

## Reactualization of Moral Intelligence and Civility of Citizens

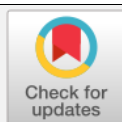
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### ABSTRACT

*Civilized citizens are very important for the state's existence, especially in the era of globalization, where participation, obedience to norms, concern, and responsibility are needed to strengthen the state. However, some citizens are still less civilized, such as aggressive, emotional, apathetic, and violating norms. This shows the importance of balance between intellectual and moral intelligence. The study explores moral intelligence, the reactualization of moral intelligence, and its relationship to citizen civilization. The method used is a literature study on moral intelligence and its strengthening. The steps of the study include identification, content review, classification, and data analysis. The reactualization of moral intelligence is carried out by implementing seven main virtues: strengthening moral reasoning, improving the system, and continuing moral training. Moral training is a method of reactualizing moral intelligence by habituating the seven virtues of pleasant moral intelligence – implications of moral training in character education policies based on school culture and community-based.*

**Keywords:** Civilized Citizens; Character Education; Moral Intelligence; Moral Training; Virtues

## 1. Introduction

Globalization is an undeniable reality that affects all countries and their citizens, bringing them closer through easier interaction, communication, and relations. As a result, mutual influence between countries and citizens becomes inevitable. To maintain sovereignty and existence during globalization, countries, and citizens need to uphold their civilization. A nation with a civilized society can respond intelligently to foreign influences while adhering to regulations and laws. Such countries contribute to creating a more civilized and harmonious global community.

The word civilized is generally understood as the condition of a person with civility. What does it mean to have civility? This is when a person obeys all applicable normative provisions, social and legal norms, religious and courtesy norms, and decency norms. The value of the second principle of Pancasila, just and civilized humanity, shows that when a person is fair to himself, fair to others, and fair to God by complying with various applicable normative provisions, then that person is predicated as civilized (Rianto, 2018; Yanto, 2016). This universal human value varies and is influenced by historical backgrounds and the nation's philosophy (Astomo, 2015). Civilized citizens maintain the balance between rights and obligations in all their positions. This is simultaneously an appreciation of humans (Arifin & Lestari, 2019; Mutaqin, 2017; Ridwan et al., 2021). This shows the active participation of citizens in all aspects of personal life, social life, and their relationship with God. The active and positive participation of citizens in carrying out their obligations as citizens contributes positively to the efforts to achieve the goals and ideals of the state.

Good citizens actively and positively participate in the state's life, acting as partners in fulfilling mutual obligations and rights. Citizens' obligations are the state's rights, and vice versa. Both must recognize their responsibilities. This aligns with Apandie's view that civic morality encompasses active citizen involvement, egalitarian relations, mutual trust, tolerance, cooperation, solidarity, and community spirit. Both citizens and the state complement each other in maintaining a balanced and harmonious society (Apandie & Karolina, 2021).

In Indonesia's state and community life, some citizens still behave aggressively, violating applicable normative provisions (Zuhriya & Surur, 2021). On the other hand, some citizens are apathetic, ignorant, and do not care about the affairs of society and the state. For example, there is a public perception that elections are unrelated to their lives, so they do not participate (Barus et al., 2019; Dairul et al., 2021; Halim et al., 2018). Likewise, in learning during the COVID-19 pandemic, parents and the public are still apathetic about children's online learning (Yoder & Lopez, 2013). More clearly there is still corruption by officials (Luna-Pla & Nicolás-Carlock, 2020; Maolani et al., 2021), malpractice by professional holders (Thomas, 2009), emotional outbursts in responding to government policies by citizens (Kuswardani & Sunaryo, 2021), intolerance in various aspects of ordinary life (Habermas, 2003; Hendri & Bayu Firdaus, 2021), and reacting rashly on hoax news (Gamayanto et al., 2021; Harisah, 2019). Violations and deviations from norms result in uncivilized behavior among citizens. Intellectual intelligence alone is insufficient to shape civilized citizens. This ongoing issue requires humane solutions to raise awareness, encouraging citizens always to act rightly, beautifully, and morally, thus becoming civilized individuals and responsible citizens.

The mainstreaming and re-actualization of moral intelligence are important to make citizens always committed to their obligations so that civilized citizens are formed. This is done to balance the priority of intellectual intelligence in our national education curriculum. Moral intelligence is important to streamline human actions to build a person with strong character and quality, becoming the "center of intelligence" for all humans (Gamayanto et al., 2021;

Siregar, 2019). Moral intelligence is ideally developed at an early age, which will have an impact twenty years later (Siregar, 2019). Moral intelligence guides purposeful actions, giving life meaning.

Without it, experiences become meaningless. It helps individuals recognize right from wrong, directing thoughts and actions. Building moral intelligence is crucial for making correct decisions and ensuring proper behavior (Rusmin et al., 2020). One of the media to reactualize moral intelligence is through citizenship ethics. Civic ethics is one of the topics in the curriculum of the Pancasila and Citizenship Education study program. The learning of civic ethics aims to form civilized citizens. This article examines the basic understanding of moral intelligence, the factors that influence moral intelligence, and the way how to develop moral intelligence. Increasing moral intelligence is a key aspect of forming good citizens. From this explanation, this article has research questions: (1) the Seven main virtues of moral intelligence, (2) factors of moral intelligence, (3) the urgency of moral intelligence, (3) the reactualization of moral intelligence through learning approaches, (4) the contribution of reactualization of moral intelligence and citizen civilization.

The purpose of this study is the exploration of aspects of moral intelligence, exploration of moral intelligence factors, reactualization of moral intelligence in ethics (citizenship) learning, and the relationship between the reactualization of moral intelligence and citizen civilization. The study's results contribute to educating students, college students, and the community to become civilized citizens. Civilized citizens are crucial in maintaining the state's existence in the globalization and industrial revolution era. Civilized citizens have a great responsibility to their country. So, the reactualization of moral intelligence contributes to maintaining the state's existence in the era of globalization.

## **2. Literature Review**

### **2.1. Citizenship Competence**

Civilized citizens are citizens who obey manners and norms. In this case, it is also often referred to as good citizens. These citizens have intelligence (intellectual, emotional, social, and spiritual), a sense of pride and responsibility (civic responsibility), and can participate in community life (Haliza & Dewi, 2021; Simatupang & Wahab, 2022). Good citizens also participate in the life of the nation and state, have a civil culture, and think critically and creatively (Colombo, 2018; Raharja et al., 2017). These good citizens need the support and competence of every citizen. These competencies include knowledge competence, attitude competence, and skill competence. Civic education aims to form good citizens. Civic knowledge should educate intelligent, participatory, and responsible citizens, focusing on civic ethics. Attitude competencies enable citizens to implement civic ethics in everyday life. Skills competencies ensure citizens effectively develop and maintain values and rules, fostering responsible behavior and adherence to societal norms (Pitoewas et al., 2021).

### **2.2. Values Education Approach**

Referring to the goals of national education as stated in Law No. 20 of 2003 concerning the National Education System, the substance of education is more focused on value education. The purpose of education is to shape individuals into good citizens. To achieve national education goals, value education is essential and teaching noble values rooted in Indonesian culture. The approach to value education is crucial for transferring these values to citizens. Hers identifies six approaches: rational development, consideration, value clarification, cognitive moral development, and social behavior approaches (Hersh et al., 1980). Meanwhile,

Superka mentions five approaches: the value inculcation approach, the cognitive moral development approach, the value analysis approach, the value clarification approach, and the learning approach to action (Superka, 1973; Thambu et al., 2021).

### 3. Research Methodology

This qualitative research uses a library research approach, focusing on books and articles about moral intelligence and citizen civilization. Articles are selected from accredited national and reputable international journals, while books cover topics on moral intelligence, civic ethics, and civilized citizens, including key texts on ethics, norms, and human freedom. The research stages include determining data sources, data collection, and data analysis. Data sources are classified into primary and secondary references. Data collection involves symbolic reading to identify themes and semantic reading to explore detailed information. All data are recorded through quotations, paraphrasing, or summaries.

The data analysis stage includes data reduction, display, analysis, and conclusion. Data analysis began with sorting the reading results into main and supporting information categories. The main information concerns moral intelligence and civilized citizens, while the supporting information concerns civic ethics. Furthermore, the sorting and grouping results are described coherently (data display) following the framework. The next step is to find the meaning of each concept related to moral intelligence and civilized citizens (*verstehen*). Next, interpreting the meaning of each concept in moral intelligence and civilized citizens (interpretation). Data analysis ends with researchers linking all the meanings of moral intelligence and civic ethics concepts in civilized citizens.

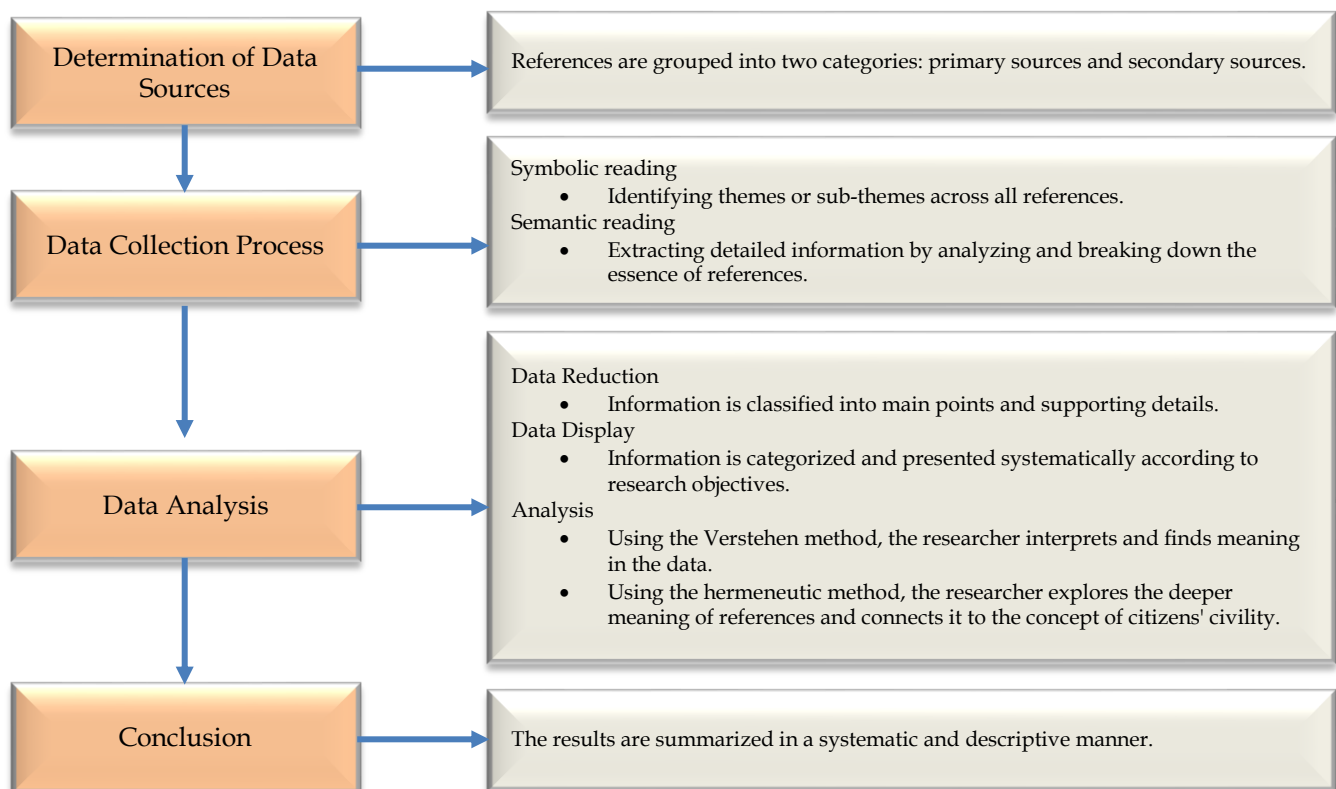


Figure 1. Research Stages and Process Flow



## 4. Results

Reviews of several articles and books related to moral intelligence, civic intelligence, and the concept of a civilized human/nation are grouped into three parts. The three parts are the definition of moral intelligence, the seven main virtues of moral intelligence, and the factors of human moral intelligence.

### 4.1. Definition of Moral Intelligence

Moral intelligence is part of civic intelligence. Civic intelligence includes intellectual, emotional, spiritual, and moral intelligence (Nurmalina & Syaifullah, 2008). It can be stated that the value system is in the realm of affection in every citizen as the end of citizenship intelligence (Fraenkel, 2007). Moral intelligence, as part of civic intelligence, determines society's civilization. Intelligent citizens have an important role to play optimally in bringing back the Indonesian nation towards a new civilization that is more modern and democratic (Borba, 2001; Liao et al., 2003).

Moral intelligence is understood as the human ability to understand right and wrong. This understanding becomes the basis for acting so that a person has a strong ethical code of conduct (Borba, 2001). Borba calls moral intelligence the compass of life, the main entity underlying other intelligence (Borba, 2001). Therefore, it can be concluded that moral intelligence affects a person's attitudes and behavior in everyday life.

Moral intelligence is a person's mental ability that involves emotional elements and cognitive (intellectual) elements to think, behave, and act based on the value system that applies to society so that it can be applied to goals and actions in life (Jamshidi, 2021; Jarvis, 2015). Meanwhile, Jarvis understands moral intelligence as a slowly growing human ability to reflect on what is right and wrong, using the emotional and intellectual resources they have so that a person can behave and act morally (Jarvis, 2015). Winuri conveyed the same thing: moral intelligence is the ability to distinguish between right and wrong as defined by universal principles. Universal principles are beliefs about human guidelines that apply to all cultures worldwide, regardless of gender, ethnicity, religion, or region. Four universal principles are identified: integrity, responsibility, forgiveness, and compassion (Winurini, 2019). Moral intelligence contains values that direct people to do good and be ethical and civilized to serve as role models for others to act better (Sesmiarni, 2019; Tirtasukma & Jatiningsih, 2013). Moral intelligence is understanding and controlling oneself, respecting others, and acting without discrimination. It involves three moral dimensions: thinking, feeling, and action. A person with moral intelligence demonstrates all three dimensions, with moral thoughts and feelings influencing their actions, leading to good attitudes and respectful behavior towards others (Afista & Abu Bakar, 2021; Agus et al., 2020).

A person's moral behavior can be judged to have moral value if the behavior is carried out consciously and of his own will and comes from moral reasoning sourced from himself. Furthermore, Kohlberg explains that moral reasoning or thinking is a determining factor that gives birth to moral behavior (Kohlberg, 1981). Finding actual moral behavior can be traced through his reasoning. So, right moral behavior is not only seen from visible moral behavior but more in the moral reasoning that underlies the decision of moral behavior (Masitah & Sitepu, 2021; Thalib & Hairullah, 2022).

### 4.2. The Seven Main Virtues of Moral Intelligence

This moral intelligence includes several main virtues, namely empathy, conscience, self-control, respect, kindness, tolerance, and fairness. These main virtues will guide citizens to stay

on the right path and encourage every citizen to behave morally (Abdusamatova, 2021; Borba, 2001). A citizen is said to have empathy when they show sensitivity to the needs and feelings of others, read other people's nonverbal cues and react appropriately, show understanding of other people's feelings, behave in showing concern when someone is mistreated, show ability to understand other people's point of view, and be able to identify other people's feelings verbally. Conscientious citizens tend to dare to admit mistakes and say sorry, can identify their mistakes in behavior, are honest and trustworthy, rarely need reprimands or warnings from someone who is authorized to behave properly, acknowledge the consequences for their inappropriate/wrong behavior, and do not pass the blame on others. Citizens with self-control tend to wait their turn and rarely impose their opinion or interrupt; they can regulate impulses and drives without the help of others, easily regain composure when frustrated/disappointed or angry, refrain from physical aggression, rarely need warning, persuasion, or reprimand to act properly. Citizens with a respectful attitude tend to treat others with respect even though they are different, use a polite tone of speech, refrain from talking about friends/others behind their back and have presumptuous behavior, treat themselves with respect, and respect the privacy of others. Citizens who have kindness tend to say kind comments that can build enthusiasm in others without persuasion, genuinely care when others are mistreated, treat animals gently, share, help, and entertain others without expecting anything in return, refuse to be a part of people who intimidate and mock others, always show kindness and concern for others by example from parents/teachers. Tolerant citizens respect differences, show respect for authority, and are open to people from diverse backgrounds and beliefs. They voice concerns for the insulted, support the weak, oppose cheating, avoid harmful comments, focus on others' positive traits, and refrain from judging others, promoting a respectful and inclusive society. Citizens with a strong sense of fairness enjoy helping others, avoid blaming unfairly, and are willing to compromise. They act with sportsmanship, resolve problems peacefully, follow rules, and recognize others' rights, ensuring everyone is treated equally and fairly.

Moral intelligence distinguishes right from wrong and guides individuals to think, behave, and act correctly. A person is moral when their guidelines, goals, and actions align. It shapes the mindset and behavior of civilized citizens who respect rules in their relationships with themselves, others, and God.

### 4.3. Factors of Moral Intelligence

Several factors influence moral intelligence, namely the context of the situation, individual context, and social context (Berns, 2016; Sofia et al., 2020). The development of moral concepts from childhood to adolescence is dominantly influenced by environmental factors, especially family, society, and the school environment. Parenting is also a factor in one's moral intelligence (Wang & Schoppe-Sullivan, 2021). Sofia's research shows that the supporting factors of moral intelligence are dominated by social context, which includes educational factors both at home and at school related to inculcating religious values and sex education, the home environment and the surrounding community and the example of parents (Sofia et al., 2020). Lack of parental supervision, role models of moral behavior, spiritual and religious education, close relationships with adults, special schools, clear national norms, community support, stability, and correct parenting slowly lead to the collapse of moral intelligence (Borba, 2001).

Furthermore, Berns explains the context of the situation, namely the individual situation that influences moral behavior, which includes the nature of the relationship between the individual and the parties involved in the problem, the responses of others who see previous experiences in the same situation and society's view of values (Berns, 2016). While the

individual context includes temperament, self-control, self-esteem, age and intelligence, education, social interaction, and emotions. Temperament is a person's innate characteristics and ability to react in various social interactions. Self-control is the ability to regulate impulses, behavior, and emotions. Self-esteem is a person's ability to maintain self-respect. Age determines a person's moral reasoning ability. Moral reasoning is significantly related to age and IQ (Berns, 2016).

Education can develop critical thinking. Habits of discussion, dialogue, and critical thinking can enhance the development of moral reasoning. Children who are accustomed to and allowed to dialogue can help increase their moral capacity. Social interaction several studies show that morals can be developed through social interaction, such as discussion or dialogue (Berns, 2016). Interaction with others allows for open communication and dialogue. A person has the opportunity to express his views. For most people, morals have more to do with emotions than reasoning or thoughts. A person is motivated to behave morally when his emotional state is filled with pleasant rather than unpleasant feelings.

The social context includes family, peers, school, mass media, and society. Negative experiences that children get in childhood will provide long-term challenges to the child's further development (Lomanowska et al., 2017). The same applies to the experience of children from families under parental care, including the experiences children get in the family from parental care (Capuno et al., 2019). Borba argues that the family is key in building a moral culture, with love and affection from parents fostering moral development. Responsive parenting enhances children's moral reasoning. Peers contribute by offering different values and knowledge. Schools also play a role through learning programs and activities. Mass media, especially television, can negatively impact moral reasoning, as children who watch more TV shows lower moral reasoning. Additionally, society influences moral intelligence, with social values shaping an individual's attitudes and behavior.

Based on the explanation above, we understand that moral intelligence is part of civic intelligence. Strengthening and sharpening the moral intelligence of every citizen is a must as one of the efforts to form civilized citizens. Civilized citizens directly or indirectly contribute to the existence of the state.

## **5. Discussion**

### **5.1. Urgency of Moral Intelligence**

Moral intelligence is characterized by avoiding bad moral behavior contrary to society's moral values (Dinda, 2018). Moral intelligence is crucial for recognizing right from wrong and resisting negative influences. Its benefits include maintaining good character, promoting moral thinking and actions, resolving moral conflicts, making decisions, encouraging good citizenship, fostering positive attitudes, and teaching moral knowledge for application in interactions. It also helps individuals solve problems and act well in various situations (Al-Adamat et al., 2020; Rifa, 2017). In general, moral intelligence is beneficial for human psychological health (Mahmoudirad et al., 2020). Moral intelligence is a compass for leaders in directing thoughts and practices of consistently high performance (Beheshtifar et al., 2011; Ozturk et al., 2021). Implementing moral intelligence in citizens involves enabling them to make responsible choices, control themselves against negative influences, think carefully before making decisions, and prioritize the common good. Moral intelligence guides citizens, bringing peace to their actions and decisions. These qualities foster the development of civilized individuals.

## 5.2. Reactualization of Moral Intelligence

The reactualization of moral intelligence aims to revive the core of virtues, strengthening individual moral intelligence to cultivate civilized citizens. Situational, individual, and social factors influence it. Situationally, it involves creating an environment conducive to positive interactions. Individually, self-reflection helps individuals understand their roles. Socially, the family should act as a madrasa to implement moral intelligence. At the same time, educational institutions should integrate their virtues into curricula, use action-based learning approaches, and evaluate moral development and behavior change (Beheshtifar et al., 2011; Mahmoudirad et al., 2020; Shaheen et al., 2022). The society serves as a practical laboratory for applying moral intelligence. The actualization of moral intelligence involves training individuals to manage their natural elements in a balanced way. This aligns with character education policies, which aim to train individuals to develop their thinking, emotions, initiative, and actions in a balanced manner (Pradana et al., 2021; Rahman & Aliman, 2020; Widiantari et al., 2022). In addition, character education is carried out collaboratively between families, schools, and communities as three centers of education (Puyo & Gabriel, 2020; Rantauwati, 2020). In this case, the three education centres formulate models, methods, and strategies for guidance and education to form citizens with correct moral thinking, good moral feelings, and correct and good behavior.

## 5.3. Reactualization of Moral Intelligence Through a Learning Approach

In general, the reactualization of moral intelligence is carried out with the collaboration of the three education centers in improving the quality of moral thinking, moral feelings, and moral behavior of citizens/society. As part of the three education centres, education is recognized as a more systematic education provider than education in the family and community. The content of the education curriculum includes cognitive, affective, and psychomotor aspects. Cognitive aspects are achieved with scientific subjects, affective with value courses, and psychomotor with practical subjects. Moral intelligence is included in the affective aspect, the subject of values. In this case, value learning should be the main medium for reactualizing moral intelligence.

The value learning approach is important in value education to reactualize moral intelligence. The learning approach about values is directed at being able to touch aspects of knowledge, attitudes, and skills. There are several value learning approaches, namely the value inculcation approach, the cognitive development approach, the value analysis approach, the value clarification approach, and the action learning approach (Jasrudin et al., 2020; Salamah et al., 2020; Superka et al., 1976). Without reducing the advantages of these value learning approaches, it seems that the learning approach is more capable of bringing students to realize the goals of value education, namely knowing values, talking the right and good attitude, implementing values, and getting used to values. Moral training as an innovative character education method is an alternative method of choice in the learning approach to action (Setiawan, 2013).

Moral training is one of the innovative methods of value education. Moral training is one of the efforts of a person to train the heart to be balanced with the ability of reason and intention and adjust to the ability of the body. Moral training as a method of character education does not stop at moral knowing but continues at the stage of moral feeling and moral action, which synergistically contributes to developing students' moral intelligence (Hindun, 2014; Lickona, 1991). Moral training trains and provides opportunities to act, communicate, and interact socially. The application of moral training in character education is expected to: (1) develop comprehensive moral intelligence; (2) provide a varied learning experience with a pleasant



learning atmosphere; (3) be more critical and creative; (4) increase emotional maturity; and (5) participate in the change process (Lubis, 2019; Zubaedi, 2011). This is in line with the goals of moral education, namely helping students to develop morally good and right behavior, increase the ability to reflect autonomously, internalize moral values and norms in dealing with concrete life, adopt universal principles and values of life as the basis for moral considerations in determining a decision, and help students to be able to make correct, moral, and wise decisions (Setiawan, 2013). Thus, moral training is an alternative to familiarizing oneself with the seven aspects of moral intelligence, namely empathy, conscience, self-control, respect, kindness, tolerance, and fairness, leading to the realization of a civilized society.

#### **5.4. Reactualization of Moral Intelligence and Civilized Citizenship**

Moral training is one of the strategies for reactualizing moral intelligence in learning, and it is very important to cultivate it in educational institutions (Leonard, 2007). Moral training is implemented sustainably at all levels of education (Setiawan, 2013). Implementing moral training in Indonesia is packaged in the National Character Education (NCE) Policy. There are three forms of NCE: class-based NCE, school culture-based, and community-based. This is outlined in Presidential Regulation No. 87 of 2017 concerning Strengthening Character Education. School culture-based NCE includes, among others, habituating core values, providing role models among school members, involving all stakeholders, building school rules and traditions, developing school branding, developing literacy, interests, talents, and potential through extracurricular activities and mentoring (Hidayati et al., 2020; Pradana et al., 2021). As for community-based NCE, in principle, schools sustainably plan character-building programs in collaboration with partners in the school environment (e.g., police, community health centers, mosque caretaker, and place of worship administrators) (Hidayati et al., 2020; Surawan et al., 2022). Learners are fully involved in these activities. The implementation of NCE requires the active involvement of all school members, including students. Therefore, moral training is implemented programmatically. The hope is to create school citizens and citizens with a civilized civilization.

#### **6. Conclusion**

Moral intelligence is a compass that directs the mindset, attitude, and pattern of human will. Moral intelligence reminds every human being always to be responsive to goodness. Moral intelligence shapes and directs the realization of good citizens. Therefore, moral intelligence must be turned on continuously. Implementing the seven main virtues of moral intelligence, supported by strengthening moral reasoning abilities, system improvement, and continuous moral training, is necessary. Efforts are made with self-reflection, empowering families as madrasas, implementing the main aspects of moral intelligence, applying a learning approach to action, carrying out evaluations based on moral development and behavior change, and making the community a practical laboratory for implementing the main aspects of moral intelligence. Fundamentally, the reactualization of moral intelligence is carried out by training and developing human abilities in managing all of their natural elements in a dynamically balanced manner. Moral training, as a model of learning to act, can develop moral intelligence comprehensively, provide a varied learning experience with a pleasant learning atmosphere, make a person more critical and creative, increase emotional maturity, and make a person able to participate in the change process. The study's results strengthen the development of value education policies in achieving civilized citizens. Given the importance of the reactualization of moral intelligence in shaping civilized citizens, educational institutions need to create school

culture-based and community-based moral intelligence reactualization programs. Furthermore, it is important to research moral intelligence from psychological, sociological, and pedagogical aspects.

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### About the Author

**Sumaryati** is a lecturer at Universitas Ahmad Dahlan, Indonesia, who has expertise in moral philosophy and its application in education. She obtained her Doctor of Philosophy (Ph.D.) degree from Universitas Gadjah Mada, Indonesia, in 1998 and was conferred the title of Professor in Moral Philosophy in 2024. In addition to her academic role, she serves as an Assessor at the Independent Accreditation Agency for Education (Lembaga Akreditasi Mandiri Kependidikan). Over the past three years, her research has primarily focused on national character education, anti-corruption education, and the philosophy of Pancasila. Her notable publications include *Anti-Corruption Action: A Project-Based Anti-Corruption Education Model during COVID-19*, *Innovation of Community-Based Character Education Strategies in Basic Education Units*, *Actualization of Pancasila Values through Strengthening Anti-Corruption Education in Schools*, *Strengthening Anti-Corruption Education from an Essential Perspective*, *Hierarchy of Anti-Corruption Values in Strengthening Sustainable Anti-Corruption Education*, and *The Urgency of Legal Education in Fostering Public Legal Awareness*. Sumaryati actively engages in various forums dedicated to the study and development of ethics and national character. She is frequently invited to provide insights on strengthening the implementation of ethical values in national, governmental, and community life, particularly in promoting anti-corruption education as a vital aspect of national character development.

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