN 1 Palembang graduates are able to compete in the outside world by promoting religious values in each of them.

Through the phenomena and problems described above, the author assumes this research is important and interesting to do, examining the religious culture developed at MAN 1 Palembang with the research title "religious culture as the basis for the formation of religious behavior". So that with this study, it can contribute ideas about the religious culture that is run in schools.

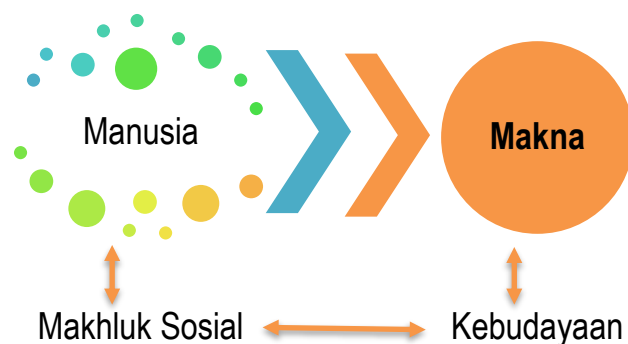
LITERATURE REVIEW

Theory of Culture

Geertz offers an interpretive concept of culture, namely: a semiotic concept, where Geertz sees culture as a text that needs to be interpreted for its meaning rather than as a concrete pattern of behavior. In his attempt to understand culture, he sees culture as a text that needs to be interpreted to capture the meaning contained in the culture. Culture is seen as a network of symbolic meanings which in its interpretation requires a thick description (Geertz, 1973).

Geertz clearly defines "culture is a system of meanings and symbols that are arranged. In the sense in which individuals define their world, express their feelings and give their judgments; a historically transmitted pattern of meaning embodied in symbolic forms through the means by which people communicate, perpetuate it, and develop their knowledge and attitudes towards life; a collection of symbolic equipment to regulate behavior, an extrasomatic source of information." Because culture is a symbolic system, the cultural process must be read, translated and interpreted (Geertz, 1973).

Humans as individual beings are also known as social beings, who do not live alone, need other beings who are always their reaction partners and of course where we live there must be a culture, local customs that cannot be discarded, replaced and even separated by other communities. The position and role of society cannot be separated from the socio-cultural system. To see social events, it is not necessary to look for causal relationships but to try to understand the meaning that is lived in a culture itself. Because culture is likened by Clifford Geertz to "networks of meaning", and humans are dependent on these webs of meaning. That is why culture is semiotic and contextual (Geertz, 1973). The author tries to package Geertz's cultural theory described above in a simple matrix below:



Relevance of Religion and Culture

Religion and culture are two things that are interrelated and difficult to separate. Sometimes religion borrows cultural “clothes” in order to convey the content of God's word, and vice versa, culture “forces” religion to improvise and melt flexibly in the daily life of a particular environmental ecosystem. This opinion is as expressed by Dadang Kahmad from a socio-anthropological perspective, when a religion enters another society outside the community that formed it, the religion will undergo a process of adjustment to the existing culture. There is a compromise of values or symbols with the original culture, resulting in a new form that is different from the original religion or culture. The gradual process of acculturation in such a way makes Islam as a religious teaching and Java as a cultural entity merge, and form a culture that is different from the original culture. This is due to the fluidity or flexing of old values (Kahmad, 2006).

Reading Clifford Geertz's concept of religion and culture relations, as in his research in Mojokuto, that there is a process of fusion or fusion between Islamic teachings and Nusantara culture is carried out peacefully so as to create harmony and balance between the two. This is based on several factors, namely: Islam comes tolerant, appreciative and accommodating with the local culture. The culture of the local community is open to all, which is known as *topo seliro*. Then finally, the similarity between the teachings of Islam and the previous teachings, namely Hindu-Buddhism, which both regulate human life with God and also with fellow humans.

The conclusion that can be drawn from Geertz's analysis of the relationship between religion and culture is that religion and culture have similarities between them from an anthropological perspective. The similarity is that religion and culture are symbols and a collection of values that have meaning created by humans. So religion here the meaning becomes relative and not absolute. Examples of symbols from all human creations of culture are economics, politics and including religion. Religion is also a collection of symbols such as holy books, headscarves, caps, robes, *ka'bahs*, mosques, temples, monasteries, churches etc. Therefore, because religion is one of the symbolic forms of culture, all the symbols that make up religion are also cultural symbols.

Formation of Religious Behavior

There are three ways to shape behavior as explained by Walgito, namely: the use of models based on Bandura's social learning theory; providing understanding (insight) based on Kohler's cognitive theory and conditioning (habituation) based on Pavlov, Thordinke and Skinner's “learning conditioning” theory (Walgito, 2003).

To form a better person, an effective effort is needed (Syarnubi, 2022). One of the effective efforts to shape religious behavior is through acculturation or habituation, al Ghozali explained that the origin of human behavior including religious behavior is the heart. So that schools need active efforts in the formation of habits in order to be carved in the nature of children from an early age, so that wise and good decisions can be taken and practiced in their daily lives (Fitri, 2012).

Willard Waller assumes that the culture of each school is always different from the moral codes and rituals that shape attitudes (Deal & Peterson, 2016). Willard Waller assumes that the culture of each school is always different from the moral codes and rituals that shape attitudes.

METHODS

This research uses the constructivism paradigm, this research aims to understand social events or events that are included in the characteristics of the constructivism paradigm (John W. Creswell, 2014).

This research uses a qualitative approach, which is a method used in exploring and understanding the various meanings of a group of individuals who are considered related to social or humanitarian issues. A person who appears in this form of research is required to apply the researcher's view with an inductive style that focuses on individual meaning and provides a complex translation of a problem (Creswell, 2010).

The use of a qualitative approach by researchers is expected to explain and interpret the religious culture developed at MAN 1 Palembang obtained from interviews conducted in depth with research informants as well as the results of observations and document reviews relevant to the research study.

This research uses the type of case study research as explained by Yin, which includes a research strategy that is suitable for use if the main question is related to "how" or "why" and the research focuses on contemporary phenomena (Yin, 2014).

The research was conducted at MAN 1 Palembang. Researchers chose this location because this high school is one of the institutions with a good reputation and achievement and is very concerned about the cultivation of its religious culture as a basis for the formation of religious behavior so that it will have an impact on the quality of its output.

The specific characteristics of qualitative research used by the author are collecting data by reviewing documents, observing and interviewing techniques.

When analyzing data, researchers use the stages of data analysis submitted by Robert K Yin Yin, namely: compiling, disassembling, reassembling, interpreting, concluding (Yin, 2015).

To test the validity of the data, the triangulation technique is used, which is a technique used to check the validity of the data by utilizing something outside the data to make comparisons or checks. Creswell explains "*triangulate different data sources of information by examining evidence from the sources and using it to build a coherent justification for themes*" (Creswell, 2010). This means that data sources are obtained by examining evidence from various sources and using coherent justification so that themes can be built. In verifiability testing, triangulation means a tool to check data from various sources in various ways and at various times. While the triangulation used in this research is source triangulation where data that has been obtained from various sources is checked.

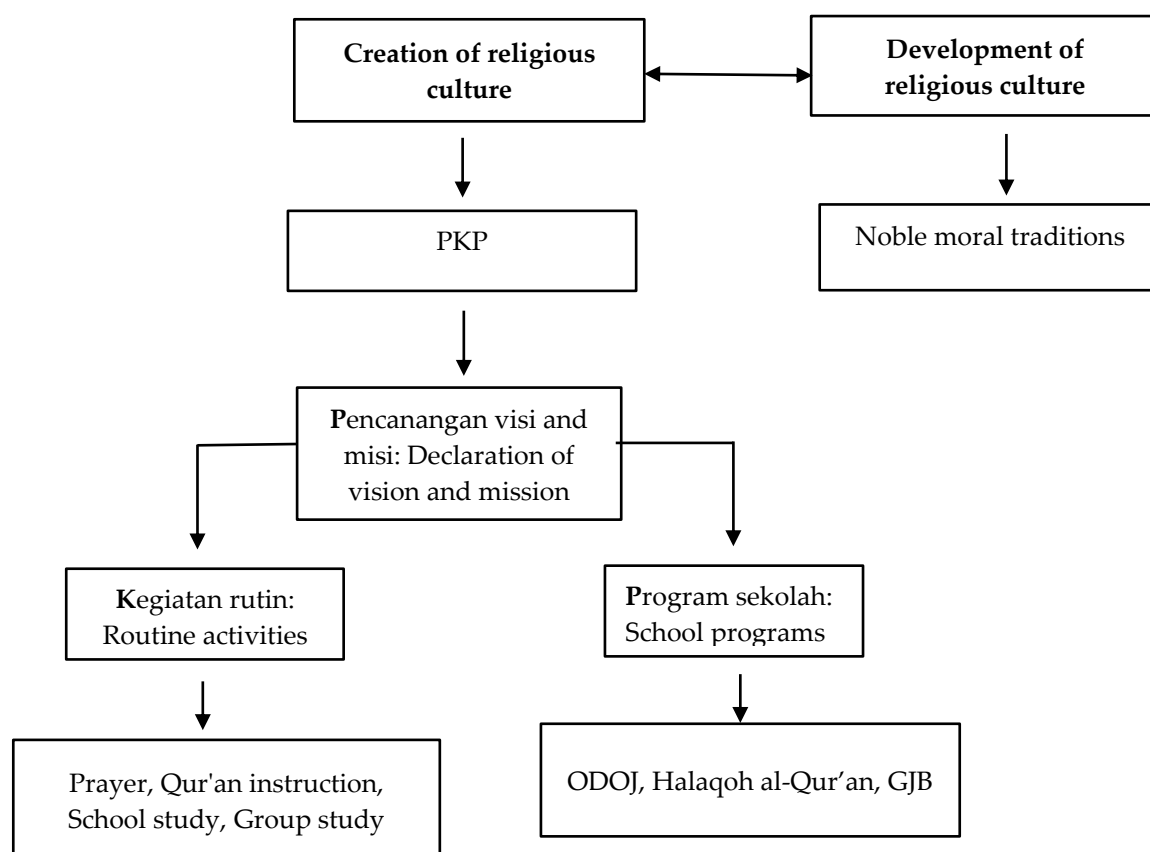
FINDINGS AND DISCUSSION

Religious values (Core Values)

The religious values at MAN 1 Palembang are reflected in several values, namely: Value of Worship, Value of Ruhul Jihad, Value of Behavior and Discipline, Value of Exemplary, and Value of Amanah and Ikhlas. Of course, all of these values aim to produce the best graduates, and become a superior and competitive educational institution so that it can contribute to Indonesian education. To produce a pious, intelligent, and independent generation that can form good religious behavior, religious culture is a key aspect for MAN 1 Palembang.

Creation and development of religious culture

The presentation of this data exposure is depicted in the following chart:



The creation of a religious culture is formulated with the term PKP (Declaration of vision and mission, routine activities, school programs). Based on the declaration of the school's vision and mission, then visualized into routine activities and school programs: (ODOJ (One Day One Juz), Halaqoh al-Qur'an teachers MAN 1 Palembang, Friday Clean Movement. Meanwhile, the development of religious culture is realized through the tradition of noble morals.

An efficient, effective and meaningful religious culture must be supported by all school members such as principals, teachers, students, employees, committees, and the wider community. Therefore, it is necessary to hold a reference and the first step in the creation and development of religious culture in schools. The references and initial steps implemented by MAN 1 Palembang are as follows:

Declaration of a mission that is in line with the support of school community such as principals, teachers, students, employees, committees and communities, namely to form or realize students who are devoted, intelligent, independent. From the mission above, it has been seen the desire and hope that must be realized regarding religious culture. The school is very trying and strong in realizing the implementation of Islamic education and the formation of students based on the school mission.

Every institution or institution must have a vision and mission so that the activities and programs of the institution can be directed and measurable activities carried out, no exception MAN 1 Palembang cannot be separated from the vision and mission of the school. From the research conducted, it can be found that the religious culture in the school environment is very much in line with the vision and mission of MAN 1 Palembang, realizing devoted, intelligent, independent students.

This is in line with the opinion of Stolp and Smith dividing three layers of culture including artifacts, belief values, and basic assumptions. In relation to this context, the vision and mission that tend to create a religious culture are the same as the deepest layer, namely assumptions and perceptions. The meaning of assumptions is defined as values, beliefs, and symbols that are

understood by humans that continuously impact the behavior of every citizen in the school institution (Stolp & Smith, 1995).

MAN 1 Palembang from the vision and mission that has been launched wants every program and activity to be Islamic. So that the creation of religion is continuously recognized and carried out by every member of the school community. The vision and mission is carried out consistently will form principles that are carried out and obeyed by every school community, including teachers and students. The habit of holding principles according to agreed rules is what forms a culture that can ultimately strengthen the principles of learning and achievement at the school.

Education develops the potential of students, one of which is to have noble morals (Syarnubi, 2024). Of course, all educational institutions really want all students to have and practice noble morals both for themselves, at home and at school. Learners who have noble morals are not students who have good behavior from birth, but are indeed habituated, cultivated and educated painstakingly, one of which is by the school.

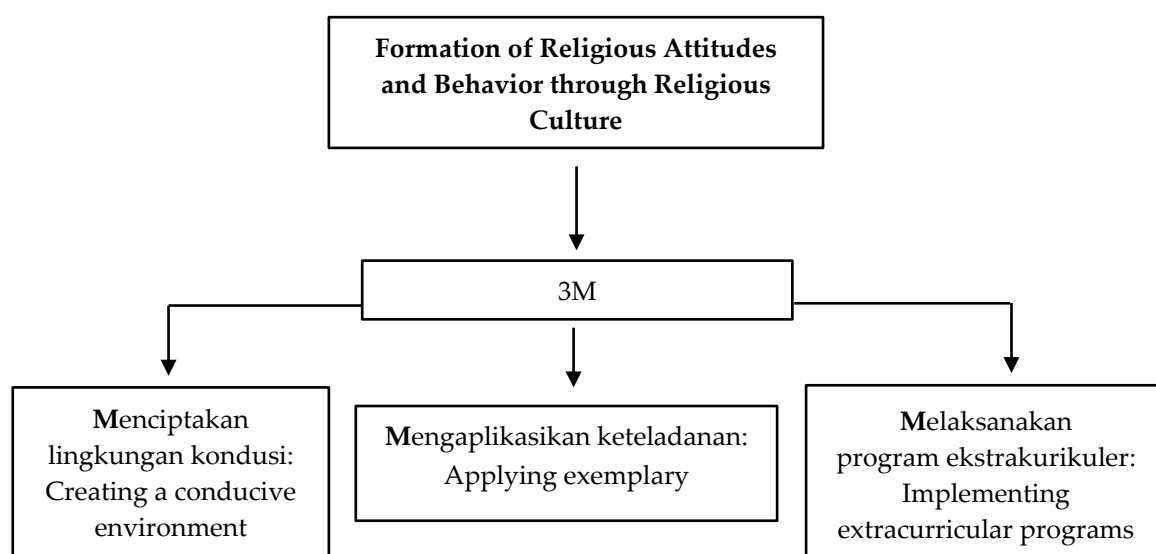
This noble moral tradition is poured for the development of religious culture at MAN 1 Palembang. Educational institutions as formal institutions have the authority to regulate, foster, supervise and guide so that students have noble morals in their daily lives both at school and embedded in themselves. The development of a religious culture is also a place to develop a special school culture so that it can become a superior, competent and competitive educational institution. Students who have a religious culture is also an antidote to the increasingly degraded morals of students lately.

The development of a religious culture within the school is also in line with the school's desire to foster character that appears to be a habit (*habitus*). Therefore, a person is able to become a character when he has characteristics in his real life, namely, thinking about good things (habits of mind), wanting good things (habits of heart), and doing good things (habits of action) (Saptono, 2011).

Looking at the habits that exist in MAN 1 Palembang, it can be seen that the development of a religious culture through the tradition of noble morals is instilled in all existing students. So it can be said that the development of religious culture is intended for all school members of MAN 1 Palembang. In practice in the field, MAN 1 Palembang seems to actualize and cultivate a religious culture for students continuously and is sustainable.

Religious culture shapes the religious attitudes and behaviors of the madrasa community.

The presentation of this data exposure is depicted in the following chart:



The findings of religious culture shape the attitudes and religious behavior of madrasa residents formulated with **3M**: **M**enciptakan lingkungan kondusif, **M**engaplikasikan keteladanan,

Melaksanakan program ekstrakurikuler: Creating a conducive environment, Applying exemplary, Implementing extracurricular programs.

The madrasah environment is an environment that affects the practice of education. Schools with all their duties and functions can make efforts to change. The function of a good and healthy educational environment can help shape religious behavior and the process of developing students' abilities. So that the educational environment is very closely related to morals, which is a condition inherent in the human soul that gives birth to good or bad actions. The educational environment needs special attention, including the school environment. Because, the morals of students are formed from the teaching and learning process. Schools become the center of behavior change, so building human resources must be conducive and sustainable with a religious education approach.

Ki Hajar Dewantara generally sees three educational environments that influence the process. The three educational environments are known as the three centers of education, namely: family environment, school environment and community environment (Wiryopranoto et al., 2017). The three environments have interrelated functions, but as a formal institution, the school environment is very important in shaping students' religious behavior.

Because the school environment is authorized to carry out the duties and functions of the state in the world of education, the formation of students' religious behavior is the responsibility of school principals, teachers, administrators and school committees within the scope of the school environment. As an educational institution, the school is always open, meaning that the school always receives input from the environment and provides results in the form of output (output) also to the environment. The success of an educational institution in achieving its goals is influenced by the conditions and situations that exist in the educational environment (Syarnubi, 2023). The educational environment in schools is not only a place for the transmission and transformation of knowledge but must be able to give birth to collective awareness and shape the character of students, commendable behaviors, knowledgeable and pious to Allah SWT.

Consistency in maintaining the environment or habit is what MAN 1 Palembang does. Because it cannot be denied that the concern of most people at this time is the free association outside and MAN 1 Palembang is present and able to answer that concern, students will be more awake from promiscuity and negative influences out there. In addition, the combination of religion and science in the extracurricular program will complete the madrasa's image as a madrasa that can answer the problems of society.

The creation of a more religious environment is expected to be able to control students to become better figures. So it can be understood that religious culture is a habit carried out by school residents which is reflected in the form of attitudes or behaviors based on Islamic religious teachings. Thus, the school environment becomes an environment that is thick with Islamic religious values.

Education for students without religious values will only produce clever criminals, so education must not only be a manifestation of universal human values, but provide these values so that students can show noble character in their devotion to God Almighty and to fellow human beings and their environment on the basis of a straight Aqidah. So that the value obtained is not only competence (soft skills) related to the worldly but religious morals that will guide each individual to continue to behave well when successful in the future.

Religious culture carried out in schools solely because it is the development of human potential that exists since birth or fitrah. The teachings of Islam revealed by Allah through His Messenger is a religion that pays attention to human nature, therefore Islamic education must also be in accordance with human nature and in charge of developing that nature. Human potential does not develop by itself but requires a conducive and educative environment.

Another thing that makes MAN 1 Palembang can grow rapidly in making changes is none other than hard work and high commitment accompanied by good exemplary figures ranging from the board of directors to the teachers, MAN 1 Palembang has now gained the trust of the community as evidenced by the positive image that is often told by the community and of course the number of enthusiasts from the guardians of students who want to enter their children in MAN 1 Palembang.

The role model at school is played by the principal, teachers, and school employees. Exemplary at home is played by both parents of students or people older than their age. Meanwhile, role models

in the community are played by community leaders from the lowest to the highest (Marzuki, 2015). Society can be defined as a human group that has an order of life, norms, customs that are equally obeyed in its environment (Abu, 2009). Community education rests on the foundation of community affection. In this sense, society is a place and vehicle for education; the field of plural human life (plural: ethnicity, religion, economy, and so on). Humans are in a multi-complex between relationships and between actions in society (Indrakusuma, 1973).

The formation of religious behavior will not be successful if it only relies on education in schools. Cooperation with the community in various forms is needed for the success of educational programs as well as in the formation of students' religious behavior. Koesoema explained that the willingness of schools to cooperate and listen to the aspirations of the community is also one way for educational institutions to remain relevant and meaningful in society (Koesoema, 2012).

The existence of the community as a supporter of the formation of students' religious behavior in schools is very much expected, because they also expect the birth of new members of society who have religious morals and behavior, after completing the educational process at school.

Education in the community is said to be indirect education. Education that is carried out unconsciously by the community. And students themselves consciously or unconsciously educate themselves, seek their own knowledge and experience, strengthen their own faith and belief in moral and religious values in society (Zuhairini, 1991).

Exemplary is one of the most effective methods in instilling religious values. Conveying Islamic teachings should be more through example so that the values of truth do not only exist at the cognitive level, but are actually realized in everyday life (Wiyani, 2012).

Exemplary will have a direct and very good impact in motivating students' enthusiasm for learning and worship (Syarnubi & Fahiroh, 2024). With an example, students get real learning not just theory. So that with the exemplary teacher, the religious culture formed by the school is increasingly imprinted in students' memories and becomes a habit that is able to develop a religious culture in the school environment.

In addition, the main magnet of this school is its extracurricular program. Wahjosumidjo argues that extracurricular activities are student activities outside of class hours, which are carried out at school or outside school, with the aim of broadening knowledge, understanding the relationship between various subjects, channeling talents and interests, and in the context of efforts to improve the quality of students' faith and devotion to God Almighty, awareness of nation and state, noble character and so on (Sumidjo, 2002).

Extracurricular activities are stepping stones that can be used as support for achieving goals. In the process, extracurricular activities provide real experiences that will forge students into individuals who are able to develop talent interests, can appreciate other people, care, dare to try positive things, socialize, and also carry out intellectual activities, and those related to religion.

More broadly, extracurricular activities organized by the school in order to develop the faith and piety of students include the formation of a religious culture. Then, various experiences that contain the values of faith and piety will affect the religious behavior of students.

MAN 1 Palembang since the beginning has given an interesting impression related to the many extracurricular programs that put forward according to the needs and desires of students, namely related to academics and non-academics and of course all these extracurricular programs are managed and fostered as well as possible. With the serious coaching carried out by MAN 1 Palembang for students who have talents and interests in the extracurricular field, of course, in recent years there have been many achievements that have been achieved by students as seen from the trophy cabinet which has been filled with trophies from various competitions and from various levels from district, provincial and national levels.

The number of achievements, MAN 1 Palembang has no doubt in winning competitions both academic and non-academic, both regional and up to the national level. These records of achievement will certainly be one of the motivations of parents in sending their children to school.

Based on the description above, the author argues that school is one of the important educational facilities to create a religious culture as the basis for the formation of students' religious behavior. Education and the formation of good religious behavior is very appropriate if done

through habituation and acculturation of religious values in daily activities. The school is a place of internalization of religious culture to students, so that students have a solid fortress to form a noble character. In the implementation of religious culture in schools, requires the role of all school components consisting of principals, teachers, school committees and also the support of parents of students.

CONCLUSION

Religious values in MAN 1 Palembang are reflected in several values, namely: Worship Value, Ruhul Jihad Value, Behavior and Discipline Value, Exemplary Value, and Amanah and Ikhlas Value. Of course, all of these values aim to produce the best graduates, and become a superior and competitive educational institution so that it can contribute to Indonesian education. To produce a pious, intelligent, and independent generation that can form good religious behavior, religious culture is a key aspect for MAN 1 Palembang.

The creation of a religious culture is formulated with the term **PKP** (Pencanangan visi misi, Kegiatan rutin, Program sekolah: Declaration of vision and mission, routine activities, school programs). Based on the declaration of the school's vision and mission, then visualized into routine activities and school programs: (ODOJ (One Day One Juz), Halaqoh al-Qur'an teachers MAN 1 Palembang, Friday clean movement. As for the development of religious culture is realized through the tradition of noble morals.

The findings of religious culture form the religious behavior of school members formulated with **3M**: **M**enciptakan lingkungan kondusif, **M**engaplikasikan keteladanan, **M**elaksanakan program ekstrakurikuler: Creating a conducive environment, Applying exemplary, Implementing extracurricular programs.

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