

THEORETICAL CONSTRUCT AND DEVELOPMENT OF WASATIYAH MEASUREMENT INSTRUMENTS

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Abstract: *This study aims to produce wasatiyah (religious moderation) measurement instruments that are valid, reliable, and meet the criteria for the goodness of fit statistics based on theoretical constructs to formulate dimensions, aspects, and indicators. Wasatiyah is measured by 4 (four) dimensions, including the nationality dimension, Islamic dimension, tolerance dimension, and anti-violence dimension. Each dimension consists of 2 (two) aspects, thus there are 8 (eight) aspects and a total of 25 (twenty-five) indicators. The research subjects were 286 (two hundred and eighty-six) people for instrument 1 and 250 (two hundred and fifty) people for instrument 2. They were educators and education staff of Islamic integrated schools that are members of the Indonesian Islamic Integrated School Network (Jaringan Sekolah Islam Terpadu, JSIT). This research uses mixed methods, namely qualitative methods with a literature study approach and quantitative methods through field trials with measurement methods. In its analysis, the research used LISREL 8.8 application through reflective construction based on confirmatory factor analysis (CFA). Based on the confirmatory factor analysis, the wasatiyah construct is valid, reliable, and fit as a model. Each dimension, aspect, and indicator can reflect and shape the wasatiyah construct both on instrument 1 and instrument 2. Therefore, the measurement model of the wasatiyah theoretical construct can be accepted according to empirical data obtained from field tests. As the Ministry of Religion's program to develop moderate Islamic understanding in the nation needs to be supported by clear measurement tools, the wasatiyah measurement instruments are expected to avoid political prejudice. Wasatiyah must be defined honestly, not based on momentary political interests. It is hoped that the wasatiyah measurement instruments can be used by any institution, especially formal educational institutions, to assess the wasatiyah level of their employees, teachers, or staff. In addition, it can also be used by other Muslim communities such as youth of mosques, hijrah communities, and so on.*

Keywords: *wasatiyah, measurement instruments, Islamic worldview, tolerance, anti-violence*

INTRODUCTION

The explanation of moderation using the term wasatiyah is not specifically found in the hadith or the Qur'an [1], but it can be concluded that there are many words equivalent to the term wasatiyah, such as al-qasd [2]. Hamid Fahmi Zarkasyi stated that the word wasatiyah is more preferable to 'moderation' because it has a more comprehensive meaning related to the universality of the Qur'an [3], while the term 'religious moderation' has a narrower meaning than wasatiyah [4]. Some of its principles and characteristics are al-khayrîyah (chosen), al-'adâlah (justice), al-tasâmuh (tolerance), at-tawâzun (balance), al-istiqâmah (consistency), and raf 'al-haraj (elimination of difficulty)

[5]. This is in line with the explanation of the Indonesian Ulema Council (Majelis Ulama Indonesia, MUI) regarding the character of wasatiyah, which includes 10 principles: 1) Tawasuth, 2) Tawazun, 3) I'tidal, 4) Tasamuh, 5) Musawah, 6) Shura, 7) Islah, 8) Awlawiyah, 9) Tathawur wa Ibtikar, and 10) Tahadhur [6].

Meanwhile, Ma'ruf Amin argues that wasatiyah is not textual, but also not liberal [7]. In addition, Ahmad Dimiyati formulates the definition of 'moderate' at two levels, namely: (1) always avoiding extreme behavior or expression; (2) tending toward an average dimension or middle ground, willing to consider the views of other parties. These definitions put the notion of 'moderate' as opposed to extreme attitudes at one pole and liberalism at the other [8]. In *Religious Moderation*, published by the Indonesian Ministry of Religion, the spirit of religious moderation is to find a meeting point between two extreme poles of religion [9][10]. On the one hand, there are extreme followers of religions who believe in the absolute truth of one interpretation of religious texts, while assuming that other interpreters are misguided. This group is commonly called the ultra-conservatives. On the other hand, some religious people extremely deify reason to the point of ignoring the sanctity of their religions or sacrificing the basic beliefs of their religious teachings for the sake of inappropriate tolerance for followers of other religions. They are commonly called extreme liberals. Both groups need to be moderated [11]. Afrizal Nur and Mukhlis Lubis state that the meaning of wasatiyah should not be adopted from the extremists' perspective which tends to put forward a strong attitude without compromise (ifrâth), or the liberal groups' view that is often overly loose and liberal in its interpretation of religious teachings, even almost abandoning the line of religious truth (tafrîth). The meaning of Islam as wasatiyah must be taken from the explanations of the scholars, to avoid any triggers of misunderstandings and intolerant attitudes that damage the image of Islam [12][13].

There are different but similar terms used to define the opposite of wasatiyah, namely: textualism, radicalism, and extremism. Textualism means arguing for a strict following of the text and adopting a literalistic approach to the text. For textualists, the Qur'an must be a guide even when modern needs and contexts have changed and are different from the context when the Qur'an was revealed. As a result, for them, the meaning of the Qur'an is clear and fixed and must be applied anytime and anywhere [14][15]. According to Liliek Channa AW, textualism is defined as a way of understanding the Qur'an or hadith which tends to focus on historical data by emphasizing the analysis from the grammatical point of view of language with the episteme bayani mindset, meaning the thoughts of previous scholars are understood as final and dogmatic. The basic weakness of textual understanding is that the meaning and spirit contained in the hadith will be alienated from the context or situation and conditions that continue to develop rapidly [16]. Meanwhile, radicalism is an understanding characterized by radical indicators, such as a strict and unequivocal character and the tendency to be uncompromising in achieving certain agendas [17]. It is also defined as the ideology with a radical viewpoint toward the political order; a perspective demanding social and political change in a country in a strong manner [18]. Meanwhile, extremism is an ideology expressing hostility toward moderate ideology [19]. In sharia terminology, an extreme attitude is often called ghuluw, meaning exaggeration in a case or being extreme on a problem by exceeding the prescribed limits [20][21].

According to Budhi Munawar Rahman, liberalism is an ideology that seeks to expand the area of individual freedom and encourage social progress. In other words, liberalism is an ideology of freedom where humans have liberty. Philosophically, liberalism is a free thought system in which humans can think and act according to what they want [22]. Meanwhile, according to the MUI, liberalism means understanding religious texts (Qur'an & hadith) using a free mind, only accepting religious doctrines that are by reason alone [23][24]. The presence of liberalism is seen by textualists as a perspective that prioritizes rationality and is outside the teachings of Islam in comprehending the texts of

the Qur'an. On the other hand, liberalism views textualism as too restrictive of freedom of thought, thereby eliminating the reasoning capabilities that God has given to humans[25][26]. Although there have been various studies on the concept of wasatiyah, either in written form or discussions in various seminar forums, in its implementation, the concept of wasatiyah is subject to debate when it is used to evaluate a religious group[27]. A clear measurement could at least reduce the debate at the operational level.

The theoretical construct of wasatiyah established in the study goes through at least 3 (three) hierarchies: from dimension to aspect, from aspect to indicator, and from indicator to psychometric item. The research limits the discussion of wasatiyah using the Ministry of Religion's version of religious moderation criteria, which is later developed into its constituent aspects, from aspects developed into indicators that are subsequently developed into statement items that become measurement instruments.

METHODOLOGY

This study used a mixed approach, a combination of qualitative and quantitative methods. The qualitative approach is an activity of reviewing instrument items directed at the content or material, theory construction, and language aspects[28]. The quantitative approach includes item discrimination analysis and testing, validity testing, and instrument reliability testing based on data collected from field trials. The quantitative approach was expected to obtain results that can be measured with guaranteed validity. The quantitative approach demands high caution in the process of converting qualitative data into quantitative data in the form of measurement. Measurement is the process of quantifying an attribute or condition which results are in the form of numbers indicating the magnitude of the attribute being measured[29].

Population, Sample, and Sampling Techniques

The population of this study was educators at Islamic-integrated schools throughout Indonesia. The samples used in this study were 250 teachers or 0.3125% of the population and 50 schools or 1.82% of the population. Random cluster sampling was used as a sampling technique.

Instruments

Wasatiyah measurement is an assessment of affective (psychological) aspects rather than ideological aspects, though it cannot be denied that ideological aspects are included within[30]. To carry out an effective assessment, it is necessary to first use a measurement instrument. This study used a wasatiyah measurement scale in the form of a situational judgment test (SJT) scale on the instrument. SJT is an assessment of research subjects to discuss certain situations they face and can be actualized in the form of decisions or attitudes they must take. In other words, the decision or attitudes are the ones they are likely to take in real life, not the ones they are supposed to take. SJT can predict the behavior of the subject in carrying out the action or attitude taken[31].

The complete wasatiyah with an SJT scale can be seen at the link <https://forms.gle/jnuCCcbJY9exEKX88>. The following are some examples of situational judgment tests (SJT) developed in this study.

1. What is the relationship between religion and Pancasila in your opinion?
 - A. Religion and Pancasila are contradictory because Islam is also an ideology like Pancasila.
 - B. Religion and Pancasila are not contradictory, but also not related.
 - C. Every principle of Pancasila contains *maqashid* of Islamic *sharia*.
 - D. Pancasila is an open ideology that can be interpreted as the ideology of the ruler.
 - E. Pancasila will become a source of conflict if it is associated with religion.
2. During a flag ceremony, the attitude you show is...

- A. Not willing to participate because it is against Islam.
 - B. Trying to avoid the activity because it is against personal belief.
 - C. Solemnly participating in every step of the ceremony.
 - D. Self-obliged to participate under any circumstances because it is a part of national rituals.
 - E. Kissing the flag every time after the ceremony ends is an expression of pride toward the nation.
3. Your attitude toward the Independent Papua Organization (*Organisasi Papua Merdeka*, OPM) or Southern Maluku Republic (*Republik Maluku Selatan*, RMS) is...
 - A. Fighting against them indiscriminately and without any negotiations.
 - B. Refusing any options to accept their suggestions.
 - C. Accepting their conditions as long as they do not separate themselves from the Republic of Indonesia (broad autonomy).
 - D. Willing to accept their demands to become federal states.
 - E. Willing to fulfill their demands to be independent rather than letting them forever become an 'a thorn in the flesh for the Republic of Indonesia.
 4. What will you do if your non-Muslim neighbors are affected by accidents (e.g. fire, illness, death)?
 - A. Not doing anything because I am not responsible for them.
 - B. Not helping unless the concerned families ask me directly
 - C. Providing necessary assistance
 - D. Helping and praying for their sins to be forgiven by Allah
 - E. Helping and accompanying them in worship according to their religions
 5. What should you do when the Christmas celebration is coming?
 - A. Preventing related activities as much as possible
 - B. Showing attitudes of contempt
 - C. Not disturbing the celebration, but also not providing any help
 - D. Wishing the celebrating people a Merry Christmas
 - E. Wishing the celebrating people a Merry Christmas and providing moral and material assistance.

The blueprint as a reference to compile the statement items can be seen in table:

Table 1. Blueprint of Wasatiyah Scale

DIMENSION	ASPECT	INDICATOR	ITEM NO.	QTY
NATIONALITY	Commitment to the nation and the national ideology	Possessing a non-chauvinistic national spirit (KN1)	1, 2	2
		Not replacing national ideology (KN2)	3	1
		Not conflicting religion and Pancasila (KN3)	4	1
		Consequent to Pancasila (KN4)	5, 6, 7	3
		Respecting the symbol of the nation (KN5)	8, 9	2
	Commitment to state sovereignty	Beware of neo-colonialism (KD1)	10, 11	2
		Rejecting the separatist movement (KD2)	12, 13	2
		Critical of <i>khilafah</i> issues and discourse (KD3)	14, 15	2
ISLAMIC	Commitment in <i>ats-Tsawabit</i>	Not changing religious principles (KT1)	16, 17	2
		Not interpreting <i>nash qath 'iyyah</i> (KT2)	18, 19	2
		Not against the <i>turats</i> of <i>'ulama mutaqadimin</i> (KT3)	20	1
		Respecting religious authority (MUI) (KT4)	21	1
	Accommodative in <i>al-</i>	Critical of cultural development (AM1)	22	1

	<i>Mutaghayyirat</i>	Not against local culture (AM2)	23, 24, 25	3
		Critical of postmodernism ideology (AM3)	26, 27, 28	3
TOLERANCE	National tolerance	Not forcing political belief (TB1)	29, 30, 31	3
		Not forcing freedom of religion (TB2)	32, 33	2
		Empathetic (TB3)	34, 35	2
	Muslim tolerance	Respecting different group's perspectives (TSM1)	36, 37	2
		Not demeaning or insulting the leaders of different groups (TSM2)	38, 39, 40	3
ANTI-VIOLENCE	Anti physical violence	Anti-violence in the name of religion (AKF1)	41, 42	2
		Anti-violence in the name of the nation (AKF1)	43, 44	2
		Anti-violence in the name of defending one's self, family, group, or institution (AKF1)	45	1
	Anti verbal violence	Anti-verbal violence in the name of freedom of speech (AKV1)	46, 47, 48	3
		Anti-verbal violence in defending rights or carrying out obligations (AKV2).	49, 50	2
TOTAL				50

2.3 Validity, Reliability, and Model Fit

Determination of indicators in formulating an instrument requires a theoretical study to ensure that the indicators have scientific validity. Indicators obtained from several scientific works also need to be reviewed to ensure that the indicators used in previous studies are the reality in an actual situation[32]. The determination of indicators in this study was conducted by initially critically reviewing the various previously used indicators.

A measuring instrument must meet the requirements of validity and reliability. In general, there are three kinds of validity, namely content validity, criterion-related validity, and construct validity[33]. Meanwhile, reliability is also referred to as dependability, stability, consistency, predictability, or accuracy. Reliability and dependability indicate a reliable or trustworthy measurement. Stability, consistency, and predictability show measurements that are not relatively variable, so the results can be predicted. Predictability indicates a predictable measure[34].

Content validity is assessed through a rational analysis of the content of a test, and its determination is based on subjective and individual assessments[34]. Content validity is personally assessed by wasatiah experts according to their field (expert judgment). The assessment decision then becomes the basis for content validity. The validity of the criteria is examined by comparing a test or scale with one or more external changes, or criteria that are considered to be able to measure the quality under study[35]. Construct validity of a test is the extent to which the test measures the construct or theoretical trait intended to be measured. The method used to examine construct validity is confirmatory factor analysis (CFA)[35].

The basic approach to measuring reliability is stability. Stability was obtained by correlating the research subjects' scores from two tests with interclass correlation. Estimated reliability is defined as a comparison (ratio) between the true score variance and the observed variance. As for the model fit, there are several measures of fit in LISREL 8.8 output that can be used to show that the overall model is good[36].

RESULTS AND DISCUSSION

Test of measurement (outer model) produces output (CFA first order) as follows:

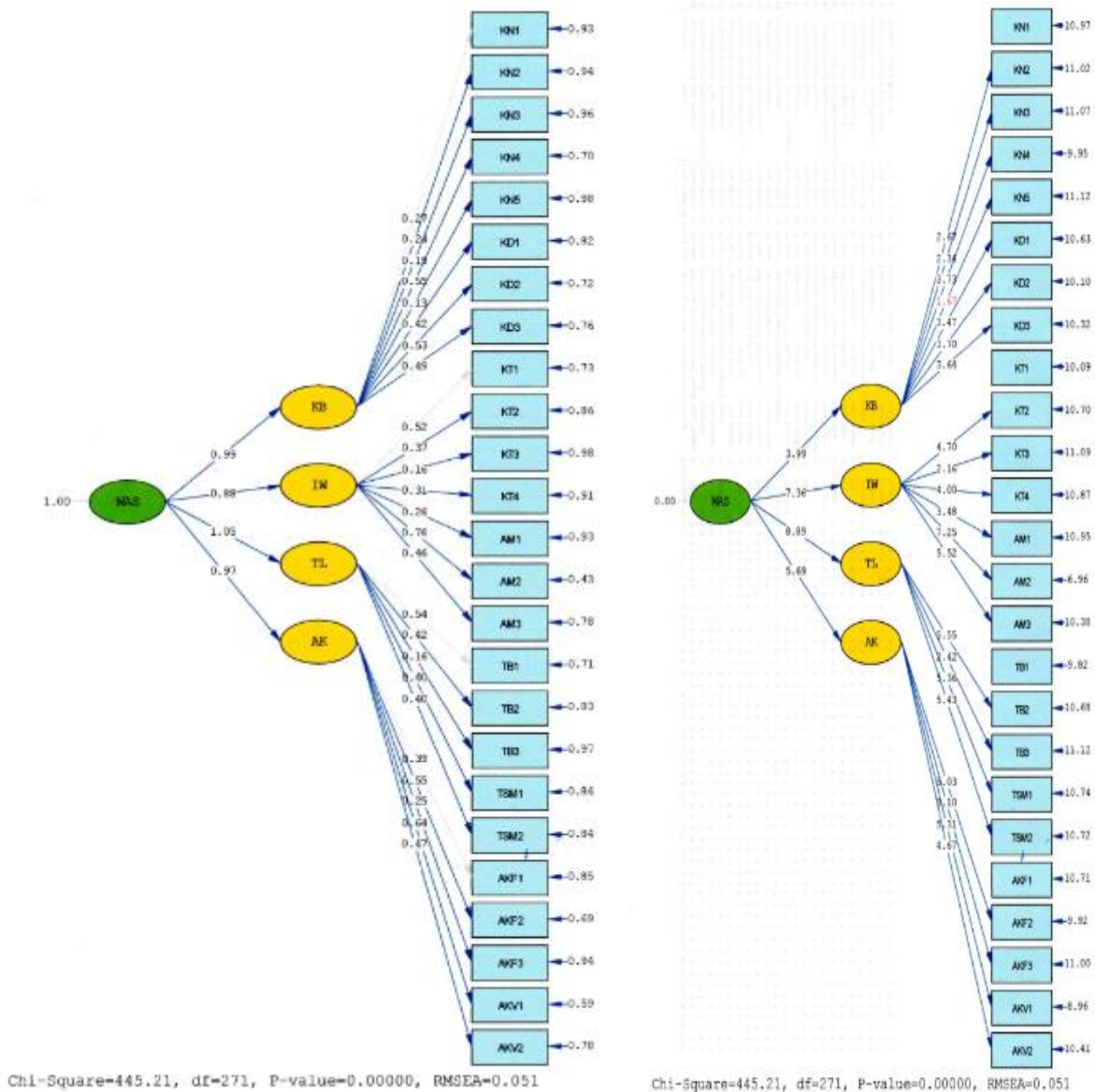


Figure 1. Results of CFA First Order of Wasatiyah Measurement

Figure 2. t-value Results of CFA First Order of Wasatiyah Measurement

Based on Figure 1 and Figure 2, the results of the confirmatory factor analysis and measurement model test showed that: Chi-square (X^2)=1854, df =1171, p -value=0.0000 ($p > 0.05$), Root Mean Square Error of Approximation (RMSEA)=0.048 (< 0.08). The results of the analysis indicate that the hypothesized model is declared to meet 2 (two) goodness of fit statistics, including RMSEA (< 0.08) and acceptable fit (Chi-square/ df , 1854/1171, < 2), thus the model is declared a fit model[36]. The values of validity and reliability are as follows:

Table 2. Results of Validity and Reliability First Order Test of Wasatiyah Measurement

Indicator/Aspect	Loading Factor	t-value	R ²	Description	CR
Commitment to the Nation					
KN1	0.93	10.97	0.074	reference variable	0.926
KN2	0.94	11.02	0.057	Indicator fit	
KN3	0.96	11.07	0.038	Indicator fit	
KN4	0.7	9.95	0.3	Indicator fit	
KN5	0.98	11.32	0.016	Indicator fit	
Commitment to Sovereignty					
KD1	0.82	10.63	0.18	reference variable	0.82
KD2	0.72	10.1	0.28	Indicator fit	
KD3	0.76	10.32	0.24	Indicator fit	
Commitment to the <i>ats-Tsawabit</i> Principles					
KT1	0.73	10.09	0.27	reference variable	0.73
KT2	0.86	10.7	0.14	Indicator fit	
KT3	0.98	11.09	0.024	Indicator fit	
KT4	0.91	10.87	0.095	Indicator fit	
Accommodative to <i>al-Mutaghayyirat</i>					
AM1	0.93	10.93	0.068	reference variable	0.932
AM2	0.43	6.96	0.57	Indicator fit	
AM3	0.78	10.38	0.22	Indicator fit	
National Tolerance					
TB1	0.71	9.82	0.29	reference variable	0.71
TB2	0.83	10.63	0.17	Indicator fit	
TB3	9.97	11.12	0.027	Indicator fit	
Muslim Tolerance					
TSM1	0.84	10.74	0.16	reference variable	0.84
TSM2	0.84	10.72	0.16	Indicator fit	
Anti Physical Violence					
AKF1	0.85	10.71	0.15	reference variable	0.85
AKF2	0.69	5.92	0.31	Indicator fit	
AKF2	0.94	11.00	0.061	Indicator fit	
Anti Verbal Violence					
AKV1	0.59	8.96	0.41	reference variable	0.59
AKV2	0.78	10.41	0.22	Indicator fit	

Based on Table 2, it can be stated that in the hypothesized measurement model, all aspects developed to measure the latent variables of wasatiyah are declared valid because the t-value on all indicators shows a number greater than 1.96 (t-value > 1.96). Meanwhile, the overall reliability of the aspects that make up the construct (construct reliability, CR) is declared fit because it is above the value of 0.5 (CR ≥ 0.5).

Furthermore, the measurement test (outer model) produces the output (CFA second order) as follows:

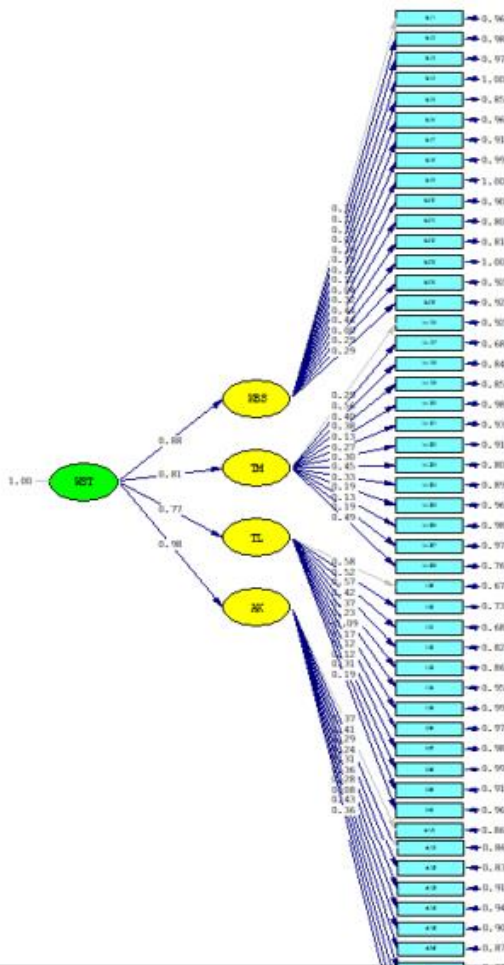


Figure 3. Results of CFA Second Order Test of Wasatiyah Measurement

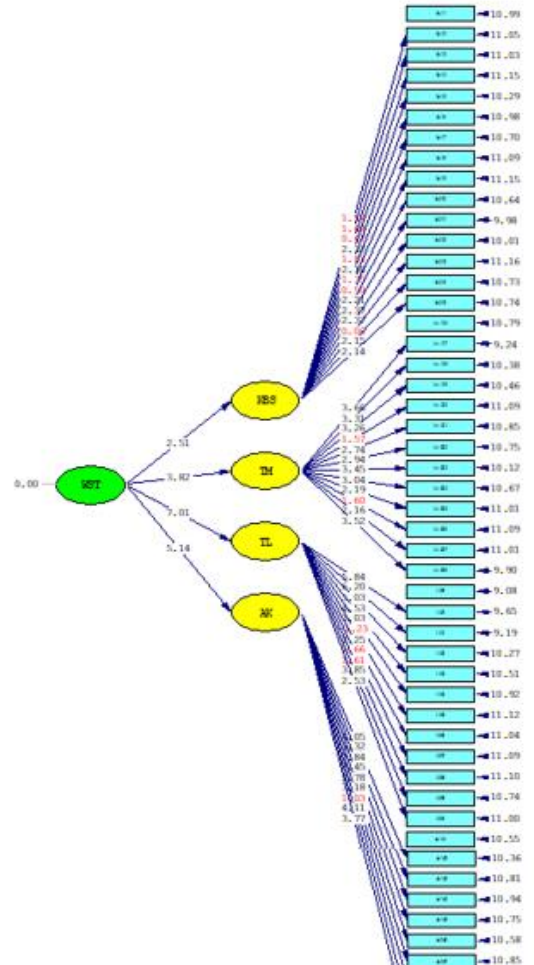


Figure 4. Results of t-value CFA Second Order Test of Wasatiyah Measurement

Based on Figure 3 and Figure 4, the results of the confirmatory factor analysis and measurement model test showed that: Chi-square (X^2)=1854, df =1171, p -value=0.0000 ($p > 0.05$), Root Mean Square Error of Approximation (RMSEA)=0.048 (< 0.08). The results of the analysis indicate that the hypothesized model is declared to meet 2 (two) goodness of fit statistics, including RMSEA (< 0.08) and acceptable fit (Chi-square/ df , 1854/1171, < 2), thus the model is declared a fit model[36]. The values of validity and reliability are as follows:

Table 3. Results of Validity and Reliability Second Order Test of Wasatiyah Measurement

Item	Loading Factor	t-value	R2	Description	CR
Nationality Dimension					
Item 1	0.96	10.99	0.04	reference variable	0.96
Item 2	0.98	11.05	0.02	Indicator fit	
Item 3	0.97	11.03	0.03	Indicator fit	
Item 4	1.00	11.15	0.00	Indicator fit	
Item 5	0.85	10.29	0.15	Indicator fit	
Item 6	0.96	10.98	0.10	Indicator fit	

Item 7	0.91	10.70	0.09	Indicator fit		
Item 8	0.99	11.09	0.01	Indicator fit		
Item 9	1.00	11.15	0.00	Indicator fit		
Item 10	0.90	10.64	0.10	Indicator fit		
Item 11	0.80	9.98	0.20	Indicator fit		
Item 12	0.81	10.01	0.19	Indicator fit		
Item 13	1.00	11.16	0.00	Indicator fit		
Item 14	0.92	10.73	0.08	Indicator fit		
Item 15	0.92	10.74	0.08	Indicator fit		
Islamic Worldview Dimension						
Item 16	0.92	10.79	0.08	<i>reference variable</i>		0.92
Item 17	0.68	9.24	0.32	Indicator fit		
Item 18	0.84	10.38	0.16	Indicator fit		
Item 19	0.85	10.46	0.15	Indicator fit		
Item 20	0.98	11.09	0.02	Indicator fit		
Item 21	0.93	10.85	0.07	Indicator fit		
Item 22	0.91	10.75	0.09	Indicator fit		
Item 23	0.80	10.12	0.20	Indicator fit		
Item 24	0.89	1,067.00	0.11	Indicator fit		
Item 25	0.96	11.01	0.04	Indicator fit		
Item 26	0.98	11.09	0.02	Indicator fit		
Item 27	0.97	11.01	0.04	Indicator fit		
Item 28	0.76	9.90	0.24	Indicator fit		
Tolerance Dimension						
Item 29	0.67	9.08	0.33	<i>reference variable</i>	0.67	
Item 30	0.73	9.65	0.27	Indicator fit		
Item 31	0.68	9.19	0.32	Indicator fit		
Item 32	0.82	10.27	0.18	Indicator fit		
Item 33	0.86	10.51	0.14	Indicator fit		
Item 34	0.95	10.92	0.06	Indicator fit		
Item 35	0.99	11.12	0.01	Indicator fit		
Item 36	0.97	11.04	0.02	Indicator fit		
Item 37	0.98	11.09	0.01	Indicator fit		
Item 38	0.99	11.10	0.01	Indicator fit		
Item 39	0.91	10.74	0.09	Indicator fit		
Item 40	0.96	11.00	0.04	Indicator fit		
Anti-violence Dimension						
Item 41	0.86	10.55	0.14	<i>reference variable</i>	0.86	
Item 42	0.83	10.36	0.17	Indicator fit		
Item 43	0.91	10.81	0.09	Indicator fit		
Item 44	0.94	10.94	0.06	Indicator fit		
Item 45	0.90	10.75	0.10	Indicator fit		
Item 46	0.87	10.58	0.13	Indicator fit		
Item 47	0.92	10.85	0.08	Indicator fit		

Item 48	0.99	11.14	0.01	Indicator fit
Item 49	0.82	10.30	0.18	Indicator fit
Item 50	0.87	10.58	0.13	Indicator fit

Based on Table 3, it can be stated that in the hypothesized measurement model, all aspects developed to measure the latent variables of wasatiyah are declared valid because the t-value on all indicators shows a number greater than 1.96 (t-value >1.96). Meanwhile, the overall reliability of the aspects that make up the construct (construct reliability, CR) is declared fit because it is above the value of 0.5 (CR≥0.5).

Based on Table 2 and Table 3, the analysis of validity and reliability as well as the model fit construct shows that:

- 1) All items or statement items in the *second-order* SEM show a significance value with a *t-value* above 1.9 (t-value≥1.96), thus all items are declared fit. Likewise, the reliability value indicated by *construct reliability* (CR) is above 0.5 (CR≥0.5), so the statement items making up the dimensions are declared reliable.
- 2) All indicators in the *first-order* SEM show a significance value with a *t-value* above 1.9 (t-value≥1.96), thus all indicators are declared fit. Likewise, the reliability value indicated by *construct reliability* (CR) is above 0.5 (CR≥0.5), so the dimension-forming indicators are declared reliable.
- 3) The four dimensions, 8 (eight) aspects, and 25 (twenty-five) indicators of the *wasatiyah* measurement are valid and reliable. The lowest reliability is the tolerance dimension of 0.67, while the highest reliability is on the nationality dimension of 0.96. The most dominant dimension is the anti-violence dimension which contains a factor of 0.98. It consists of the anti-physical violence aspect and the anti-verbal violence aspect (see Table 1). Meanwhile, the dimension that has the least influence on the formation of the latent variables of *wasatiyah* is the tolerance dimension, which contains a factor of 0.77. This dimension consists of the national tolerance aspect and the Muslim tolerance aspect (see Table 1).
- 4) The dimensions, aspects, indicators, and items that make up the *wasatiyah* construct measurement model are also stated to meet 2 (two) *goodness of fit statistics*, including RMSEA (<0.08) and acceptable fit (*Chi-square/df*, <2), thus the model is declared fit.

CONCLUSION

Based on the research, several conclusions can be drawn. 1) The construction of wasatiyah measurement can be done using the LISREL 8.8 method by modeling and analyzing the relationship between latent variables and their sub-variables and predicting the relationship between the dimensions of nationality, Islamic worldview, tolerance, and anti-violence to find out the goodness of fit model, as well as which dimension is more dominant in influencing the formation of the wasatiyah construct. 2) The validity of the test results indicates that the measuring instrument is valid, and the results of the reliability test indicate that the instrument is reliable, meaning that the instrument can measure and describe wasatiyah measurements. 3) The prevalence of the dimensions of nationality, Islamic worldview, tolerance, and non-violence can form a wasatiyah construct with the dimension of anti-violence as the most dominant dimension. Further research and development of measurement are suggested to expand the dimensions or to discover alternative dimensions that are more comprehensive in describing the measurement of a person's wasatiyah level. This is more likely to contribute to the exploration of indicators that do not exist in the current construction, which could form a more comprehensive wasatiyah measurement scale.

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