

Contemporary Islamic Education and the Challenges of Artificial Intelligence: Between Adaptation and Civilizational Ethics

Ma`ruf¹, Adi Fadli², Abdul Mujib³,
^{1,2,3}Universitas Islam Negeri Mataram, Indonesia

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Abstract

The rapid development of Artificial Intelligence (AI) has brought significant transformation to various aspects of life, including Islamic education. This article comprehensively examines the dynamics of AI integration in contemporary Islamic education by focusing on two main dimensions: pedagogical adaptation and civilizational ethics. Through a systematic literature review of recent academic publications (2022-2026), this study analyzes the opportunities, challenges, and relevant ethical frameworks within the context of maqāṣid al-sharī'ah. The findings show that AI offers transformative potential for learning personalization, knowledge accessibility, and teaching effectiveness, yet it also raises ethical challenges related to the erosion of religious authority, algorithmic bias, data privacy, and the dehumanization of learning processes. This article proposes an integrative framework based on Islamic values that positions AI as a wasilah (instrument) regulated within the corridor of maqāṣid al-sharī'ah to ensure that technology functions as a means of strengthening spiritual, moral, and humanistic values in Islamic education in the Society 5.0 era.

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Corresponding Author:

Ma`ruf

Universitas Islam Negeri Mataram, Indonesia

Email : maruf@gmail.com

1. INTRODUCTION

The development of Artificial Intelligence (AI) in the Society 5.0 era has brought major changes to education, including Islamic Religious Education (IRE). The presence of AI offers opportunities to enhance effectiveness, accessibility, personalization, and innovation through various digital-based educational systems (Ma'sum & Jauhari, 2026). This transformation requires a new paradigm that focuses not only on technological efficiency, but also on a human-centered orientation. From an Islamic perspective, the Qur'an provides an ethical and normative foundation that can guide technological development so that it remains aligned with humanistic and civilizational values (Ulya et al., 2025). The integration of AI into learning processes, knowledge production, and educational decision-making has reshaped understandings of humanity, knowledge, and values (Juliyanti et al., 2026). Contemporary Islamic education is not only confronted with the demand to adapt to technological change, but also with the need to reaffirm its fundamental epistemological and ethical principles rooted in 'ilm (knowledge), haqq (truth), and adab (ethics) (Khasani, 2026). This phenomenon raises a fundamental question about how Islamic education can respond to the challenge of AI while preserving the integrity of its spiritual and moral values.

Although AI has been rapidly integrated into contemporary education, academic attention to its implications for the epistemological, theological, and cultural foundations of Islamic education remains limited (Arif et al., 2026). Current discourse on AI ethics is still dominated by Western philosophical paradigms such as utilitarianism, deontology, and virtue ethics, which often neglect the moral, social, and spiritual dimensions central to non-Western ethical communities, including the Islamic tradition (Prabowo et al., 2026). This study aims to comprehensively analyze the transformation of Islamic education in the AI era, identify emerging challenges and opportunities, and develop an evaluative framework based on *maqāṣid al-sharī'ah* as an ethical foundation for the development and implementation of AI in Islamic education contexts.

2. METHOD

This study employs a qualitative approach with a Systematic Literature Review (SLR) design. This method was chosen to comprehensively map the literature related to the academic integration of AI in Islamic education and ethical frameworks based on *Maqāṣid al-Sharī'ah* (Prabowo et al., 2026). **Data Sources and Selection Criteria:** Data were collected from academic literature, scholarly articles, and relevant documents discussing AI, Islamic ethics, and education (Larhizer et al., 2025). The literature search was conducted through major academic databases using a combination of keywords: “Islamic Education,” “Artificial Intelligence,” “ethics,” “*Maqāṣid al-Sharī'ah*,” and “digital literacy.” The articles reviewed included Scopus- and SINTA-indexed journals, DSN-MUI fatwas, and reports of *Majma' al-Fiqh al-Islami* (Muntazar & Soberi, 2026). **Data Analysis Technique:** The data were interpreted using a descriptive-analytical method involving reduction, categorization, and thematic synthesis (Muntazar & Soberi, 2026). The analysis followed Miles and Huberman’s three stages: data display, data reduction, and conclusion drawing (Kosasih et al., 2024). Thematic analysis was used to identify key themes related to opportunities, challenges, and ethical considerations in AI integration (Taha et al., 2025). **Conceptual Framework:** The *Maqāṣid al-Sharī'ah* framework served as the main analytical foundation, encompassing the five primary objectives of Islamic law: protection of religion (*ḥifz al-dīn*), life (*ḥifz al-naḥs*), intellect (*ḥifz al-'aql*), lineage (*ḥifz al-nasl*), and wealth (*ḥifz al-māl*) (Samsuddin & Nordin, 2026). This framework offers a proactive, vision-oriented approach that prioritizes public welfare while ensuring the alignment of AI technology with Islamic moral standards (Hidayati & Cynthia, 2024).

3. RESULTS AND DISCUSSION

Reconstructing the Philosophy of Islamic Education

The development of digital technology and AI presents epistemic, ethical, and ontological challenges that require a reconstruction of Islamic educational philosophy so that it remains relevant in the era of disruption and digital posthumanism (Juliyanti et al., 2026). Ontologically, Islamic education views human beings as moral subjects and *khalifah* endowed with spiritual dimensions and transcendent responsibility; therefore, they cannot be reduced to algorithmic entities or computational systems. This view affirms that AI, although capable of simulating human cognitive functions, has intrinsic limitations in replicating the human soul (*rūḥ*), moral intentionality (*niyyah*), and ethical discernment (Mahmood et al., 2025).

Epistemologically, AI is positioned as an assistive epistemic tool that supports knowledge acquisition and management, rather than replacing human reason or divine revelation (Juliyanti et al., 2026). Studies show that the ability to verify, validate, and contextualize AI-generated knowledge within the framework of *sharia* is a crucial competence, including tracing scholarly chains of transmission (*sanad*) and assessing source validity (Waluyo et al., 2025). This paradigm rejects the claim that machines can fully assume the role of teachers, because machines do not possess soul and *naḥs* and therefore cannot form learners who require spiritual exemplarity (*uswah*) (Mahfud & Maarif, 2026).

The Principle of Maqāṣid al-Sharī'ah as an Ethical Framework

The main theoretical framework for evaluating AI from an Islamic perspective is maqāṣid al-sharī'ah, which includes the five fundamental objectives of Islamic law: protection of religion (ḥifz al-dīn), life (ḥifz al-nafs), intellect (ḥifz al-'aql), lineage (ḥifz al-nasl), and wealth (ḥifz al-māl) (Alamsyah et al., 2025). This framework provides a proactive and vision-oriented approach that prioritizes public welfare while ensuring the alignment of AI technology with Islamic moral standards (Hidayati & Cynthia, 2024). Unlike traditional Islamic legal responses, which are often reactive and case-specific, the maqāṣid approach encourages anticipatory evaluation of technology by emphasizing the need to balance technological innovation and ethical responsibility.

Islamic ethical principles such as Tawḥīd (the Oneness of God), which emphasizes harmony and ethical coherence; Maqāṣid al-Sharī'ah, which focuses on protecting fundamental human interests; Ihsan (excellence and benevolence), which advocates moral excellence in technological applications; and 'Adl (justice), which demands equality and fairness in technological advancement, constitute the main theoretical foundation of this analysis (Kannike & Fahm, 2025).

Classical Islamic Philosophy and Contemporary Digital Ethics

Studies of AI ethics and digital ethics have so far been dominated by Western secular paradigms that emphasize technical and regulatory aspects such as transparency, accountability, and procedural justice, while the metaphysical, spiritual, and philosophical dimensions of Islamic thought remain insufficiently integrated into global debates (Gunawan et al., 2025). Contributions from classical Islamic philosophy, particularly the works of Al-Farabi, Ibn Sina, Al-Ghazali, and Mulla Sadra, are rarely explored as a comprehensive normative foundation for addressing contemporary challenges in AI ethics. Al-Farabi's conception of the virtuous society and human happiness (sa'ādah), Ibn Sina's integration of knowledge and moral virtue, Al-Ghazali's spiritual critique of the misuse of knowledge, and Mulla Sadra's metaphysics of existential becoming collectively form a holistic model of digital ethics grounded in the principles of tawḥīd, 'adl (justice), ḥikmah (wisdom), and amānah (trust) (Gunawan et al., 2025).

Opportunities of AI in the Transformation of Islamic Education

1. Personalization and Learning Adaptivity

Analysis of Artificial Intelligence Challenges and Opportunities in Contemporary Islamic Education

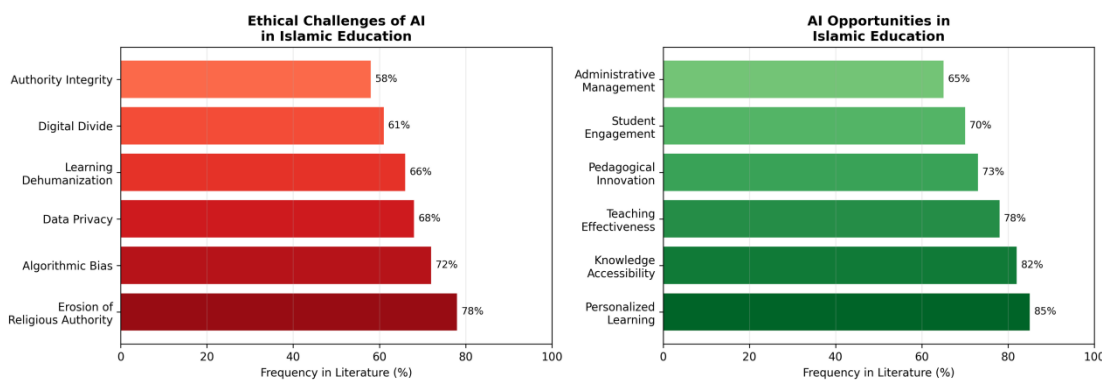


Figure 1. Analysis of the Challenges and Opportunities of AI in Islamic Education (Source: Synthesis of the reviewed literature)

The findings indicate that AI contributes positively to learning effectiveness, personalization, and accessibility through adaptive learning systems, intelligent tutoring systems, and digital education platforms that can improve the quality of teaching and learning processes (Afifatun et al., 2025). Studies in Indonesian madrasahs reveal that AI technology significantly improves learning personalization, efficiency, and student engagement. The implementation of AI-based adaptive

learning platforms enables the delivery of Islamic and general materials personalized according to students' individual abilities (Royhatudin et al., 2026).

This transformation includes the use of Natural Language Processing (NLP) technologies, such as speech-to-text and text-to-speech, to help students with visual or hearing impairments access Qur'anic studies and other textual materials. In addition, AI-based learning analytics are used to identify students at risk of learning gaps, enabling proactive and targeted educational support (Royhatudin et al., 2026). Research in the United Arab Emirates shows that AI applications such as automated tajwīd evaluation, personalized memorization pathways, and adaptive learning analytics improve learners' efficiency, accessibility, and motivation, especially among digital-generation students (Al-Shamsi, 2026).

2. Expanding Access and Democratizing Islamic Knowledge

Digital technology provides substantial opportunities for Islamic education, particularly in expanding access to Islamic scholarship, enhancing learning effectiveness, encouraging pedagogical innovation, and supporting personalized learning through AI-based applications (Zarkoni et al., 2026). Digital platforms, gamification, interactive media, and Learning Management Systems (LMS) contribute positively to student engagement, creativity, and independent learning. AI has significant potential to support Islamic education, such as Qur'an learning applications, translation of sacred texts, and the development of AI-based information systems to facilitate access to Islamic knowledge (Ajizah et al., 2025).

Systematic studies show that Islamic mobile learning innovations increase student engagement by 35-40% compared with traditional methods, with value-integration patterns identifying tawhīd, ethics, and adab as fundamental elements in 89% of the reviewed applications (Sanusi & Sya'roni, 2025). The implementation of digital learning in classrooms through Learning Management Systems (LMS), digital whiteboards, and online libraries significantly improves students' critical thinking, higher-order problem-solving skills (HOTS), and life skills (Mumtahana et al., 2025).

3. Pedagogical Innovation and Institutional Efficiency

AI tools have improved instructional efficiency, learner engagement, and administrative management in Islamic educational institutions (Hermawan et al., 2025). The digital transformation model in madrasahs in East Java manifests two key aspects: first, institutional strategies that include the development of digital infrastructure and stakeholder collaboration; second, pedagogical and instructional systems involving the integration of Learning Management Systems (LMS) and the implementation of the flipped classroom model (Wedi et al., 2025). The success of this transformation depends heavily on infrastructure readiness, teachers' pedagogical competence, and a curriculum that harmoniously integrates spirituality with technological progress (Mumtahana et al., 2025).

The transformation of Islamic education management is not merely technological; it also requires the integration of AI-based systems with spiritual values, ethics, and humanism (Ulum & Pebrian, 2026). AI contributes to improving efficiency, strengthening decision-making effectiveness, and enhancing the quality of educational services through systematic data utilization. Five essential components in the development of AI-based Islamic education teaching modules contribute to the improvement of religious digital literacy, learning motivation, higher-order thinking skills, and the democratization of access to Islamic knowledge (Zuhriyeh et al., 2025).

Ethical Challenges of AI in Islamic Education

1. Erosion of Religious Authority and Epistemological Crisis

The integration of AI into Islamic education also presents various ethical challenges, such as the risk of dehumanization, shifts in spiritual values, algorithmic bias, AI hallucinations, uncertainty in religious epistemology, and threats to the privacy and data security of learners (Ma'sum & Jauhari, 2026). AI raises theological challenges concerning the authority of knowledge, the ethics of humanity, and the meaning of moral responsibility (Syafieh & Zain, 2026). Digital

public spaces have shifted religious authority from institution-based legitimacy toward algorithmically mediated visibility and participatory engagement (Al-Najmi et al., 2026). While digital platforms increase accessibility and civic participation, they also reinforce echo chambers, ideological contestation, and weakened epistemic trust. The gap between technology adoption and ethical readiness, as well as governance consistent with the principles of *maqāṣid al-sharī'ah*, remains significant (Farhan et al., 2026). Phenomena such as online fatwas, AI muftis, and digital religious content require methodological reconstruction so that *fiqh* remains relevant to contemporary contexts without compromising the fundamental principles of *sharia* (Soehardin et al., 2025).

2. Algorithmic Bias and Digital Justice

Ethical challenges related to AI implementation include ethical considerations, tensions between algorithmic knowledge and religious authority, and technological disparities (Arif et al., 2026). From an Islamic perspective, AI should not replace human moral agency but rather enhance it. Justice, accountability, and community welfare must remain the main priorities in its application (Alamsyah et al., 2025). Issues such as surveillance, algorithmic bias, and the reduction of human accountability require serious attention in the context of AI implementation (Alamsyah et al., 2025).

Studies show that countries incorporating *sharia*-based principles of *maslahah* (public interest) and *amanah* (trust) into surveillance regulation report 30-35% fewer privacy violations (Salman, 2025). Oversight mechanisms rooted in Islamic values--such as *hisbah* and *shura* councils--correlate with lower Surveillance-to-Privacy Ratios (SPR), especially in cases involving short data-retention periods and ethical limits on data use (Salman, 2025).

3. Dehumanization of Learning and the Protection of Spiritual Values

The transformation of Society 5.0 education has increasingly positioned machines as autonomous pedagogical agents, raising critical questions about the relationship between *adab* and algorithms in Islamic education (Mahfud & Maarif, 2026). Ontologically, machines function only as pedagogical tools because they do not possess soul and *nafs*, and therefore cannot form learners who require spiritual exemplarity (*uswah*). The *Adab-Based Hybrid Authority (ABHA)* model is proposed as a framework for integrating technology based on moral-spiritual authority (Mahfud & Maarif, 2026).

Concerns arise regarding data privacy, algorithmic bias, and the potential reduction of human spiritual guidance (Al-Shamsi, 2026). The success of this digital transformation depends heavily on the role of teachers as moral and spiritual facilitators, not merely as passive technology users. Teachers consciously instill Islamic values such as honesty (*ṣidq*), discipline (*istiḳāmah*), and responsibility (*amānah*) in AI-assisted learning interactions (Irpani, 2025).

Challenge	Dimension	Manifestation	Educational Implications	Islamic Ethical Response
Epistemological		Truth relativism, AI hallucinations	Student confusion, misinformation	Tabayyun, source verification
Authority		Erosion of the role of ulama and teachers	Fragmentation of religious authority	Strengthening scholarly sanad
Spiritual		Mechanization of learning	Loss of the spiritual dimension	Integration of <i>adab</i> values
Privacy		Collection of student data	Exploitation of personal information	Protection of <i>hurmah al-insān</i>
Justice		Algorithmic bias	Discrimination and inequality	The principle of <i>'adl</i> in AI design

Table 1. Mapping Ethical Challenges of AI in Islamic Education (Source: Synthesis of the reviewed literature)

4. Ethical Framework for AI Integration Based on Maqāṣid al-Sharī'ah

1. Conceptual Model of Integration

Conceptual Framework for AI Integration in Islamic Education Based on Maqāṣid al-Sharī'ah Principles

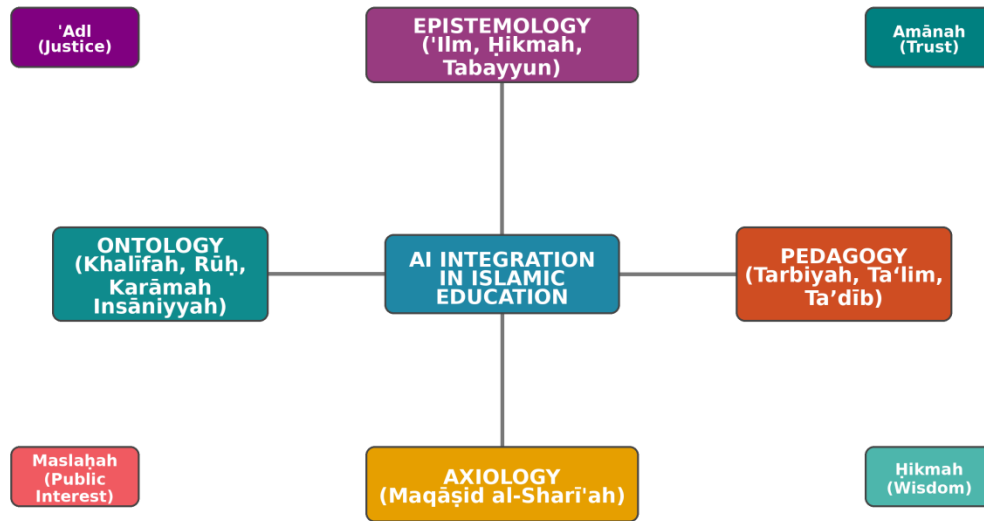


Figure 2. Conceptual Framework for AI Integration in Islamic Education Based on the Principles of Maqāṣid al-Sharī'ah (Source: Researcher’s construction based on literature synthesis)

This study proposes a Digital-Humanistic Philosophy of Islamic Education that integrates classical Islamic wisdom with contemporary AI ethics, affirms the primacy of values over technology, positions technology as a servant of values, and places human beings at the core of education and moral responsibility in the digital era (Juliyanti et al., 2026). Islamic ethical principles such as sincere intention, tabayyun, ethics toward knowledge and teachers, and the practice of knowledge are important foundations for the use of AI in Islamic Religious Education (Ma’sum & Jauhari, 2026).

The SEI-CHAT framework (Sixth-Element Islamic Cultural-Historical Activity Theory), with its normative-epistemological element, is introduced as a new theoretical framework focusing on the relationship between Naqli-Aqli knowledge (Arif et al., 2026). This model integrates three main dimensions: first, epistemic--the ability to verify, validate, and contextualize AI-generated knowledge within sharia boundaries; second, ethical--the application of maqasid al-shariah principles and Islamic adab in human-AI interaction; and third, axiological--the orientation of AI use toward educational aims that are moral, beneficial, and sustainable (Waluyo et al., 2025).

2. Application of the Five Maqāṣid Principles in the AI Context

Maqāṣid al-Sharī'ah Framework for AI Ethics in Islamic Education

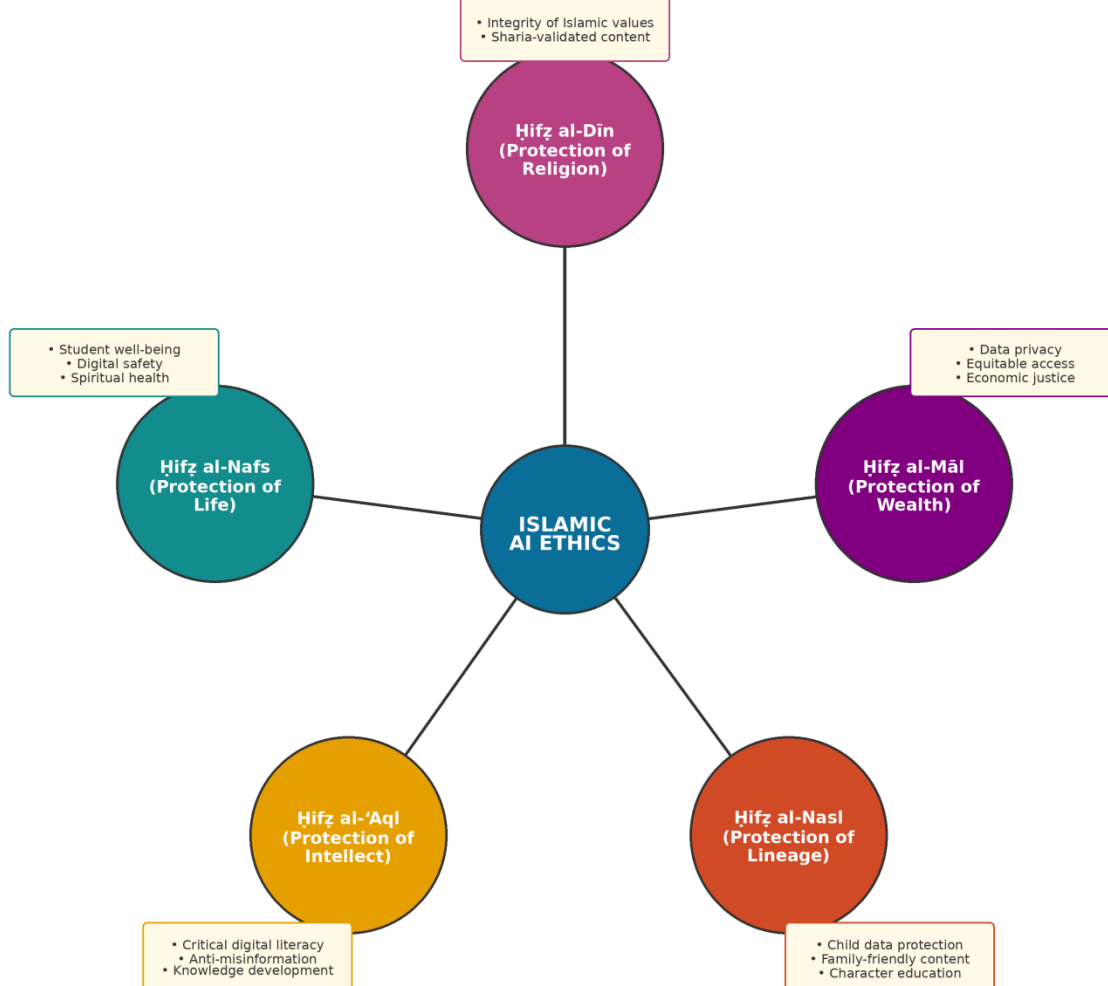


Figure 3. Maqāṣid al-Sharī'ah Framework for AI Ethics in Islamic Education (Source: Adapted from the literature review)

Maqāṣid al-sharī'ah provides an ethical framework to ensure that AI implementation in Islamic education continues to support the protection of religion, intellect, morality, and human welfare (Afifatun et al., 2025). This framework emphasizes that AI ethics goes beyond technological risk management to include the cultivation of moral virtue, social justice, and human spiritual responsibility as khalīfah fī al-arḍ (vicegerents on earth) (Gunawan et al., 2025).

In the context of protecting the intellect (ḥifz al-'aql), AI needs to support the development of critical digital literacy and the prevention of misinformation. Islamic ethical principles such as adab (good conduct), amanah (trust), ihsan (excellence), and niyyah (intention) guide adolescents in interacting responsibly with digital technology (Ahmad et al., 2025). The TAQIT guidelines--an acronym for Tabayyun (Verification), Akhlāq (Virtuous Ethics), 'Aql (Reason), Amanah (Integrity), and Taqwā (God-consciousness)--are proposed as a holistic ethical framework that synthesizes divine law, moral principles, and social responsibility (Mustapha et al., 2025).

3. Ethical Implementation Guidelines

Islamic law demonstrates strong adaptability through the principles of *maslahah mursalah*, collective *ijtihad*, and *maqāsid al-shar'ah* in responding to digital transformation (Muntazar & Soberi, 2026). In economic transactions (*muamalah*), justice and transparency justify the permissibility of online trade and sharia fintech. In the domain of social media ethics, concepts such as *al-akhlak al-karimah* and *tabayyun* regulate moral digital behavior. Regarding privacy and AI, Islamic law emphasizes the protection of human dignity (*hurmah al-insān*) and the moral accountability of technology developers (Muntazar & Soberi, 2026).

Maqāsid Principle	Application in Educational AI	Implementation Indicators
Ḥifẓ al-Dīn	Authentic Islamic content, value integrity	Content validation by ulama, sharia filters
Ḥifẓ al-Nafs	Student well-being, digital safety	Cyberbullying protection, mental-health support
Ḥifẓ al-'Aql	Critical literacy, anti-misinformation	Information-verification curriculum, digital <i>tabayyun</i>
Ḥifẓ al-Nasl	Child protection, character education	Parental control, family-friendly content
Ḥifẓ al-Māl	Data privacy, equitable access	Data encryption, equitable infrastructure

Table 2. Operationalization of Maqāsid al-Shar'ah in Educational AI Implementation (Source: Synthesis of the reviewed literature)

Adaptation Strategies and Implementation Model

1. Reconstruction of an Integrated Curriculum

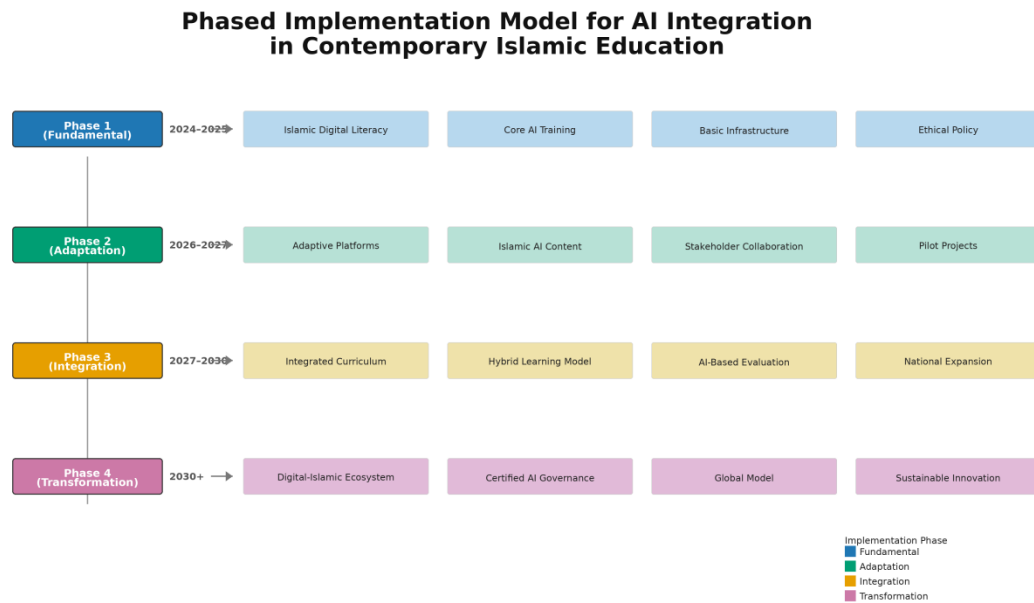


Figure 4. Phased Implementation Model for AI Integration in Contemporary Islamic Education (Source: Researcher's construction based on literature synthesis)

Practical implications indicate that Islamic educational institutions need to develop curriculum policies based on ethical digital literacy, AI capability development, and civilized data governance so that AI does not merely become a tool of efficiency, but also a means of *tazkiyat al-'aql wa al-nafs* (purification of the intellect and soul) in modern Islamic education (Farhan et al., 2026). Studies identify three main areas of curriculum change: (1) integration of digital tools to facilitate blended and technology-enhanced learning; (2) incorporation of ethics-focused modules that address the moral use of technology through Islamic frameworks; and (3) adoption

of interdisciplinary, inquiry-based approaches that encourage critical thinking and the application of knowledge in real-world contexts (Sari, 2025).

Five adjustments of the Islamic education curriculum to AI have been identified: understanding technological and AI concepts, ethics of AI use, digital literacy skills, character education, and the strengthening of Islamic values (Hernawati et al., 2024). Curriculum transformation requires epistemological reconstruction and curricular innovation capable of harmonizing the classical Islamic scholarly tradition with twenty-first-century global competencies (Haq & Adiningsih, 2025).

2. Development of Educator Competence

The success of digital transformation depends heavily on multisectoral synergy, the implementation of pedagogical innovations such as Project-Based Learning (PBL), and the continuous development of educators' digital literacy capacity (Haq & Adiningsih, 2025). Teachers need to be trained not only in technical AI skills, but also in digital ethics based on Islamic values. The concept of the “digital murabbi” is proposed to describe the teacher’s role as a moral and spiritual guide in digital learning environments (Zarkoni et al., 2026).

Teachers act as value-driven digital facilitators, integrating faith-based ethics into online learning environments and creating educational experiences that are safe, reflective, and spiritually enriched (Utomo et al., 2024). Challenges include limited teacher digital literacy, inadequate technical readiness, and concerns about data privacy and ethical use (Wulansari, 2026). Professional training for educators and the development of AI-use guidelines grounded in Islamic values are urgent needs (Taha et al., 2025).

3. Institutional Policy and Stakeholder Collaboration

Practical recommendations include strengthening empirical research on Islamic Religious Education, providing digital ethics training for educators, and promoting collaboration among universities in developing Islamic curricula grounded in values and technology (Syawaladi & M, 2025). Studies emphasize the urgent need for interdisciplinary dialogue between Islamic scholars and technology developers, the promotion of Islamic ethical awareness among Muslim AI practitioners, and the establishment of sharia-compliant fatwas and regulatory frameworks (Alamsyah et al., 2025).

Indonesia, through pesantren, madrasahs, and universities, plays an important role in disseminating these values internationally through educational diplomacy, scholarships, and academic collaboration (Fian & Roqib, 2025). Case studies from various Muslim countries show how these nations integrate ethical AI guidelines with cultural and religious values--from the UAE's voluntary AI Ethics Principles to data laws referring to sharia in Saudi Arabia, Malaysia's new National AI Office (NAIO), which balances multicultural norms, and Pakistan's National AI Policy, which aspires to “ethical, inclusive” AI (Waseem & Rahim, 2025).

Implementation Level	Main Strategy	Key Actors	Expected Output
Macro (National)	Islamic AI policy, ethical regulation	Government, Ministry of Religious Affairs, MUI	Islamic AI charter, national standards
Meso (Institutional)	Digital transformation of madrasahs	Institutional leaders, foundations	Integration model, adaptive curriculum
Micro (Classroom)	Ethical AI-based learning	Teachers, students, parents	Morally grounded digital competence
Individual	Personal AI literacy	Every Muslim	Ethical awareness in AI use

Table 3. Multi-Level Strategy for AI Implementation in Islamic Education (Source: Synthesis of the reviewed literature)

4. CONCLUSION

Based on the research findings and discussion, it can be concluded that:

1. The Potential of AI in Islamic Education: AI has great potential to improve the quality of Islamic education through learning personalization, automation of administrative tasks, and expansion of educational access to remote areas (Larhzizer et al., 2025). However, its implementation must pay attention to alignment with the values and holistic goals of Islamic education.
2. Ethical Challenges: The main challenges include accuracy, the risk of overdependence, violations of academic ethics, data privacy, and the potential dehumanization of the teacher's role as a moral and spiritual guide (Taha et al., 2025).
3. Maqāṣid al-Sharī'ah Framework: Maqāṣid al-Sharī'ah offers a holistic, value-based, and applicable ethical framework for guiding AI in relation to justice, public welfare, and the protection of human dignity (Prabowo et al., 2026). This framework can bridge global AI ethics and Islamic ethical standards (Hidayati & Cynthia, 2024).
4. Paradigm Reorientation: Islamic education requires a reorientation from a model of knowledge transfer toward the cultivation of wisdom (ḥikmah), in which digital ethics and critical literacy become central components (Khasani, 2026). Teachers must remain mu'addib (moral educators), while AI functions as a supporting instrument (Mahfud & Maarif, 2026).

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