



STRATEGIES AND REFORMS IN ISLAMIC RELIGIOUS EDUCATION FACING GLOBALIZATION CHALLENGES

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Abstract: Islamic Religious Education (PAI) encounters diverse complex barriers during the globalization period characterized by ethical regression, sociocultural transformation, and technological acceleration, requiring comprehensive approaches and renewals to remain meaningful and productive. This research attempts to identify obstacles experienced by PAI during globalization, formulate comprehensive learning approaches, and examine the necessary systematic renewal framework. This research employs library review methods with descriptive-analytical approaches through information gathering from various scientific literature sources, academic journals, books, and related articles. Information analysis is conducted qualitatively using content analysis techniques to identify patterns and main ideas related to obstacles, approaches, and PAI renewal. Research findings show that PAI obstacles possess multidimensional characteristics, covering external obstacles (foreign cultural penetration, identity confusion, technological evolution) and internal obstacles (knowledge dichotomy, shortage of teaching hours, lack of educator professionalism). PAI approaches include global generation preparation, paradigm development based on the Qur'an and Sunnah, meaningful curriculum development, technology utilization, and continuous evaluation implementation. PAI renewal requires transformation in philosophical-curricular, structural-institutional, and sociocultural dimensions. Systematic PAI transformation becomes the foundation for producing globally superior Muslim generations while maintaining authentic Islamic identity. Subsequent research needs to explore empirical implementation of PAI approaches and renewals at various learning levels.

Keywords: Educational Renewal, Educational Approach, Globalization, Islamic Learning

Abstrak: Pendidikan Agama Islam (PAI) menghadapi beragam hambatan kompleks selama era globalisasi yang ditandai oleh kemunduran etika, transformasi sosial budaya, dan akselerasi teknologi, yang membutuhkan pendekatan dan pembaruan komprehensif agar tetap bermakna dan produktif. Penelitian ini berupaya mengidentifikasi hambatan yang dialami PAI selama globalisasi, merumuskan pendekatan pembelajaran yang komprehensif, dan mengkaji kerangka pembaruan sistematis yang diperlukan. Penelitian ini menggunakan metode tinjauan pustaka dengan pendekatan deskriptif-analitis melalui pengumpulan informasi dari berbagai sumber literatur ilmiah, jurnal akademik, buku, dan artikel terkait. Analisis informasi dilakukan secara kualitatif menggunakan teknik analisis isi untuk mengidentifikasi pola dan gagasan utama terkait hambatan, pendekatan, dan pembaruan PAI. Temuan penelitian menunjukkan bahwa hambatan PAI memiliki karakteristik multidimensi, meliputi hambatan eksternal (penetrasi budaya asing, kebingungan identitas, evolusi teknologi) dan hambatan internal (dikotomi ilmu, kekurangan jam mengajar, kurangnya profesionalisme pendidik). Pendekatan PAI meliputi penyiapan generasi global, pengembangan paradigma berbasis Al-Qur'an dan Sunnah, pengembangan kurikulum yang bermakna, pemanfaatan teknologi, dan pelaksanaan evaluasi berkelanjutan. Pembaruan PAI membutuhkan transformasi dalam dimensi filosofis-kurikuler, struktural-kelembagaan, dan

sosial budaya. Transformasi PAI yang sistematis menjadi fondasi untuk melahirkan generasi Muslim yang unggul secara global, sekaligus mempertahankan identitas Islam yang autentik. Penelitian selanjutnya perlu mengeksplorasi implementasi empiris pendekatan dan pembaruan PAI di berbagai jenjang pembelajaran.

Kata Kunci: *Pembaruan Pendidikan, Pendekatan Pendidikan, Globalisasi, Pembelajaran Keislaman*

1. Introduction

The dynamics of the globalization era introduce substantial transformations across diverse dimensions of human existence, encompassing the domain of Islamic learning. The international period simultaneously offers opportunities alongside intricate obstacles, including ethical deterioration, sociocultural shifts, and technological advancement acceleration. Consequently, Islamic religious learning necessitates implementing strategic renewals, including syllabus enhancement, educator quality improvement, and adoption of innovative plus adaptive learning techniques. The intention behind this renewal involves producing Muslim generations who possess not merely knowledge but also proper conduct and capability to compete within the global sphere. Therefore, Islamic learning holds a crucial function in shaping individuals with elevated integrity capable of confronting globalization dynamics (Frimayanti, 2015).

Islamic Religious Learning (PAI) maintains a crucial function in developing character and ethical values among Muslims grounded in Qur'anic teachings and the Prophet's Sunnah. During the globalization period and rapid technological advancement, Islamic learning requires transformation and renewal through syllabus improvement, teaching methodologies, and teacher quality enhancement to remain aligned with contemporary challenges. Beyond facilitating religious comprehension, Islamic learning contributes to character formation and ethical values crucial within Indonesian societal and national life comprehensively. Various research from Indonesian Islamic learning experts in recent years emphasizes innovation importance and integrating Islamic learning with contemporary scientific advancement, enabling the production of generations with sound ethics and capabilities in technological and social domains (Daulay, 2015; Susanti, 2025).

Learning approaches constitute crucial foundations in creating quality human resources capable of competing amid the global era. The Strategic Design of the Ministry of Primary and Secondary Education establishes a vision for quality, equitable, inclusive learning meaningful to contemporary challenges as a basis toward Indonesia Emas 2045. This approach encompasses various primary programs including school facility enhancement, cutting-edge technology utilization in learning, and vocational learning development by increasing creativity, innovation, and entrepreneurial spirit. Additionally, deep learning approaches and character value strengthening become primary focuses ensuring graduates possess not only academic intelligence but also ethical values and sound social capabilities (Suardi, 2025; Anggraeni et al., 2024).

Learning renewal in Indonesia constitutes a priority in national development for generating superior and characterized human resources. Since 2015, various efforts have been implemented to improve the learning system, ranging from syllabus management, educator quality enhancement, to learning access equalization. This renewal foundation is complemented by technology utilization in teaching-learning processes and learning evaluation policy changes to be more objective and support comprehensive student competency development. This renewal implementation is expected to address globalization challenges, strengthen national character, and enhance Indonesia's competitiveness (Sari, et al., 2024; Al-Amin, 2025; Purwanti, 2025).

The global era represents a process connecting nations worldwide through increasingly rapid exchanges of ideas, goods, thoughts, and culture thanks to communication and transportation technology advancement. This phenomenon influences various life aspects, including learning, by presenting challenges such as cultural homogenization, Western cultural dominance, and weakening local and religious values. However, the global era also brings opportunities, including broader information access, international cooperation, and more effective learning method adoption. Within

the Islamic Religious Learning (PAI) context, the global era becomes a serious challenge for maintaining religious identity while remaining capable of adapting to contemporary developments and equipping students with meaningful skills for competing at international levels (Makinuddin, 2025; Putri, 2025; Qolamuna, 2025).

In confronting challenges from the global era, PAI encounters several problems requiring serious attention. PAI teachers tend to lack enthusiasm and readiness in facing complex globalization dynamics, and have not fully comprehended approaches and renewals that must be implemented. Many PAI educators still employ conventional teaching methods centered on teachers, relying on memorization, and insufficiently stimulating students' critical thinking abilities. Furthermore, the PAI syllabus has not fully adapted to scientific knowledge development, technology, and sociocultural changes in society. This situation is exacerbated because technology utilization in PAI learning remains limited, integration between religious sciences and general sciences remains weak, and teacher professional development programs remain insufficiently sustainable, resulting in PAI quality not being optimal in forming strong generational character facing global challenges (Hidayat, 2015; Pewangi, 2016).

Hidayat (2015) in research titled "The Role and Challenges of Islamic Religious Learning in the Global Era" discusses the basis and purpose of Islamic learning from the Qur'anic perspective and identifies various problems encountered by Islamic Religious Learning (PAI) amid globalization influence. This research employs literature study methods with philosophical-normative approaches to examine PAI's crucial function in confronting increasingly complex global changes. Research findings demonstrate that internal PAI challenges encompass low teacher professionalism, insufficient syllabus flexibility, and inadequately varied teaching methods, while external challenges include impacts from secular, material, and hedonistic values entering through globalization. Although this research provides deep theoretical understanding regarding PAI's position in confronting global change, its weakness lies in focusing more on concepts alone, without providing concrete solutions directly applicable in learning institutions.

The contribution of Islamic Religious Learning (PAI) in shaping younger generation character amid increasingly widespread globalization impacts. This research employs library study methods and content analysis to investigate PAI's function as protector of ethical and spiritual values maintaining national identity integrity and preventing foreign cultural influences incompatible with national values (Muis, et al., 2024). PAI successfully instills crucial values including honesty, responsibility, discipline, and tolerance becoming the basis for forming national character. Although this research demonstrates PAI's importance in national character formation, the focus more on PAI's function and contribution still requires further development regarding concrete implementation approaches and systemic changes necessary for enhancing PAI effectiveness in learning practice at various levels.

Pewangi (2016) in research titled "Islamic Learning Challenges in the Globalization Era" explains three major challenges confronting Islamic learning, namely scientific knowledge and technology growth, democratization implementation in learning systems, and declining ethical values in society. This research employs library study methods with descriptive-critical analysis approaches to explain how these three challenges significantly impact the system and manner of conducting Islamic learning in Indonesia. To address these challenges, Pewangi presents several development approaches, including syllabus revitalization, teacher quality and capability improvement, and ethical and spiritual aspect strengthening in teaching-learning processes by emphasizing the importance of balance between intellectual learning and spiritual guidance. Nevertheless, the proposed approaches remain abstract and have not provided clear and organized work structures for effective application in various Islamic learning institutions.

Previous research focused more on identifying challenges and functions of Islamic Religious Learning (PAI) in globalization contexts, but has not presented complete, structured, and applicative approach and renewal frameworks. In today's digital era, the PAI syllabus must be developed adaptively by integrating digital skills and maintaining content quality according to correct Islamic teachings, enabling learning to become more interactive and flexible (Raisha, 2025). Additionally,

Islamic values integration with technological advances such as artificial intelligence becomes crucial for PAI syllabi to meet contemporary demands, with strict supervision to maintain compatibility with religious values (Ziaresearch, 2025). To enhance renewal effectiveness, continuous teacher professional development and technology-based learning method implementation, such as blended learning, are highly necessary ensuring Islamic learning remains meaningful and capable of competing in the globalization era (Aziza, 2024; Zain, 2025). Thus, integrated renewal approach frameworks encompassing local syllabus renewal, student and technology-based learning methods, and teacher capacity development can significantly improve PAI quality in the future.

2. Results and Discussion

2.1. Challenges of Islamic Religious Education in the Globalization Era

The global era has triggered massive transformation penetrating various life sectors, including the learning realm. Within this context, Islamic Religious Learning (PAI) confronts significant obstacles due to information bombardment and cultural currents from worldwide often contradicting Islamic principles and risking endangerment of young Muslim generation ethics (Anisa & Putra; Alfian & Ilma, 2023). PAI's importance currently increases as it serves as ethical protector and foundation for reducing moral decline, while generating human resources with integrity possessing solid religious foundations. Should PAI fail responding to these challenges, consequences could involve serious damage to student behavior, traditions, and Islamic identity (Nasiri, 2020). To overcome this condition, PAI amid the global era faces no fewer than five crucial challenges demanding approach development and effective educational breakthroughs.

External Cultural Penetration and Identity Confusion, Strong globalization currents facilitate spreading culture and external values conflicting with Islamic teachings, particularly through mass media platforms and social media (Anisa & Putra, 2023). Consequently, this creates identity confusion among Muslim youth; they struggle finding balance points between meeting contemporary lifestyle demands and maintaining their religious teachings, ultimately causing behavioral or ethical quality decline. Rapid Technological Evolution and Social Media, Technological advancement and social media acceleration constitute serious constraints, because negative content and impacts can spread widely without filtering, ultimately affecting student ethics and religious beliefs (Anisa & Putra, 2023). Although PAI is required to incorporate technological expertise in its learning to remain globally meaningful, often this learning is assessed as insufficiently emphasizing functional and applicative aspects such as technology usage (Mawardi, 2016). Knowledge Dichotomy Issues (Religious and General), Long-standing problems, namely separation or dichotomy between religious sciences and general sciences, remain internal problems burdening Islamic learning, subsequently creating dualism in learning systems (Mawardi, 2016) This dualism hinders Islamic learning efforts in producing graduates who are not only quality and highly competitive but also remain steadfast in Islamic characteristics (Mawardi, 2016; Hidayat, 2015). Therefore, resolving this dichotomy is highly crucial as an initial step for formulating meaningful and appropriate Islamic learning paradigms.

Religious Class Hour Shortages in General Schools, Education observers frequently highlight structural barrier existence, namely inadequate numbers of class hours for Islamic Religious Education (PAI) in general schools (Hidayat, 2015). This time shortage directly negatively impacts material delivery effectiveness and student religious character formation. Consequently, PAI faces heavy challenges achieving its main targets in maximally fostering religious awareness (Hidayat, 2015; Nasiri, 2020). Learning Orientation Tending Toward Worldly Matters, One structural constraint frequently raised by learning observers involves limited lesson time allocation for PAI in general learning institutions. This class hour limitation directly reduces effectiveness levels in teaching material delivery and student religious character formation processes. As a consequence, PAI faces great difficulty realizing its fundamental goal, namely optimally cultivating religious awareness (Nasiri, 2020).

Generally, obstacles confronted by Islamic Religious Learning (PAI) amid the globalization era possess complexity and originate from various directions. These challenges encompass external aspects, including massive foreign culture influx and technological development potentially damaging

ethical integrity and triggering self-identity loss among youth. Additionally, internal issues exist such as knowledge separation (dichotomy) and minimal time allocated for PAI in general schools. Exacerbated by societal tendencies focusing more on worldly targets, PAI now faces necessities to immediately reorganize syllabi, improve educator quality, and collaborate with various parties to fulfill its main function as ethical fortress and producer of competent Muslim generations possessing strong character in confronting the contemporary era.

2.2. Strategies for Islamic Religious Education in the Globalization Era

Globalized life has clearly affected us, and whether liked or not, Muslims must confront it with all its implications. Main characteristics of current global life include: conflict shifts from ideology and politics toward trade, investment, and information competition, and shifts from power balance to interest balance. Structurally, international/national relationships transform from dependency nature to interdependency, and primordial relationships are replaced by bargaining positions. Furthermore, geographical boundaries almost no longer possess operational meaning, where a nation's strength is now determined by its ability to exploit comparative and competitive advantages. International competition is strongly colored by high technology control warfare, forcing each nation to provide large funds for research and development. Finally, world culture creation tends to be mechanistic, efficient, and disregards values and norms considered economically inefficient (Frimayanti, 2015) .

Preparing Generations Capable of Global-Level Interaction, Learning's main purpose involves preparing generations capable of global-level interaction, meaning syllabi and skills must be highly meaningful to current global needs and trends (Frimayanti, 2015) To achieve this, several crucial aspects require focus, including human resource quality improvement through scientific knowledge and technology mastery; visionary syllabus development meaningful to the future; adequate learning facility and infrastructure provision; learning method and management overhaul for greater adaptability; and prophetic social science strengthening, namely social science approaches based on divine values. Building Authentic Islamic Education Paradigms Based on the Qur'an and Sunnah, Building authentic Islamic learning paradigms must be grounded in the Qur'an and Sunnah, making them guidelines for understanding both revelation (qauliyah verses) and natural phenomena (kauniyah verses). With this holistic approach, Islamic learning will become a means for forming complete human beings, covering physical, spiritual, intellectual, emotional, and spiritual aspects. All learning aspects, from scholarship, philosophy, behavior, to social practice, must unite, and Islamic learning also needs to prioritize affective aspects, namely ethical and religious value instillation in student behavior (Qolamuna, 2025).

Building a Meaningful Syllabi, Islamic Religious Learning (PAI) syllabi must be responsive to contemporary developments and student needs, ideally integrating deep understanding of Islamic teachings and values with current issues in the contemporary world. To enhance teaching-learning effectiveness, implementing interactive, innovative learning methods meaningful to students' daily lives is highly crucial. Besides syllabi, teacher and educator quality improvement is also crucial; PAI teachers must not only master Islamic teachings deeply but also possess effective teaching abilities (Zain,2025). Therefore, teachers must continuously improve their competencies to confront globalization era challenges and be capable of delivering material attractively and meaningfully to younger generations. Utilizing Technology and Media as Learning Support Tools, Technology including e-learning platforms, social media, and mobile applications can be utilized to enhance religious learning attractiveness. Through technology channels, Islamic teachings can be accessed more broadly and understood in more dynamic and interactive ways, thus suiting today's digital generation lifestyles (Aziza, 2024; Raisha, 2025). Technology utilization in PAI learning also enables material personalization according to each student's needs and learning pace. Thus, learning can become more effective and provide more meaningful learning experiences for students (Ziaresearch, 2025).

Confronting Contextual Challenges with Flexibility, Islamic Religious Learning must be capable of rapidly adapting to dynamic social and cultural changes. Syllabi and teaching methods require continuous updating to remain meaningful to the times, without neglecting basic religious

principles. Meaningful approaches, current issue integration with religious values, and deep understanding of Islamic teachings in various social contexts become success keys in confronting these challenges (Qolamuna, 2025). This flexibility enables PAI to remain a strong ethical reference while being responsive to younger generation needs in continuously changing eras (Putri, 2025). Continuous Observation and Evaluation, Continuous observation and evaluation are highly crucial for ensuring religious learning effectiveness. Religious learning processes and results must be continuously evaluated to identify deficiencies and strengths in program implementation. Student, parent, and other related party involvement in evaluation processes is highly crucial for obtaining comprehensive input and enabling timely improvements. With this holistic approach, Muslim youth ethical integrity can hopefully continue being enhanced in the complex globalization era (Anisa & Putra, 2023).

Muslims must respond to globalization characterized by conflict shifts toward economic and technological competition, international interdependency, and mechanistic culture emergence by implementing fundamental transformation in learning. Islamic Learning (PAI) needs to build authentic paradigms grounded in the Qur'an and Sunnah for forming complete human beings (holistic) and preparing generations ready for global-level interaction. Main approaches include: building visionary, responsive, and flexible syllabi toward changing times without abandoning religious principles; improving human resource quality and teacher competencies to be capable of teaching effectively and meaningfully; using technology (such as e-learning and social media) to make learning more dynamic; and implementing continuous observation and evaluation involving all related parties to ensure program effectiveness and Muslim youth ethical integrity enhancement in this complex era.

2.3. Islamic Religious Education Reform in the Globalization Era

Amid globalization period vortexes characterized by transnational interaction and information dissemination occurring massively and inevitably, Islamic Religious Learning (PAI) occupies highly strategic positions. PAI's function has evolved; it is no longer merely an entity inheriting religious tradition, but must act as transformative agent tasked with forming Muslim generations with complete personalities, cosmopolitan perspectives, and global competitiveness, without experiencing disorientation from Islamic values (Ahdar & Musyarif, 2019; Sarwani et al., 2024). This renewal's urgency is very high because globalization presents dualistic dilemmas: providing momentum for science and technology acceleration, but simultaneously presenting serious challenges, including ethical erosion, secularization, and individualistic plus materialistic lifestyle penetration potentially uprooting faith and damaging student behavior (Dewi, 2021; Lestari et al., 2022). Therefore, systematic and comprehensive renewal within PAI frameworks becomes imperative, to address at least six crucial challenges caused by these global dynamics.

Knowledge Integration and Dichotomy Dismantling, Fundamental renewal in Islamic Religious Education (PAI) must be directed toward addressing structural issues in rigid dichotomy or separation forms between religious science disciplines and general sciences that have long burdened Islamic learning systems (Mawardi, 2016). This renewal urgently demands substantive knowledge integration. Its purpose involves ensuring Islamic spirituality values become internalized into natural science and contemporary technology syllabi, ensuring resulting knowledge is not neutral, but rather moral and laden with ethical responsibility (Gunawan, 2023). Contextual and Applicative Syllabus Renewal, Islamic Religious Learning (PAI) syllabi must undergo total renewal to become more inclusive, applicative, and aligned with 21st-century skill needs. This renewal demands focus shifts from merely teaching religious doctrines that are textual toward efforts cultivating critical thinking abilities, problem-solving, and digital literacy. Thus, PAI can ensure students not only understand faith doctrines but are also capable of applying religious values in contemporary life contexts (Al-Hikmah, 2025; Zuhri, 2024).

Class Hour Strengthening and PAI Time Allocation, One fundamental constraint confronting PAI involves minimal learning time allocated in general schools, a structural issue negatively limiting how effectively material can be delivered and how strongly religious character can be formed (Hidayat, 2015; Nasiri, 2020). Renewal is not only sufficient to demand additional class hours through official

policies. However, it must also encompass approaches integrating PAI values into entire school syllabi. This comprehensive step is deemed necessary for achieving optimal and maximal religious awareness cultivation (Nasiri, 2020). PAI Teacher Competency Enhancement in the Digital Era, Renewal in Islamic Religious Learning (PAI) sectors must focus on teacher quality and professionalism improvement efforts that remain non-uniform. For PAI material to be meaningful and attractive to Generation Z, educators must be equipped with continuous training. This training aims to optimize digital competency mastery and innovative teaching methods (covering pedagogical, professional, personal, and social aspects) ensuring delivered material can avoid outdated impressions (Zain, 2025; Aziza, 2024). . This systematic and continuous teacher professional development program constitutes the key for ensuring optimal PAI learning quality in the digital era.

Character Education Strengthening and Cultural Resilience, Islamic Religious Learning (PAI) renewal must be focused on character learning strengthening as vital efforts for stemming ethical degradation, identity confusion, and external cultural infiltration conflicting with Islamic principles (Anisa & Putra, 2023). PAI must serve as fortress by instilling noble behavior and actively combating individualism and materialism trends. This step is crucial for creating cultural resilience enabling Muslim youth to harmonize contemporary development demands with religious value commitments (Nurhadi, 2021). Religious Moderation Development and Digital Citizenship, This renewal becomes crucial answer to extremism spread threats and unethical behavior on social media accelerated by swift global information flows. Islamic Religious Education (PAI) is demanded to proactively internalize religious moderation principles (*wasathiyah*) and build comprehensive digital literacy (digital citizenship). This education's purpose involves training students to be capable of filtering destructive content, combating cyber radicalism, and acting as inclusive, tolerant, and responsible global individuals in using technology. Thus, technology can be functioned as proselytization means and civilization building, not conflict triggers (Ahdar & Musyarif, 2019).

Overall, the six renewal initiatives presented constitute strategic and holistic steps essential for maintaining Islamic Religious Learning (PAI) relevance amid globalization turbulence. This renewal demands overhaul in three main dimensions: (1) philosophical-curricular (through knowledge integration and contextual syllabi), (2) structural-institutional (involving class hour allocation adjustment and teacher professionalism enhancement), and (3) socio-cultural (focusing on character strengthening, digital ethics, and religious moderation). This PAI transformation affirms that religious learning must function as proactive force that is selective in filtering global currents, adaptive in adopting science and technology advances, and firm in rejecting destructive values. Ultimately, PAI will be capable of producing generations excelling in global competition while maintaining spirituality glory and authentic Islamic identity (Sarwani et al., 2024). This renewal's realization becomes determinant of Islam's contributive role in future world civilization.

3. Conclusion

From the discussion, it can be concluded that Islamic Religious Education (PAI) confronts multidimensional challenges in the globalization era, encompassing external challenges (foreign cultural influence, identity crisis, technology and social media development, and education orientation tending toward worldly matters) and internal challenges (knowledge dichotomy, class hour shortage, low teacher professionalism, rigid syllabi, and minimal technology utilization in learning).

Comprehensive PAI approaches include: (1) preparing global generations through science and technology mastery and visionary syllabi; (2) building paradigms based on the Qur'an and Sunnah with holistic approaches; (3) developing responsive syllabi with innovative learning methods and teacher competency enhancement; (4) utilizing technology such as e-learning and social media; (5) adapting with flexibility to sociocultural changes; and (6) implementing continuous evaluation involving all related parties.

PAI renewal requires systematic transformation in three dimensions: (1) philosophical-curricular through knowledge integration and contextual syllabus renewal based on 21st-century skills; (2) structural-institutional with class hour strengthening and teacher competency enhancement; and (3)

socio-cultural through character learning strengthening and religious moderation development plus digital citizenship. Systematic PAI transformation becomes key for producing globally superior Muslim generations while maintaining authentic Islamic identity, ultimately determining Islam's contributive function in future world civilization.

Subsequent research needs to explore empirical implementation of PAI approaches and renewals at various learning levels, develop innovative technology-based learning models, comprehensive evaluation instruments, and examine best practices from other Muslim nations as well as collaborative approaches between learning institutions, government, and society in strengthening PAI.

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