



The Concept of Sufism Education From the Perspective of Sheikh Abdurrauf As-Singkily in the Book Al-Mawa'iz Al-Badi'ah

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ABSTRACT

Sufism education is the most fundamental education in shaping noble personalities. The moral decline of modern humans today makes their lives undirected, reckless and bad. For this reason, we need to elaborate on the thoughts of previous scholars to fortify the moral decline that is happening today. Sheikh Abdurrauf as-Singkily said, no knowledge is perfect but with the perfection of one's morals. The purpose of this research is to describe the concept of Sufism education from Abdurrauf as-Singkily's perspective in the book al-mawaizul al-badi'ah. This research is a library research. By using analytic descriptive method. The analysis technique used is content analysis, which is a research technique that concentrates on real content. The results of this study show a number of findings, namely the basic concept of Sufism education according to Abdurrauf as-Singkily is an effort to foster noble behavior, both to Allah SWT, self, and fellow humans. This is a concept of Sufism that will produce noble attitudes, which are very important to implement as an effort to foster good behavior (moral).

Keywords: Abdurrauf, Sufism Education, Mawa'izhul Badi'ah

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INTRODUCTION

Indeed, the role of Sufism education is needed to increase faith in Allah SWT in facing modern problems (SettingsSuratmi dkk., 2021). Behave according to the principles of Sufism by trying to form a noble personality, because faith and piety in Allah SWT give birth to a noble attitude to face modern problems today.

Moral decay in the modern era at the axiological level, often denies the interests of the people (Gusvita & Alon, 2021). This problem shows the separation between the values of morality, spirituality and science (Amirudin dkk., 2022). The disorientation of the moral decline of modern humans makes their lives undirected, reckless and bad (Lumban Gaol dkk., 2023). Their lives are almost no longer guided by religious spirituality, no longer oriented to the ukhrawi aspect to the point of giving birth to attitudes that are less

moral or far from religious morality values (Yennizar dkk., 2022). Thus, the social life of the community really needs education, in order to achieve the desire to be obtained.

In Indonesia, the focus of education is contained in the Law of the Republic of Indonesia No. 20 of 2003 Chapter II Article 3 of the National Education System Law which conveys the purpose and function of education that education must realize the Indonesian people as a whole who are faithful and pious, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. If we look deeper into the goals and functions of education above, there are two interconnected aspects in order to realize the whole Indonesian society, namely, the religious and social dimensions (Afifah dkk., 2023). Where religion, devotion, noble character are included in the realm of religion and skills, independence, democracy, and responsibility are included in the social realm (Makniyah & Khotimah, 2023). Thus, in order to realize a complete Indonesian society, an appropriate education system is needed.

Morals are part of the aspects of Islamic teachings that Muslims must have in living their daily lives. Because morals are very essential in humans and involve human relationships with Khaliq (hablumminallah) and society (hablumminannas) (Yeltriana dkk., 2023). Morals are one thing that affects the quality of a person's personality which unites including thoughts, actions, behavior, interests, philosophy of life and its diversity. Akhlak, which is the inner state of man, projects itself into outward actions as a form of good or bad deeds (Rahmah dkk., 2022a). Thus it can be understood that the intensity of a person's character greatly affects the perfection of his personality.

Abdurrauf is one of the figures who represents the glory of Islam in the archipelago. His name is always associated with 17th century Islamic thought (Pathurohman dkk., 2023). Because academics call this era a brilliant era because of the liveliness of Islamic studies (Muhammadong dkk., 2023). Therefore, it is a strong basis for researchers to examine Abdurrauf's moral ideas in one of his books *Mawa'izhul Badi'ah* which is used as a guide by many recitation teachers in Aceh. Likewise, the students who follow the studies of this book, some of them have become prominent religious figures in Aceh, ranging from charismatic ustadz, administrators of respected and respected pesantren (dayah). This book explores moral values starting from explaining how people act in life (Asman dkk., 2023). Living optimistically, and behaving as taught by Islam. Therefore, this literature will discuss how the concept of moral education according to Sheikh Abdurrauf as-Singkily in his book *mawa'izhul badi'ah*.

RESEARCH METHODOLOGY

This research uses a qualitative approach technique with a literature study methodology review. Literature study as a study that uses various library materials to collect knowledge and data (Rahmah dkk., 2022b). This shows that the data and analysis used in this study were collected from various scientific publications, including books, papers, national and international conference proceedings, and final assignments such as theses and dissertations (Nadya dkk., 2022). The analysis technique used was content

analysis. According to Fraenel & Wallen, content analysis is a research technique that concentrates on actual content.

RESULT AND DISCUSSION

Biography of Sheikh Abdurrauf as-Singkily

Abdurrauf was a Sufism scholar in the 17th century AD. Abdurrauf bin Ali al-Jawi al-Fansuri as-Singkili is his full name. The nickname al-Fansuri itself is because he was born in the Fansur region, precisely in Suro, a village in the Simpang Kanan sub-district of Aceh Singkil district (Rohmalimna dkk., 2022). Which is also the area of origin of his mother (Kurahman & Qudsy, 2021, p. 4). As-Singkili is a laqab given from his birthplace, Singkil (Aceh Singkil) which was once part of South Aceh. Abdurrauf himself is known as Teungku syiah kuala. Kuala itself is a teaching place as well as a place where he is buried (Kurdi, 2017, p. 1).

Abdurrauf was a Malay from the northwest coast of Aceh, precisely in Fansur. His father was an Arab named Sheikh Ali al-Fansury (Dianovi dkk., 2022). According to local people his family came from Persia and eventually settled in Singkil Aceh towards the end of the 13th century (Najeed dkk., 2022). When Abdurrauf was young, he learned religion from his father who was also a scholar, who also managed his own pesantren. Meanwhile, according to A. Hasjmy, after Abdurrauf completed his education at the Pesantren (Aceh: Dayah Manyang) in Barus led by Hamzah Fansuri. Abdurrauf continued to study with Sheikh Syamsu al-Din al-Sumatrani, expected to serve in the Pase area. And finally, Abdurrauf studied in the Middle East, including Dhuha (Doha), Qatar, Yemen, Jeddah and Mecca and Medina for 19 years.

Then while in the Middle East, Abdurrauf as-Singkili studied with the great teachers al-Qusyasyi and Ibrahim al-Kurani, and his son, Muhammad Thahir (Nopiana dkk., 2022). After studying the Syatariah tarekat and getting a diploma in Medina from Shaykh Ahmad al-Qusyasyi (1661/1082 H) and Ibrahim al-Kurani, he received recognition and the right to teach the Syattariyah tarekat to the public.

Upon his return to Aceh in (1083 AH/1662 AD) he became a fiqh expert and Sufi expert. He also taught the Syatariyah order. Many of Abdurrauf's disciples came from Aceh and other parts of the archipelago. Abdurrauf's most famous students were Sheikh Burhanuddin Ulakan who came from Pariaman, West Sumatra and Sheikh Abdul Muhyi Pamijahan who came from Tasikmalaya, West Java (Bojanic & Warnick, 2020). Abdurrauf's intelligent thinking had attracted the attention of Sultanah Safiyyatudin where at that time the Sultanate of Aceh was under her leadership (Safitri dkk., 2022). Abdurrauf was given the position of Qadi Malik al 'Addil in charge of managing administrative and religious matters. Abdurrauf died in Kuala Aceh, 1105 H/1693 AD, died in the year (1105 H/1693 AD) and was buried near the Aceh river kuala so that he was then known as Teungku Syiah Kuala and his name was used as the name of the college in Banda Aceh, namely Syaikh Kuala University.

With the help of his education and experience, Sheikh Abdurrauf as-Singkili was an expert in fiqh, hadith, and tasawwuf based on his education and experience (Firman dkk.,

2022). He was a Sufi, murshid, and fiqh scholar in the Syatariyah tariqah that spread across the archipelago (Anoum dkk., 2022a). With his deep knowledge and learning experience in many places and teachers in the Middle East, he also contributed in the form of helping to mediate disputes in Aceh that divided the adherents of each sect at that time.

The Works of Sheikh Abdurrauf as-Singkily

Sheikh Abdurrauf was a prolific, creative and revolutionary scholar who served as the royal mufti and wrote many books, including the first Tafsir Al-Qur'an in the Malay language (Tafsir al-Baidhawi) (Demina dkk., 2022). His books include.

1. Syarh Lathif 'ala Arbain Hadistan lil Imamin Nawawi.
2. Sullamul Mustafidin.
3. Risalah Mukhtasharah fi Bayani Shuruthisi Shaikhi wal Murid.
4. Fatihah of Shaykh Abdur Rauf.
5. Daqaiqul Huruf.
6. Sakratul Maut.
7. Minutes of Saving.
8. Mun-yatul I'tiqad.
9. Bayanul Ithlaq / Bayanut Tajalli. Treatise of A'yan Stabitah.
10. Treatise on the Path of Ma'rifatullah.
11. Kifayatul Muhtajin ila Masyrabil Muwahhidi nal Qa-ilin bi Wihdatul.
12. Wujud.
13. 'Umdah Muhtajin ila Sulukil Mufarridin. Washiyah.
14. Mir'atul Thulab fi Tas-hili Ma'ritah Ahkamisy Shar'iyah lil Mulkil.
15. Wahhab.
16. Turjumanul Mustafid.
17. Mawa'izhul Badi'ah.
18. Idhahul Bayan li Tahqiqi Masailil Ad-yan.
19. Majmu'ul Masail.
20. Hujjatul Balighah 'ala Jumu'atil Muqasamah.
21. Ta'yidul Bayan Hashiyah Idhahil Bayan.
22. Shamsul Ma'rifah.
23. Tanbihul 'Amil Fi Tahqiq Kalamini Nawafil.
24. Umdatul Ansab.

Content of the Book of Mawa'izhul Badi'ah

The Kitab Mawai'zhul al-Badi'ah by Sheikh Abdurrauf Singkil was copied in Jawi Malay Arabic script. He used a classical style to express the substance. In the book, his statements are based on Quranic verses, Prophetic traditions, and the viewpoints of Sufi scholars in explaining the substance (Dewi S dkk., 2022). The researcher calls Mawa'izhul al-Badi'ah written as "Beautiful Teachings". In the beginning, the book quotes the words of Allah SWT, the hadith of the Prophet, the explanations of the Companions, the guidance of the saints, and the hukama' (wise men) and scholars (Keshav dkk., 2022). By Therefore, everyone should always listen to and practice all of its teachings. For this Abdurrauf wrote as follows:

"Keep it at your side, do not give it away, and look at it once a day or once a month. Do not turn away from it, so that it may soften your hearts (Anoum dkk., 2022b). O son of Adam, if you believe in this teaching and practice it, then you are the chosen servants of Allah, and if you disbelieve in it and do not practice it, then you are the losers of Allah's creation, even if you memorize a thousand books (Gabriela dkk., 2022). And whoever desires victory in this world and in the Hereafter, then let him put this book and look into it, for it is a book of several teachings".

Looking at the content in this book consists of fifty teachings (a kind of chapter), the first teaching to thirty-four teaching is a quote from the words of Allah SWT, teaching thirty-five to thirty-eight is a quote from the words of the Messenger of Allah SAW and teaching thirty-nine to fifty is a quote of the kalam of the scholars. The contents are summarized as follows (Qureshi dkk., 2022):

Instruction on remembering the Hereafter and not getting carried away with the transient world.

1. Acceptance of Allah's laws, patience for the afflictions inflicted, and gratitude for the favors bestowed.
 2. Feeling content with what is given, abandoning envy so that the heart feels spacious, keeping away everything that is forbidden, not swearing at others, and speaking little will surely perfect his mind.
 3. One who aspires to the world will be far from Allah, his heart will be unsettled and indecisive forever.
 4. Doing good deeds and not forgetting the Creator, for He is the only place to return to.
 5. Always glorify morning and evening. Whoever commits sin then he has actually harmed himself.
 6. Utilizing the sustenance that Allah SWT gives well, using the sustenance in the way that Allah is pleased.
 7. Allah SWT is not negligent with all that humans do, be patient with what is hated and be patient in doing obedience.
 8. Do not tell others that they are cursed by Allah, or say other bad things such as the names of animals.
 9. All actions are reciprocal, when you are kind to someone, you will get a good return.
 10. Abandon both external and internal sins, because later we will be rewarded for what we have done.
 11. The prohibition of being arrogant towards the poor, because in the afterlife his face will be like a small ant, prohibit opening the disgrace of a brother, because Allah will open his disgrace seventy times lipat.
 12. Always be tawadhu' with everything you have. Because often a person perishes because of something that is owned without an attitude of tawadhu'.
 13. Do obedience to Allah SWT, and the sustenance owned should not be used for sin.
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14. Keeping religion well will undoubtedly be good as well as a practice, if you don't keep religion then a practice is damaged. Do not be complacent about the world and abundant wealth because the best gifts from Allah are health, faith and charity.
 15. This world is like a fly when it falls into sweets, neglecting the world as if it were eternal in it.
 16. Do what Allah commands and abstain from what Allah forbids. Do not be a hypocrite whose words are good but his deeds are bad, whose outward appearance is good but his inward appearance is bad, then perish such people.
 17. Allah is always there for his servants even if they disobey him. Whoever is reluctant to pay zakat has disregarded Allah's book, and when the time for prayer comes, do not neglect it and hasten to do it.
 18. Be patient and humble, and be grateful for Allah's blessings. If someone asks for forgiveness, surely Allah will forgive, repent, surely Allah will accept his servant's repentance, give alms, surely Allah will bless your life.
 19. Do not speak in a higher tone but speak politely.
 20. Always be grateful to Allah, because it is with his help that you can do anything in this world.
 21. Leave sinning even though it is small, don't look at the smallness but remember to sin against Allah as well as the sustenance given by Allah, don't look at the little but see how Allah still provides sustenance, it means that Allah loves his servants.
 22. Honor yourself by repenting and then doing all righteous deeds.
 23. Always glorify yourself by repenting and then doing all righteous deeds. Always do tasbih in the morning and evening, keep your tongue well because someone is good in religion if his tongue is good. O son of Adam your tongue is your harima, so if you let him then he will kill you. Because destruction comes when not keeping the tongue.
 24. Make the shaitan an enemy because the shaitan is the true enemy of man and fear Allah wherever you are.
 25. The only religion accepted by Allah is Islam, so no religion other than Islam will be accepted in the Hereafter.
 26. The world is like the sea, so strengthen your boat, namely your faith because the sea is very deep, the waves are so big and the wind is so harsh
 27. Allah has prepared Hell for the disbelievers, those who disobey their parents, those who are proud of their deeds, those who are reluctant to pay zakat from their wealth, adultery, eating usury, and drinking. wine, mistreating orphans, the one who swears and the one who curses.
 28. Those who obey Allah are rewarded with paradise, then Sheikh Abdurrauf describes the beauty of paradise.
 29. Be wara' and keep away from being spiteful.
 30. Knowledge without charity is like thunder, lightning and thunder without rain or like a bow without a string. And charity without knowledge is like a fruitless tree.
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31. Do not be jealous of the knowledge you have, surely Allah will love the one who has knowledge without jealousy.
 32. Do not underestimate prayer, because prayer is a pillar of religion. Whoever leaves the prayer then he has collapsed the religion.
 33. Ridha with all the provisions of Allah because with ridha the heart will be calm.
 34. Always remembering death and being qana'ah or feeling enough with what is owned.
 35. Do not be afraid of missing sustenance because Allah's treasury is endless.
 36. When praying, guard the heart, when in a rich man's house, guard the eyes, when among a crowd, guard the tongue, when in front of a meal, guard the manners. And always remember two things, namely God and death, and forget two things, namely your kindness to others and other people's evil to you.
 37. In the pursuit of knowledge, there are five things that must be considered so that the knowledge of the ancients and the later ones will be included in it, namely 1) Gluttony for dignity, 2) Greedy in doing good deeds for the Hereafter, 3) when you want to commit sin then remember the punishment of hell, 4) always do what Allah commands just as you always demand your needs, 5) if you want to commit sin then look for a place where Allah does not see.
 38. Five messages of the Prophet to his people, namely 1) mention Allah more than humans, 2) Increase the mention of the hereafter rather than the world, 3) Mention evil more than good, 4) Mention death more than life, 5) Mention one's own disgrace more than the disgrace of others.
 39. There are four things to become a saint, namely 1) Starving the stomach, 2) Silence from speaking useless words, 3) Keep away from all people, 4) always keep the night by worshipping Allah.
 40. A wise man said that no knowledge is perfect except with perfect intellect.
 41. There are ten signs of a reasonable person, five external and five internal. The outward ones are 1) Silence, 2) Restraining anger, 3) Humbling the day, 4) Friendly, 5) Doing good deeds. And the inner ones are 1) Speak words of virtue 2) Worship, 3) Always fear Allah, 4) Consider sin a big thing, 5) Humiliate himself.
 42. (Ahlu hukama') The wise say that the signs of a wise person are seven, namely 1) Repaying the evil of others with good, 2) Humbling oneself to those with less dignity and honoring those with more, 3) Striving to do good and hasten it, 4) Hating all evil work, 5) Always mentioning the name of Allah and asking forgiveness for his sins, 6) Speaking based on knowledge and adjusting the place, 7) Always seek refuge in Allah when experiencing difficulties.
 43. A reasonable person will be exalted and a less reasonable person will be demeaned.
 44. The human intellect has advantages and there are those who have shortcomings. When a reasonable person sees good, he will go to that place.
 45. There are three things that make a person perfect in mind: true and sincere worship of Allah, kindness to all of Allah's servants, and patience with adversity.
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46. A reasonable person speaks little, when he speaks because he has a related purpose such as giving advice and ideas or help. Such as the saying silence is like jewelry. There are also times when silence is to cover all that is ignorant.
 47. A reasonable person, even if he does not have knowledge, will be the one who will lead him to high dignity, and a reasonable person accompanied by knowledge will be a wise judge. So all the glory and dignity of goodness both in this world and the hereafter are based on reason.
 48. Avoiding five things: deceiving, not following the words of scholars, insulting himself because of his piety, being arrogant, and following his lusts.
 49. A judge said that there are five things that should be instilled in people, namely 1) Whoever is not knowledgeable is not noble in this world or in the Hereafter, 2) Always be patient in worshipping Allah and avoiding all disobedience, 3) One who lacks reason will not benefit from his knowledge, 4) One who does not fear Allah by not doing what is commanded is not noble in the sight of Allah, 5) Accept the teaching and input of others.
 50. Restrain anger and do not be deceived into thinking that you have many deeds, because it could be that the deeds you do turn out to be the opposite.
 51. Woe to those who are knowledgeable but do not practice their knowledge and woe to those who are ignorant because they do not learn at all.

The Concept of Sufi Akhlaq Education in the Book of Mawa'izhul Badi'ah

Sheikh Abdurrauf as-Singkily is known as a Sufi in Aceh, he studied Sufism to strengthen faith and devotion to rabb by educating himself to behave nobly (akhlakul karimah) and fortify himself from the temptation of worldliness that is negligent. He expressed this in his book Mawa'izhul Badi'ah in the first teaching, namely not to be carried away by the transient world. Sufis including Abdurrauf believed that perfect happiness comes from good spirituality.

Based on this belief, it can be understood that the good or bad character, morality of a person is related to his worldview. Materialism can be used as a measure of whether one's spirituality is good or bad. Mental education must prioritize morals, so that a person is not complacent about the world, because people who have morals will understand that worldly pleasures are only a bridge to the hereafter. This is found in the sixteenth teaching, Abdurrauf likens the world to a fly that falls into sweets, neglecting the world as if it were eternal in it. Also in the twenty-seventh teaching, he likens the world to the sea, so strengthen your boat, namely your faith because the sea is very deep, the waves are so big and the wind is so strong.

Abdurrauf's moral concept is an educational concept where Sufism plays a role in educating, as well as fostering an attitude of ihsan in a person and trying to create noble behavior (akhlakul karimah), both to Allah SWT, to oneself, and fellow humans in the universe, thus making someone have good morals. Having noble morals towards Allah is to worship, be grateful for the blessings given, be satisfied with all the laws of Allah, be patient with all the afflictions that are inflicted, remembrance, repentance, do what is commanded and leave sin even though it is small, both external and internal, and utilize

the sustenance that Allah SWT gives in the way that Allah is pleased with, not to be used to commit evil or sin.

Then noble character to oneself, Abdurrauf explains in this book that always be tawadhu' with everything that is owned, must be wara' and keep away from spiteful attitudes, restrain anger, do not be proud of the knowledge they have, remember death and be qana'ah. And in the thirty-seventh teaching he mentions when praying then guard the heart, when in a rich man's house then keep the eyes, when among the crowd then guard the tongue, and when in front of a meal then guard the temperament.

Abdurrauf in the mawa'iz also said that no knowledge is perfect but with the perfection of one's character. In the forty-first teaching, there are 10 characteristics of a moral person, namely five outward and five inward. The external ones are 1) Silence, 2) Restraining anger, 3) Humbling, 4) Friendly, 5) Doing good deeds. And the inner ones are 1) Speak words of virtue 2) Worship, 3) Always fear Allah, 4) Consider sin a big thing, 5) Humiliate himself (Abdur Rahim Fatahni & Rauf Fanshuri, 1428, p. 63).

The wise (Ahlu hukama') say that the signs of a moral person are seven, namely: 1) Repaying evil with good, 2) Humbling oneself to those with less dignity and honoring those with more, 3) Striving to do good and hasten it, 4) Hating all evil work, 5) Always mentioning the name of Allah and asking forgiveness for his sins, 6) Speaking based on knowledge and adjusting the place, 7) Always seek refuge in Allah when experiencing difficulties.

A moral person speaks little, when he speaks it is because he has a purpose, such as giving advice and ideas or help. As the saying goes "silence is like jewelry". There are also times when silence is to cover up ignorance. If a person has morals even if he does not have knowledge, his morals will lead him to high dignity, and if he has morals accompanied by knowledge, he will become a wise judge. So all the glory and dignity of goodness both in this world and the hereafter is based on his morals.

Furthermore, to fellow human beings, do not tell others that they are cursed by Allah, or say other bad things such as the names of animals, the prohibition of being arrogant towards the poor and the prohibition of revealing a brother's disgrace, because Allah will reveal his disgrace seventy times over, do not speak in a higher tone but speak politely, and do not speak in a higher tone. forget two things, namely your kindness to others and other people's evil to you.

According to Abdurrauf's view in Mawa'iz, faith is the foundation, faith should produce real charity, as explained that knowledge without good deeds is like lightning without rain, or like a bow without a rope, or like a fruitless tree (Abdur Rahim Fatahni & Rauf Fanshuri, 1428, p. 56). Allah makes a parable about the badness of someone who has knowledge but does not practice it, as well as those who do charity without knowledge. The Prophet (peace and blessings of Allah be upon him) always sought protection from knowledge that is not beneficial. The main benefit is to improve morals ...

Abdurrauf said in his book that regarding the pursuit of knowledge there are five things that must be considered, namely 1) Gluttony to increase dignity, 2) Greedy in doing charity for the hereafter, 3) when you want to commit sin then remember the punishment

of hell, 4) Always do what Allah commands just as you always demand your needs, 5) if you want to commit sin then look for a place where Allah does not see.

CONCLUSION

Abdurrauf's concept of tasawwuf is to create noble behavior, both towards God, self, and between humans. Having a noble character towards Allah is to worship, be grateful for the blessings given, be satisfied with all the laws of Allah, be patient with all the afflictions that are inflicted, dhikr, repentance, do what is ordered and leave sin even though it is small, both external and internal, and utilize the sustenance that Allah SWT gives in the way that Allah is pleased with, not to be used for sin.

Then the noble character to oneself, Abdurrauf explained in this book, namely always being tawadhu' with everything that is owned, must be wara' and keep away from spiteful attitudes, always restrain anger, do not be jealous of the knowledge they have, remember death and be qana'ah. And in teaching thirty-seven he mentions when praying then guard the heart, when in a rich man's house then keep the eyes, when among the crowd then guard the tongue, and when in front of a meal then guard the temperament.

And to your fellow human beings do not always say that he is cursed by Allah, or say other bad things such as saying the names of animals, being arrogant towards the poor and the prohibition of revealing the disgrace of relatives. For Allah will reveal his disgrace seventy times over, do not speak in a higher tone but speak politely, and forget two things: your kindness to others and the evil of others to you.

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