

# Management Learning Strategies Integrated with Moderate Islam on Preventing Indonesian Radical Ideology

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**Submission date:** 11-Dec-2020 03:18PM (UTC+0700)

**Submission ID:** 1471920803

**File name:** Strategies\_Integrated\_with\_Moderate\_Islam\_on\_DR\_Subandi\_FTik.pdf (549.38K)

**Word count:** 5652

**Character count:** 31735



## ARTÍCULOS

UTOPIA Y PRAXIS LATINOAMERICANA. AÑO: 25, n° EXTRA 6, 2020, pp. 377-387  
REVISTA INTERNACIONAL DE FILOSOFÍA Y TEORÍA SOCIAL  
CESA-FCES-UNIVERSIDAD DEL ZULIA. MARACAIBO-VENEZUELA  
ISSN 1316-5216 / ISSN-e: 2477-9555

### Management Learning Strategies Integrated with Moderate Islam on Preventing Indonesian Radical Ideology

*Estrategias de aprendizaje de gestión integradas con el Islam moderado para prevenir la ideología radical en Indonesia*

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Este trabajo está depositado en Zenodo:  
DOI: <http://doi.org/10.5281/zenodo.3987645>

#### RESUMEN

Este artículo pretende integrar actitudes islámicas moderadas en el proceso de aprendizaje para contrarrestar la ideología teológica. Las ideologías son: (1) El radicalismo escapista, (2) El radicalismo teológico-ideológico. Los datos de observación se obtuvieron de 5 profesores y 5 estudiantes de PTKIS y PTKIN que luego se analizaron utilizando un enfoque descriptivo cualitativo. Las conclusiones son: (1) competencias que pueden generar compromiso para integrar el Islam como Rahmatan lil 'Alamin, (2) la implementación del aprendizaje integrado con el Islam moderado da como resultado un respeto por la diversidad, (3) una evaluación de actitud realizada es capaz de construir una relación armoniosa entre profesores y estudiantes.

**Palabras clave:** Comprensión Radical, Estrategias de Aprendizaje, Islam Moderado, Radicalismo Ideológico.

#### ABSTRACT

This article aims to integrate moderate Islamic attitudes in the learning process in counteracting theological ideology. the ideologies are: (1) The escapist radicalism, (2) The theological-ideological radicalism. The data of observation was obtained from 5 lecturers and 5 students of PTKIS and PTKIN which then were analyzed using a qualitative descriptive approach. The conclusions are: (1) competencies which can generate a commitment to integrating Islam as a Rahmatan Lil' Alamin, (2) the implementation of learning integrated with moderate Islam results in respect for diversity, (3) an attitude assessment carried out is able of building a harmonious relationship between lecturers and students.

**Keywords:** Ideological Radicalism, Learning Strategies, Moderate Islam, Radical Understanding.

Recibido: 12-07-2020 • Aceptado: 05-08-2020

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## INTRODUCTION

When Islam began to coincide and come into contact with cultural changes from various global phenomena, it began to be interesting to be studied in the process of cultural change. The inclusion of historical instruments, theology, philosophy (Munifah, et al.: 2019, pp. 223-232), sociology, and the psychology of religion, as a new source of inspiration in translating Islam, more or less has various implications on how to read and interpret Islam according to the context and paradigm setting adopted by each of the initiators (Subandi: 2018, pp. 301-312). Fundamental Islam, liberal Islam, and radical Islam are Islamic phenomena based on how to respond to the development of society, the rapid development of science, and the development of the industrial world today, especially now has reached the industrial era 4.0. The emerged forms of responses are often in conflict with each other due to differences in conceptualization, the basis of argumentation, paradigm, orientation, and the growing spirit (Nur: 2016). However, the commitment and the struggle remain the same; how Islam can be accepted in the context of cultural change in society in Indonesia.

Re-actualization of religious discourse is one of the 'thought movements' of various religious phenomena in adapting and responding to the changing of times (Yusuf: 2018, pp. 203-216). This happens due to the character of religion itself as a living social phenomenon, as well as politics, economics, psychology (Purnama et al.: 2019, pp. 899-913), anthropology and such, always wanting to adjust its existence according to the time and conditions that surround it. Religion is thus a universal phenomenon. It is the most important ingredient in human life (Diani et al.: 2019).

As the major traditions of world religion and even the majority religion, Islam can live side by side with other religions such as Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Hartati et al.: 2019, pp. 885-898). Islam is a "living organism" which develops according to human development (Diani et al.: 2019, p. 48). One of the characteristics of Islam according to Clifford Geertz is that it is not an autonomous entity (Hartinah et al.: 2019, pp. 799-814). Islam always appears in its diverse face in the direction of the socio-cultural diversity in which Islam is located (Prasetawati & Asnawi: 2018, pp. 219-258). Islam is not a dead monument that is idolized but it needs to be kept alive, read, interpreted, and contextualized (Hartinah et al.: 2019, pp. 1-12). Islam is therefore not only a ritual system involving beliefs and Aqeedah that is taken for granted but broader than that, it is a cultural system, HR. Gibb, who has an important connection to every problem of human life. Islam from time to time will continue to be associated with every cultural phenomenon to find the relevance of universal religious values to answer the problems of humanity (Subandi: 2017, pp. 457-484).

The phenomenon that occurred in the global era is in another position or it could be said to be at a crossroads, referring to the research report by United Nations Support Facility for Indonesian Recovery (UNSFIR) in 2002, cases of violence and riots increased sharply both in terms of quantity and the quality that occur in various dimensions, namely political, socio-economic, and religious nuances. On October 20, 2004, when public attention was focused on the inauguration agenda of the elected president and vice president (SBY\_JK), Mushala At-Taqwa and Al Hidayah were damaged and burned by a group of irresponsible people. The Indonesian nation is currently facing a multidimensional crisis. This multidimensional crisis is rooted in the decline of nationalism, the rise of radicalism, and terrorist acts (Tribune 15-16 May 2018) bomb terror occurred in three churches in Sidoarjo, East Java, several Police Station in Java and Sumatra, and hostage incidents accompanied by killings in Mako Brimob Jakarta. These cases show a decline in moral quality and the emergence of a radical understanding of some of the Indonesian people. The radical ideology began to infiltrate the campus. Released by the State Intelligence Agency (BIN) in 2018, there were 7 State universities (PTUN) in Indonesia, especially in the medical and exact faculties, who had been exposed to radical ideology (Purwanto Hari, BIN spokesman)The imam of Istiqlal Mosque, Nasaruddin Umar stated that 40 mosques of the ministry of religion had been exposed to radical religious ideologies. Azyumardi Azra, an expert from UIN Syarif Hidayatullah, states that 39% of university students have been exposed to radicalism.

Several perspectives are considered to have strong connections that underlie the rise of Radical Islam, including 1) the religious mythology problems, 2) the interpretation and symbolic diversity Problems, and 3) the injustice and global political inequality Problems (Ibda & Saifuddin: 2019). Radical Islam is the response of religious communities which is manifested in the form of expressive actions or thoughts, sometimes even shown in the form of coercive actions through violence. Religious radicalism is a religious movement that seeks to completely overhaul a political or social order that exists by using force. An expressive conception that is similar to the connotation of the revolution (Abdullah: 2016, pp. 1-28; Villalobos et al.: 2018, pp. 1012-1587). Anthony Reid described the revolution as a fundamental restructuring of a political system with violence in a relatively short time. From these two terms, there is a common goal that needs to be achieved, namely total situation changes (Abdullah: 2016, pp. 1-28).

Religious radicalism began to become a major issue when bombs shook human peace. Cases of the Bali bombings, the Christmas bombings, September, KFC (Kentucky Fried Chicken) and the many violent and immoral places committed by radical Islamic warriors and organizations, such as the Ikhwanul Muslimin Indonesia (Indonesian Muslim Brotherhood), Front Pembela Islam (Islamic Defenders Front), Indonesian Majelis Mujahidin, Laskar Jihad Ahlussunah Wal Jamaah, Hezbollah, Jundullah and similar mass organizations. They have similar characteristics; to fight injustice. In the context of relevant research, strategies to counter radicalism can be done through mosque association institutions (Arif: 2018), building the Aswaja curriculum in counteracting radicals (Arif: 2018), de-radicalizing radical understanding through Aswaja education. The discussion of this article is on the integration aspects of learning that can undermine the radical attitude through Moderate Islam.

When human harmony begins to be disturbed, there is, of course, an attempt to restore harmony, comfort, serenity, coexistence with mutual respect, and to foster tolerance. Events like this can be done by instilling moderate attitudes in higher education such as the internalization of the value of Moderate Islam into the teaching process at Universities (Ibda & Saifuddin: 2019).

## **METHODS**

This study uses field research (Diani et al.: 2019), by describing phenomena that arise in the classroom learning process by integrating moderate Islamic ideology and the themes of learning. Structured observations, interviews, and transcribing several documents using triangulation techniques were done to find out the validity. The data is then processed using a qualitative approach (Semiawan: 2010), by displaying, tabulating, and interpreting data to conclude.

## **RESULTS**

### **Moderate Islam as a unifying nation**

Indonesia is in the global vortex since the majority embraces Islam. Many interests are surrounding Indonesia. There are at least three supporting aspects, namely geographical factors for the benefit of defense and international geopolitics, demographic factors for business interests and the market for manufactured goods, and natural resource factors in economic and material interests. In the current condition, Indonesia faces a very difficult position similar to the mythological war of Baratayudha because the stakes are not only economic, political, and social welfare issues, even the ideology of the state and nation. Among the expressions of the battle is the emergence of the ideas and movements of communism and radicalism marked by terrorism.

Indonesia believes in God but not a state based on religion. The position of religion becomes vital and has a strategic role in facing global challenges today. It must also be known that religion is not uncommon as



a trigger for conflict if understood textually or partially. Indonesia is a Muslim majority country, even in 2018, Indonesia is stated as the largest Muslim country in the world. Thus, Indonesia has an important role in dealing with extreme, liberal, intolerant, and radical movements (Ibda & Saifuddin: 2019). In this context, selective action is needed. Not all Islamic ideologies can be linked to radical movements and communism. There is another fundamentalist movement in the name of Islam as a terror movement. Islam faces many problems that will be able to divide Islam. It is necessary to have a religious concept that can maintain religious harmony, tolerance, and interpret cultural diversity as a gift of God, and reject extreme movements through Moderate Islam (Islam Wasathiyah).

### **Characteristics of Wasathiyah**

Moderate Islam is an anti-extremist which rejects various extreme actions and thoughts that can damage the order and cause harm. Islam is anti-violence. Yusuf Qordhowi assumes that all the basic principles of Islamic religion, Aqeedah, sharia, and morals are based on Wasathiyah values. QS. Al Baqarah 143 mentions Ummatan Wasathan as the ideal edge for people to stand in maintaining and upholding justice and Wasathiyah's values. In QS, Al Imran 110, the wasathan people is the Khaira ummah (the best people). In this position, the Wasathan is Wasathiyah, which contains the best meaning; ideal, balanced, and proportional. A life that can maintain the survival and preservation of nature that is currently the Islamic Wasathiyah. It is the order of the universe so that it can run well because there are harmony and balance. Life in this world is inseparable from things that are furu'iyah and Muamalah (cultural) but firmly in the fundamental nature of theological principles. Islamic teachings by promoting cultural wisdom and noble character can implement Islamic sharia correctly. The basic principle of Wasathiah is the teachings of Islam that prioritize humanity and the integrity of the people, not extreme and divided. It requires balanced thought and behavior, tolerance, and humanity as the frame of Islam as Rahmatan Lill 'Alamin.

### **Historical Culture of Moderate Islam**

In the context of the history of civilization in Indonesia, the root of the Islamic culture of Wasathiyah (IW) is recorded in the history of Wali Songo who spread Islam (Usman: 2015). Wali Songo propagation movement became the construction of Da'wah that was able to internalize Islam, between Islam and local wisdom culture, and able to preserve the culture of ancestors with Islamic values. This thought inspires experts known as Islam Nusantara. Wasathiyah Islam is a da'wah strategy that is a solution to the vacuum of Islam for 8 centuries. History shows that Islam entered Indonesia since the beginning of the 7th century AD. This opinion is put forward by Amar (Amar: 2018, pp. 18-37). However, Islam can be accepted with very rapid development in the 15th century AD namely in the era of Walisongo as quoted from Marcopolo in Larner 1999. This proves that Islam was able to grow and develop rapidly because there was a da'wah strategy using the cultural wisdom approach as a media and did not uproot (maintain) native culture throughout the archipelago. The native culture can co-exist by instilling the values of Wasathiyah. To strengthen the cultural strategy to have strong resilience in rejecting communism and terrorism, a strong understanding of the history of Islam in Indonesia is needed. The history of Indonesia and Islam can be a reference to life (Maroji'ul Hayah) as well as a source of knowledge to be cultivated in the face of a harmonious, harmonious, tolerant life, and upholds human values.

### **Moderate Islam-Integrated Learning Techniques**

Fighting for Islam, whatever the choice of paradigm: Fundamentalism, Liberalism, or Radicalism as a response to global changes, as early as possible to avoid ways of violence (Prasetawati & Asnawi: 2018, pp. 219-258). Islam is a religion of peace and is inclined towards peace. For this reason, violent efforts and intolerant attitudes at some level will tarnish the face of Islam that is Rahmatan Lil 'Alamin. Islam in Indonesia is an interesting phenomenon compared to Islam in other regions or parts of the world. This is because Islam in Indonesia is adaptive, inclusive, and tolerant. However, this condition is opposed, if you look at Indonesia

lately, where violence has escalated. This event can be seen from many cases that ended in acts of violence; Bali bombing cases, mass violence in Banjarmasin, Ambon, Maluku, Situbondo, Tasikmalaya, and so on. Cases of violence with a religious background can lead to new views about Indonesian Islam; intolerance and violence. Edward Said, Professor from Columbia University, states: For the right group, Islam represents barbarianism, for the left group, Islam is a medieval theocracy, and for the middle group, Islam is a kind of a disliked exoteric. However, there is an agreement that, although the Islamic world is well known, it is unappreciated. Regarding the issues of violence and the meaning of violence. Islam is usually seen to be very oriented towards violence. "To avoid the assumptions and perceptions of Islam in Indonesia as an evil spirit in the republic of fear, borrowing the term from Samir al-Kholil, identifying the terms violence and coercion, it is important to re-consider the struggle without violence. The prophetic value of Islam that values life should be reconsidered" (Munifah et al.: 2019, pp. 223-232).

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Glenn D. Paige, Professor Emeritus of Political Science and President of the Center for Global Nonviolence, states that religion in principle has a link between teachings and religion that instructs humans not to interfere with life. To avoid the threat of violence, religion must be returned to its function as a source of value which ensures the continuity of life. Avoiding violence is a manifestation of behavior that values life. Islam, in particular, is very appreciative and protective of life. If someone saves one soul, it is as if saving all humanity. But on the other hand, whoever kills a person for no apparent reason, it is as if killing the whole of mankind.

Responding to a culture of violence that began to spread in society, some writers and observers of Islam began to look for political alternatives without violence as a way to fight for Islam. For example, it can be seen from the latest publication from the Center of Global Nonviolence, the University of Hawaii brings together religious leaders and interfaith relations initiating religion and non-violence. Some writings related to this issue include: "Crescent Anti-Violence: Eight Theses on Actions against Violence of Muslims" (Chaiwat Satha Anand, director of the Peace Information Center, University of Bangkok). There is "Islam against Violence and Global Transformation" (Mamoon al-Rasyeed, founder of CRESCENT (Comprehensive Rural Educational, Social, Cultural and Economic Center) Dhaka Bangladesh). Also, "Islam against Violence and Women" by (Kholidah Moh. Sholeeh, Professor of Physics at the Malaysian National University). Also released, "Islam Anti Violence and Interfaith Relations" Rasyid (Rasyid: 2016, pp. 93-116) Director of the Sarga Colombo Institute of Sri Lanka, and Islam Anti Violence and Global Transformation (Abdurrahman Wahid, Indonesia). Islam from time to time will continue to be associated with every cultural phenomenon, to find the relevance of universal religious values to answer the humanitarian problem.

### **Establish a Moderate Description of Attitudes in the Lectures Topic**

Following the State ideology and culture of Indonesia, the implementation of the national education system and the job training system conducted in Indonesia at every level of qualifications in the curriculum includes processes that build the character and personality. This is then combined with the values of moderate Islam as follows: (Amar: 2018, pp. 18-37).

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- 1) Obedience to God Almighty;
- 2) Having good morals, ethics, and personality in completing duties;
- 3) Serving as a citizen who is proud and loves his homeland and supports world peace;
- 4) Able to work together and have a high social sensitivity and concern for the community and life which is beneficial for the interests of people and benefits for the surrounding environment (khairunnas anfaul Linnas).
- 5) Respect for cultural diversity, views, beliefs, and religion and maintain tolerance.
- 6) Uphold the rule of law and have a passion to put the interests of the nation and the wider community first.

Moderation in Islam that is integrated into the inculcation of attitudes specifically included in the description of the subject of the lecture in the agreement between a lecturer as the host of the course and the student as a learner.

### **Establish Attainment of Learning**

The attainment of learning is a form of predetermined formulation to measure achievement after the learning process, namely, an attitude of tolerance, anti-violence, a balance in learning activities and the social life based on the Islamic Wasathiyah values which are rahmatan Lill 'Alamin with some formulation of attitude statements, among others (Solikhah: 2015, pp. 1-22).

- 1) Upholding the values of Islam that includes piety toward Allah the Almighty and upholding the values of humanity.
- 2) Upholding the values of Indonesia and society, including respecting diversity, nationalism, responsibilities toward the state, and anti-radicalism based on the Pancasila philosophy.
- 3) Upholding the values of academic ethics which includes honesty, academic freedom, and academic autonomy based on Islamic values.
- 4) Fully responsible for human values and promoting peace between religious communities.
- 5) Fostering an attitude of non-violence and promote diversity of humanity.

### **Learning process integration**

An effort to implement moderate Islam in learning as a form of integration that includes the understanding of moderate Islamic values can be done in the form of instilling attitudes from points one to 6 above in the interaction activities between lecturers and students and students and students as a whole when learning takes place. Every implementation of learning needs to be combined with the academic ability of each study program and the more specific moderate Islamic attitude in the learning process.

## **DISCUSSION**

### **Assessment of Tolerance, Democratic Attitude and Non-violence Attitude**

The dimension of attitude assessment at the end of learning is a form of seeking feedback from the learning process. Democracy which bases itself on the principles of freedom, equality, and human sovereignty, is also in line with the spirit of values taught in Islam. If democracy is an idea that is based on the principles of freedom, equality, and human sovereignty to determine matters relating to public affairs, then it is fundamentally in line with Islamic teachings. This refers to the principles or values that serve as a reference for the Islamic struggle: (1) Equality (al-Musyawah), (2) Independence or freedom based on moral and legal responsibility (al-Hurriyah), (3) Brotherhood (al-Ukhuwah), (4). Justice (al- 'Is), (5). Deliberation (al-Shura). Deliberation is the value of democracy in the teachings of Islam. Islam does not use the term democracy, but its spirit is not anti-democratic. Deliberation is an Islamic order that will be able to adhere to social organizations because of the growth of a sense of belonging and a sense of responsibility.

As-Sha'ili also reinforces the attitude assessment by covering five basic needs; deliberation, equality, fairness, and responsibility of a leader. These five things as the basic idea of government will continue to be a commitment that will become its basic principle. This is to avoid acts of tyranny and hegemony of the ruler who will afflict the people as an important part of his government

The spirit of human rights, tolerance, and humanity as part of the promotion of democratic values, is also contained in the sources of Islamic teachings. These include those from the Islamic teaching section on the rights to which human/community/state must find, which is often called al-Kulliyat al- Khamsah, in the form of general provisions, which are at the same time, a standard for basic human rights. Provisions regarding the preservation of personal safety protection (body and soul, honor, Hifd an-Nafs) indicate the existence of the



right to life, which means that humans have the right not to be killed, injured, expelled, tortured, tarnished their good name, and so on. Furthermore, the provisions of the prescribed protection of the salvation of the mind (Hidf al-'Aql) indicate the existence of free-thinking, the right to know, the right to gain knowledge (Yasin et al.: 2019, pp. 1345-1360), and the right to free oneself from ignorance. The right to express an opinion and the right to be consulted (deliberation) starts from the salvation of the mind itself to maintain its sanity, not crazy or Tsafih. Provisions on the preservation of the protection of the safety of the people (Hidf a Nasb), heredity, indicates the existence of married life, fatherhood rights, maternal rights, children's rights, rights of family livelihood and so on. Provisions on the requirement for the protection of property rights (Hidf al-Mal) imply recognition of ownership rights, property rights, business rights, trade rights, and so on. The key to everything is the provision to preserve the protection of religious adherents who are believed and worship according to their beliefs (Hidf ad-Din), signifying the recognition of religious rights, maintaining their beliefs, and implementing teachings by their choices and attitudes in life.

From the above provisions, it is clear that Islamic teachings contain values that are in line with democracy. If we open the holy book that is the reference of Muslims, pluralism is the initial spirit of human early creation; different tribes and nations (QS 49: 13), different languages and skin colors (QS 30: 22), are a reflection of God's will to educate humans to understand diversity (Rodin, 2016). From this principle, the command to complement each other and help one another is originated.

Although the Qur'an is rich in values that are in line with democracy, Islam views democratic discourse in three main aspects. First, democracy is made by human reason, not from God, which does not rely on revelation from heaven and has no relationship with any religion. Democracy was born as a result of the separation of religion from **sta** life. Democracy is based on sovereignty in the hands of the people and the people as a source of power. **Vox Populi vox Dei, the voice of the people is the voice of God**, is considered excessive, which in fundamentalist figures such as the Muslim Brotherhood (Al-Banna and Sayyid Qutb) and Jama'at Islamiyah Al-Maududi, reject this concept. According to them, in democracy, the majority vote legalized gambling, prostitution, and free sex, even though the decision-making process was based on deliberation and collective agreement.

Second, human autonomy will be realized and democracy will grow when God and religion are eliminated from human reasoning and action. As long as humans still invite God's intervention to regulate their lives, it will kill his creativity. Third, opinions that try to combine the two concepts. True sovereignty is in the hands of God, while people's authority is a sacred trust that must be within the bounds of God's will. In other words, the concept of democracy is accepted and at the same time does not deny the sovereignty of God based on prominent figures and thinkers, for example, Moh. Natsir, Ismail Sunny, and Munawir Sadzali.

To instill anti-violence Islam and moderate Islam in higher education in counteracting radical ideology, through the implementation of learning in the learning process on campus, needs to be built as a whole (total management) so that it will be able to solve problems as long as this happens in Indonesia because the college world will produce intellectual human resources that are equipped with soft skills and hard skills as can be seen in Figure 1.



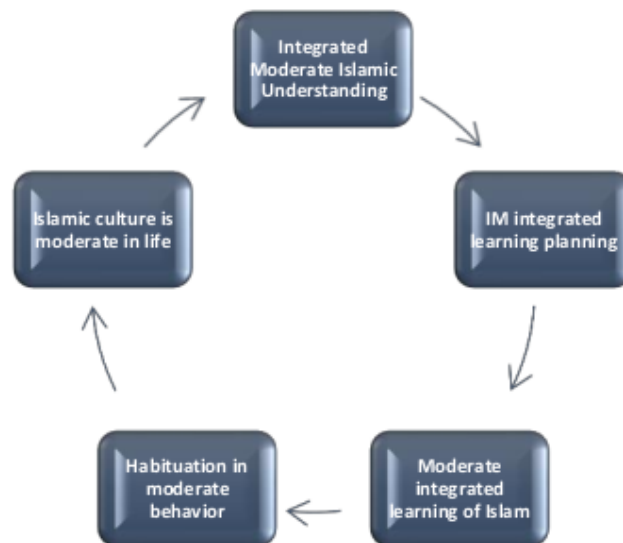


Figure 1. Building Moderate Islamic Culture in Universities (PTKIN / PTKIS)

In implementing learning in lectures, five stages can be done, namely: first, lecturers and students need to understand thoroughly about moderate Islam. Second, there exists an intention to instill moderate Islamic values. Third, learning can foster tolerance, Islam without violence. Fourth, building a habit to respect differences among humans to build togetherness (Yasin et al.: 2019, pp. 1345-1360). Fifth, able to build a culture of living together without violence and realize that Islam is Rahmatan Lil 'Alamin in the beloved country of Indonesia.

## CONCLUSION

The conclusions of this study are: first, determining the achievement of learning competencies at the beginning of the lecture can generate a commitment to integrating Islam as Rahmatan Lil 'Alamin. Second, the implementation of learning integrated with moderate Islam resulting in a tolerant and non-exclusive attitude, respect for diversity, and love for peace. Third, the assessment of democratic attitudes can build harmonious relationships between lecturers and students on an ongoing basis to create tolerant and non-violence characters. Thus, to create these three things, it is recommended to go through the following steps: 1). A joint understanding of the importance of moderate Islam/ wasathiyah (Tawassuth, Tasamuh, Tawazun, i'tidal) in learning at universities (PTKIN and PTKIS), 2). Together, lecturers and students describe Islamic values in lesson planning, 3). Conduct anti-violence, tolerance, and respect for diversity and multicultural activities through the interaction of the learning process at universities (PTKIN and PTKIS), and 4). The final assessment of the implementation of learning with the principle of democracy can foster a culture of tolerance and anti-violence.

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