



Islamic Educational Values In The Contemporary Banjar Betapung Tawar Tradition

Mutia Rahmawati¹, Nuril Khasyi'in², Sheila Rosalia³, Reza Setya Rachman⁴,
Muhammad Fadhilah⁵

Universitas Islam Negeri Antasari, Banjarmasin, Indonesia

E-mail : mutiarahmawatisufyo81@gmail.com¹ , nurilkhasyiin@uin-antasari.ac.id² ,
sheilaliaaaa0308@gmail.com³ , rezasetyarachman27@gmail.com⁴ ,
muhhammadfadhilah095@gmail.com⁵

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Abstract. This study aims to re-examine the meaning of the Betapung Tawar tradition from an Islamic educational perspective and to analyze efforts to revitalize its spiritual values in the contemporary era. Betapung Tawar is one of the cultural heritages of the Banjar community that embodies religious and social values and reflects the integration of local culture with Islamic teachings. However, amid modernization and globalization, its spiritual meaning has shifted, particularly among younger generations who tend to perceive it merely as a cultural ceremony. This study employs a qualitative-descriptive approach through literature review and cultural observation of the Banjar society. The findings indicate that the Betapung Tawar tradition contains core Islamic educational values, including tauhid (monotheism), prayer, moral discipline, and social solidarity, which align with the principles of Islamic law. The revitalization of these values can be implemented through Islamic cultural education in schools, culture-based da'wah, and the active involvement of younger generations in local wisdom-based activities. Thus, the Betapung Tawar tradition is not only preserved as cultural heritage but also functions as a medium for the internalization and transmission of Islamic educational values in contemporary Banjar society.

Keywords: Betapung Tawar, Banjar Society, Islamic Educational Values, Local Wisdom, Contemporary Context.

Abstrak. Penelitian ini bertujuan untuk menelaah kembali makna tradisi Betapung Tawar dari perspektif pendidikan Islam serta menganalisis upaya revitalisasi nilai-nilai spiritualnya di era kontemporer. Betapung Tawar merupakan salah satu warisan budaya masyarakat Banjar yang mengandung nilai-nilai religius dan sosial serta merefleksikan integrasi antara budaya lokal dan ajaran Islam. Namun, di tengah arus modernisasi dan globalisasi, makna spiritual tradisi ini mengalami pergeseran, terutama di kalangan generasi muda yang cenderung memandangnya sebatas sebagai seremoni budaya. Penelitian ini menggunakan pendekatan kualitatif-deskriptif melalui studi literatur dan observasi kultural terhadap masyarakat Banjar. Hasil penelitian menunjukkan bahwa tradisi Betapung Tawar mengandung nilai-nilai inti pendidikan Islam, meliputi tauhid, doa, disiplin moral, dan solidaritas sosial yang selaras dengan prinsip-prinsip syariat Islam. Revitalisasi nilai-nilai tersebut dapat dilakukan melalui pendidikan budaya Islam di sekolah, dakwah berbasis budaya, serta pelibatan aktif generasi muda dalam kegiatan berbasis kearifan lokal. Dengan demikian, tradisi Betapung Tawar tidak hanya dipertahankan sebagai warisan budaya, tetapi juga berfungsi sebagai media internalisasi dan transmisi nilai-nilai pendidikan Islam dalam kehidupan masyarakat Banjar kontemporer.

Kata Kunci: Betapung Tawar, Masyarakat Banjar, Nilai-Nilai Pendidikan Islam, Kearifan Lokal, Konteks Kontemporer.

INTRODUCTION

The Betapung Tawar tradition is a culturally significant ritual practiced by the Banjar community in South Kalimantan, Indonesia, representing a meaningful synthesis of indigenous cultural expressions and Islamic spirituality. Historically, this tradition involves the ceremonial sprinkling of water mixed with rice flour, accompanied by prayers and supplications, symbolizing purification, protection, and communal blessing. Over time, Betapung Tawar has undergone a process of Islamization, whereby pre-Islamic symbolic elements were reinterpreted and infused with Qur'anic recitations and Islamic invocations, reflecting the adaptive nature of religious expression within local culture (Harisuddin, 2021: 100; Rahmanita, 2025: 599; Rosita et al., 2025: 81). In contemporary Banjar society, Betapung Tawar remains widely practiced in life-cycle events and communal rituals, functioning as a marker of collective identity and spiritual continuity. However, while its cultural persistence is evident, questions remain regarding how its embedded values are understood, transmitted, and internalized within changing social and educational contexts.

Recent scholarship on Banjar traditions has largely emphasized descriptive ethnography or normative legal analysis, particularly focusing on the legitimacy of rituals within Islamic jurisprudence. Studies published in Islamic law journals have examined Betapung Tawar primarily through the lens of *fiqh*, assessing whether the practice aligns with Islamic principles and avoids elements of superstition (*khurafat*) (Norcahyono et al., 2024: 245; Rahmanita, 2025: 605). While such studies are important

for clarifying religious boundaries, they tend to marginalize the educational dimensions of the ritual. Cultural studies, on the other hand, often document ritual stages, symbols, and historical origins without advancing analytical frameworks that explain how these elements function pedagogically in shaping moral consciousness and religious understanding. As a result, Betapung Tawar is frequently positioned as either a cultural artifact or a legal object, rather than as a dynamic medium of Islamic education.

Parallel research on other Banjar and Indonesian traditions suggests that local rituals can serve as informal yet powerful vehicles for Islamic educational values. For example, studies on *bapalas bidan*, a Banjar ritual closely related to Betapung Tawar, demonstrate that ritual participation fosters spiritual awareness, gratitude, and ethical responsibility through symbolic action and communal engagement (Harisuddin, 2021: 106; Norcahyono et al., 2024: 266). Similarly, analyses of marriage rituals among Banjar communities reveal that ceremonial practices transmit values of *tauhid*, social ethics, and religious commitment, functioning as non-formal educational spaces that reinforce Islamic identity (Rosita et al., 2025: 92). Despite these findings, existing studies remain fragmented across different traditions and rarely offer a focused examination of Betapung Tawar itself as a pedagogical mechanism, particularly in relation to contemporary educational challenges.

A significant limitation in the existing literature is the absence of a systematic framework that connects Betapung Tawar with theories of Islamic education and ethnopedagogy. Most studies identify values symbolically embedded in rituals but do not explain how these values are learned, interpreted, or transmitted across generations. This gap becomes increasingly critical in the context of modernization and globalization, which have altered patterns of socialization and religious learning. Younger generations, influenced by formal schooling and digital culture, often perceive traditional rituals as ceremonial formalities rather than meaningful sources of moral and spiritual education (Parwati et al., 2025: 9; A. F. M. Putra & Suyadi, 2022: 41; Zahro et al., 2023: 76). Without intentional pedagogical framing, the educational potential of Betapung Tawar risks being diminished, reducing the tradition to symbolic performance rather than a living educational practice.

Comparative studies further highlight this gap. Research on traditions such as *Betumbang Apam* in South Kalimantan explicitly frames cultural rituals as media of Islamic education, demonstrating how symbolic participation can cultivate values of obedience, social responsibility, and spiritual discipline (Fadil et al., 2024: 73; Huwaida, 2025: 102; Shiddiq, 2025: 193). These studies employ educational lenses to analyze ritual processes, learner engagement, and value internalization, offering models that have yet to be applied systematically to Betapung Tawar. The lack of comparable analytical depth in Betapung Tawar scholarship underscores a clear research gap: while the tradition is widely practiced and culturally significant, its role as a pedagogical space for Islamic value transmission remains underexplored.

Addressing this gap, the present study positions Betapung Tawar as both a cultural heritage and an active site of Islamic education. Drawing on qualitative descriptive methods through literature review and cultural observation, this research

seeks to identify the core Islamic educational values embedded in the tradition, such as *tauhid*, prayer consciousness, moral discipline, and social solidarity, and to analyze how these values can be revitalized in contemporary contexts. The novelty of this study lies in its explicit integration of Islamic educational theory and ethnopedagogical perspectives, moving beyond descriptive or legalistic approaches to examine how cultural rituals function as learning processes within society.

Furthermore, this research contributes to broader discussions on culture-based Islamic education by proposing a conceptual framework that links ritual practice with value internalization and transmission. By interpreting Betapung Tawar as a form of informal Islamic education, this study expands the scope of educational analysis beyond formal institutions, highlighting the importance of community-based learning and local wisdom (*kearifan lokal*). This approach aligns with recent calls in Islamic education scholarship to recontextualize learning within lived cultural realities, thereby enhancing relevance and sustainability (Rosita et al., 2023; Yuliani, 2024).

Ultimately, the findings of this study are expected to enrich theoretical discourse on Islamic education and local wisdom while offering practical implications for educators, cultural practitioners, and community leaders. By revitalizing Betapung Tawar through pedagogically informed strategies, such as integration into Islamic cultural education, culture-based *da'wah*, and youth engagement, this research demonstrates how traditional rituals can remain meaningful in modern society. In doing so, the study contributes a novel perspective that reframes Betapung Tawar not merely as an inherited tradition but as a living medium for the internalization and transmission of Islamic educational values in contemporary Banjar society.

METHOD

This study employs a qualitative research design with a descriptive-analytical approach. Qualitative research is used to understand social and cultural phenomena by interpreting meanings embedded in traditions, practices, and values within their natural context. In this research, the Betapung Tawar tradition is examined as a cultural and educational phenomenon that reflects Islamic educational values in contemporary Banjar society. The data sources consist of primary and secondary literature related to Banjar traditions, Islamic education, local wisdom, and ethnopedagogy. Primary sources include classical and contemporary books, peer-reviewed journal articles, and documented studies on Banjar cultural practices. Secondary sources comprise supporting references, such as reports, academic essays, and relevant cultural documentation. This type of research aligns with library research methodology, which relies on systematic examination of written sources to construct analytical interpretations (Snyder, 2019: 339).

Data collection was conducted through a comprehensive literature review and cultural-textual analysis of scholarly works discussing Betapung Tawar and related Banjar traditions. The collected data were then analyzed using content analysis and thematic analysis techniques, focusing on identifying Islamic educational values such as *tauhid*, prayer, moral discipline, and social solidarity embedded in the tradition. The

analysis process involved data reduction, data categorization, interpretation, and synthesis to connect cultural practices with Islamic educational concepts. To ensure analytical rigor, the study applied source triangulation by comparing findings across multiple academic references and perspectives. Through this method, the research systematically formulates an interpretive framework that positions the Betapung Tawar tradition as a medium for the internalization and transmission of Islamic educational values in the contemporary context.

RESULTS AND DISCUSSION

Betapung Tawar as a Cultural Expression of Islamic Educational Values

The Betapung Tawar tradition in Banjar society represents more than a ceremonial custom; it embodies a living cultural expression that integrates indigenous heritage with core Islamic educational values. Historically, Betapung Tawar originated from pre-Islamic practices but was acculturated with Islamic elements such as *shalawat* and Qur'anic recitation after the spread of Islam in the region, thereby shifting its symbolic foundations toward monotheistic devotion and submission to Allah (Rafiqah, 2025: 247; Rahmanita, 2025: 605). This process of cultural adaptation demonstrates how local traditions can internalize Islamic values, transforming ritual symbols into pedagogical media that convey religious meaning through participation, prayer, and communal solidarity. Unlike purely descriptive cultural studies, framing Betapung Tawar as an educational expression positions the tradition within lived social learning contexts, where participants implicitly learn spiritual, moral, and social norms.

Contemporary scholarship on Banjar traditions has explored Islamic values within rituals such as Batimung, revealing morality, spiritual purification, and social harmony as integral to cultural practices (Alfarisi, 2025: 495; Nimah et al., 2025: 21; Yolanda et al., 2024: 286). However, these studies, while insightful, focus on distinct rituals with limited attention to Betapung Tawar specifically as a conduit for transmitting formalized Islamic education (e.g., aligning ritual with educational objectives). Research on Batimung situates moral learning within ritual performance but does not necessarily extend to broader pedagogic implications or how such traditions could intentionally shape generational value transmission in the face of modernity and globalization. By contrast, this study fills a research gap by analyzing how Betapung Tawar functions not only as cultural heritage but as a pedagogical agent of Islamic education that persists and evolves in contemporary Banjar society.

Analysis of Betapung Tawar reveals that its ritual elements, such as collective prayer, symbolic purification, and community participation, convey foundational Islamic educational values, including *tauhid* (monotheism), moral discipline, and social solidarity. These values align with broader educational goals in Islam, which emphasize character formation, ethical conduct, and community responsibility. While previous work on other Banjar traditions identified educational values embedded in rituals (e.g., moral and social norms in Batimung), the specific pedagogical framing of Betapung Tawar remains underexplored in the existing literature, particularly in terms of its potential role in formal and informal learning systems. (Arif & Chapakiya, 2025:

264; Mansur & Sholeh, 2024: 70; Rahmanita, 2025: 605) This underscores the novelty of the present research, which interprets Betapung Tawar as an *ethnopedagogical resource* capable of supporting culturally grounded Islamic education in both community and institutional settings.

Importantly, interpreting Betapung Tawar as a cultural expression of Islamic educational values also highlights tensions between tradition and modernity. In contemporary contexts, some younger Banjar individuals may perceive such rituals as outdated or merely ceremonial, risking the erosion of the very values the traditions intend to transmit. This shift signals a critical challenge for educators and cultural custodians: to revitalize and recontextualize traditional practices so that they remain relevant and pedagogically meaningful for new generations (Faiz & Virgiyanti, 2025: 48; Mokhtar et al., 2025: 307). Thus, this study's contribution lies not only in documenting cultural influence but in providing a conceptual basis for leveraging indigenous tradition as a living curriculum for Islamic education, addressing both preservation and innovation in value transmission.

Core Islamic Educational Values Embedded in the Betapung Tawar Tradition

The Betapung Tawar tradition encapsulates core Islamic educational values, particularly *tauhid* (monotheism), communal prayer, moral discipline, and social solidarity, which collectively form a foundation for character and spiritual development in Banjar society. The ritual's emphasis on surrendering to Allah through collective supplication illustrates a pedagogical dimension of *tauhid*, reinforcing the central tenet of Islamic belief in daily life (Madri & Rahman, 2024: 15; Rahmanita, 2025: 599; Rosita et al., 2023: 113). This value transcends mere ritual performance; it serves as an implicit lesson in understanding divine sovereignty and human dependency on God, which aligns with essential principles in Islamic educational philosophy. While prior research on local traditions has acknowledged spiritual symbolism (e.g., prayer), such studies often stop short of articulating how these spiritual elements operate as intentional learning mechanisms, highlighting a gap addressed in this study.

Beyond the foundational belief in *tauhid*, Betapung Tawar significantly foregrounds values related to moral discipline and ethical conduct. Participants are guided through structured ritual protocols, such as respectful behavior, orderly procession, and mindful speech, that embody Islamic etiquette (*adab*) and self-regulation. These observable practices mirror core pedagogical goals in Islamic education, which aim to cultivate *akhlak* (moral virtue) through habituation and social reinforcement. While studies on similar Banjar rituals (e.g., Batimung) have identified moral values as integral to the tradition, they generally do not extend this observation into an educational framework that demonstrates how behavioral norms are internalized as part of religious learning (Huda, 2023: 85; Jamaluddin, 2022: 114; Suyanto & Hidayatullah, 2024: 22). This research contributes novelty by explicitly situating Betapung Tawar within a value transmission model where ritual behavior functions as a vector for moral education.

Another intrinsic value embedded in the Betapung Tawar tradition is social solidarity (*ukhuwah*), which emerges through collective participation and mutual

support during the ritual. This communal dimension fosters empathy, cooperation, and a sense of belonging, values that Islamic educators identify as essential for building cohesive Muslim communities. In contrast to studies that treat communal rituals primarily as social cohesion mechanisms without educational interpretation, this research foregrounds the educational implications of collective action within religious cultural practices (Agustina et al., 2025: 15; Rafiqah, 2025: 330; Rizki et al., 2025: 180). Specifically, the tradition reinforces social responsibility and interdependence, which are critical outcomes of effective Islamic education but are seldom articulated in ethnographic descriptions of Banjar ritual practices.

Despite these rich value dimensions, existing literature rarely addresses how these embedded values are recognized, interpreted, and internalized by participants, especially younger generations facing rapid modernization and cultural change. Research on the revitalization of local Islamic educational values in ritual contexts remains sparse, often emphasizing preservation over pedagogical utility. This study fills that gap by providing a conceptual linkage between the observed ritual elements and core objectives of Islamic education, namely, *tauhid*, moral discipline, and social solidarity, thus offering a novel framework for understanding how traditions like Betapung Tawar can serve as contextualized learning environments. This contribution deepens the academic dialogue on culture-based Islamic pedagogy and expands the scope of Islamic education research beyond formal institutions into living cultural practices.

Shifting Meanings and Challenges in the Contemporary Context

In the wake of globalization and rapid social change, the meaning of the Betapung Tawar tradition has shifted significantly, particularly among younger generations who increasingly perceive it as mere cultural heritage rather than as an embodiment of Islamic educational values. This phenomenon reflects broader trends identified in studies of religious rituals in modern societies, where ritual practices risk becoming symbolic artifacts devoid of their original educative or spiritual functions (Azra, 2021: 276; Hidayat & Syahidin, 2023: 108; Salim, 2021: 435). Unlike earlier ethnographic descriptions that emphasize cultural continuity and static ritual meaning, contemporary observations signal a dynamic reinterpretation of Betapung Tawar, a reinterpretation shaped by exposure to mass media, urbanization, and educational systems that prioritize formal over vernacular modes of learning. This marks a significant departure from the tradition's original integrative role, demonstrating how socio-cultural shifts can relegate deeply rooted religious practices to the periphery of lived experience.

One of the most salient challenges in this transitional context is the erosion of interpretive depth, where the ritual's symbolic elements, such as the supplicatory recitations and purification rites, are appreciated only at a superficial cultural level. Research on similar indigenous rituals encountering modern pressures reveals that as communities become more engaged with global cultural flows, local rituals often lose their pedagogical resonance among youth. This resonates with findings in other Indonesian contexts where native wisdom traditions, including ceremonies like

Mapag Sri or Ngaben, undergo reinterpretation; they persist as social spectacles while their embedded moral and spiritual lessons recede in the collective consciousness (I. G. A. Putra, 2023: 220; Rahmawati & Salim, 2024: 18; Sutrisno, 2020: 484; Widyastuti, 2021: 62). In the case of Betapung Tawar, this trend creates a critical challenge: the tradition's potential to foster Islamic educational values is undermined if participants fail to recognize or engage with its core meanings.

Another dimension of the shifting meanings is generational difference in engagement. Older community members often articulate Betapung Tawar in terms of spiritual continuity and moral education, whereas younger cohorts emphasize its performative or ceremonial aspects, which are often detached from deeper religious significance. This generational divergence mirrors patterns documented in studies of ritual transmission, where intergenerational discontinuity contributes to the attenuation of ritual meaning and value internalization (Hidayat & Yusuf, 2024: 96). These findings denote a research gap: existing literature has largely catalogued the rituals and descriptions of Betapung Tawar (Rahmanita, 2025: 72), but it has not systematically examined how value interpretation changes across generations and what implications this has for its role in Islamic education. Addressing this gap underscores the importance of situating Betapung Tawar within contemporary contexts of cultural negotiation and value renegotiation.

To respond to these challenges, it becomes essential to reconceptualize Betapung Tawar not simply as cultural heritage to be preserved, but as a living pedagogical resource that requires intentional contextualization and reinterpretation in educational spaces. Unlike studies that focus narrowly on preservation or on static cultural meaning, this research emphasizes the need for revitalization strategies that reconnect youth with the educative dimensions of the tradition (Amaliah, 2024: 14; Hidayat & Syahidin, 2023: 170; UNESCO, 2022). This includes embedding the tradition's values into formal and informal Islamic education initiatives so that its symbolic components are understood as lived lessons rather than relics. By doing so, the pedagogical function of Betapung Tawar can be maintained even as social environments evolve. This strategy not only preserves cultural continuity but also enhances the relevance and resilience of indigenous Islamic learning in the face of modern pressures, offering a novel analytical framework for future research on ritual adaptation and value transmission.

Revitalizing Betapung Tawar through Islamic Education and Ethnopedagogical Approaches

Revitalizing the Betapung Tawar tradition requires intentional integration with Islamic education frameworks that go beyond mere preservation of cultural forms to emphasize meaningful pedagogical outcomes. Ethnopedagogy, as a discipline, offers valuable insights into how local cultural practices can function as educational resources that shape values, identity, and moral reasoning. Unlike previous studies that focus predominantly on documenting Betapung Tawar as a cultural artifact or analyzing its ritual elements in isolation, this research proposes a model that situates the tradition within structured Islamic educational programs, both formal and

informal (Diva et al., 2025: 2823; Rahmanita, 2025: 72). This entails conceptualizing Betapung Tawar not only as a tradition to be observed but as a *teaching medium* where participants actively engage in dialogic learning and reflection on core Islamic values such as *tauhid*, *akhlak*, and *ukhuwah*.

One practical avenue for revitalization lies in curriculum integration, where values inherent in Betapung Tawar are systematically embedded into Islamic education subjects such as *Aqidah*, *Akhlak*, and *Tarbiyah* within schools and religious study groups. Curriculum scholars argue that incorporating local wisdom into formal pedagogical spaces enhances relevance and student engagement, leading to deeper internalization of values compared to abstract instruction alone (Hamdi & Rahman, 2023). This contrasts with earlier research on Indonesian cultural rituals that tangentially notes educational potential but stops short of proposing actionable curricular pathways (Hamdi & Rahman, 2023: 229 ; A. R. Putra, 2023: 101; Sari & Mahfud, 2024: 147). By articulating how Betapung Tawar can be aligned with learning objectives, assessment strategies, and reflective practices, this study offers a novel educational framework that bridges cultural participation with structured learning outcomes.

In addition to formal education, informal community-based initiatives play a crucial role in revitalizing Betapung Tawar's educational impact. Community mosques, Islamic study circles (*majelis ta'lim*), and local cultural forums provide fertile ground for interpretive sessions where elders and educators contextualize ritual meanings for younger generations. This ethnopedagogical approach fosters intergenerational dialogue and reinforces the tradition's spiritual and moral dimensions, addressing the research gap identified in literature that tends to overlook the process of value interpretation and transmission across age groups. Prior studies typically emphasize preservation or descriptive accounts of ritual practice without explicating how interpretive guidance can sustain relevance in the face of modern cultural pressures (Hidayat & Yusuf, 2024: 104; Munir & Rahmawati, 2023: 168; Nugroho & Suyadi, 2020: 214). The present research expands this discourse by presenting community-oriented strategies that support continuous learning and engagement.

Finally, the revitalization of Betapung Tawar through Islamic education and ethnopedagogical techniques contributes to a broader theoretical understanding of how local traditions can be harnessed as living curricula in Muslim societies. This research introduces a conceptual model that positions ritual participation, communal interpretation, and institutional learning as interlocking mechanisms for value transmission. Such a model responds to calls for culturally grounded educational strategies that respect heritage while remaining pedagogically robust. The novelty of this approach lies in its dual commitment to cultural authenticity and educational intentionality, offering a practical roadmap for educators, community leaders, and policymakers. By demonstrating how Betapung Tawar can be revitalized not merely as cultural heritage but as an active agent in Islamic moral education, the study advances both theoretical and applied dimensions of ethnopedagogy and Islamic education research.

CONCLUSION

This study concludes that the Betapung Tawar tradition embodies substantial Islamic educational values that remain relevant for contemporary Banjar society when properly interpreted and revitalized. The findings demonstrate that Betapung Tawar is not merely a cultural ritual but functions as a medium for transmitting core Islamic educational principles, including *tauhid*, prayer consciousness, moral discipline, and social solidarity. However, the study also reveals a significant shift in meaning in the contemporary context, where modernization and globalization have contributed to the ritual's reduction into a symbolic or ceremonial practice, particularly among younger generations. By addressing this gap, the research highlights the importance of repositioning Betapung Tawar as a pedagogical resource through Islamic education and ethnopedagogical approaches, thereby strengthening its role in value internalization rather than cultural preservation alone.

Furthermore, this study contributes theoretically and practically to the discourse on Islamic education and local wisdom by offering a contextual model for revitalizing traditional practices as living educational media. Unlike previous studies that primarily focus on descriptive or anthropological aspects of cultural traditions, this research emphasizes intentional educational integration through curriculum development, community-based learning, and intergenerational engagement. The findings underscore that revitalization efforts grounded in Islamic educational objectives can ensure the sustainability of local traditions while reinforcing moral and spiritual development in Muslim societies. The authors would like to express their sincere gratitude to community elders, cultural practitioners, and academic colleagues whose insights and support contributed significantly to the completion of this study.

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