



## Research Article

# The Effectiveness of Ghorib Learning through Microsoft Teams E-Learning Platform in Indonesia

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### Article

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### Abstract

This study aims to assess the success rate of learning Ghoroibul Qur'an through the Microsoft Teams e-learning platform for students of the Islamic Education Study Program at the Open University. The research method applied is mixed methods that integrates quantitative and qualitative approaches. Quantitative data were collected through questionnaires filled out by students, while qualitative data were collected from in-depth interviews and observations, in-depth interviews with students and lecturers. The results showed that e-learning in Ghoroibul Qur'an course can improve students' understanding *Of Imalah, Iymam, Sakta, Tashil* And correct pronunciation. Although there are some challenges, such as the lack of direct interaction between students and teachers, students who actively use digital learning technology tend to have better results, on the other hand, when learning to listen to the reading of students who have weak signals, the teacher is not fully able to correct due to the lack of clarity of the reading. In addition, this study identified the importance of applying blended learning methods to improve the effectiveness of learning Ghoroibul Qur'an. The findings are expected to contribute to designing more effective learning strategies in the digital era, especially in Islamic Religious Education at the University of Terbuka (UT) Indonesia.

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## INTRODUCTION

Advances in communication and information technology have had a major impact on the world of education in Indonesia (Candra Dewi et al., 2023), including distance learning conducted by the Universitas Terbuka (UT) (Munir & Santosa, 2023), Microsoft Teams allows students to access PAI materials and Ghoroibul Qur'an, a branch of tajweed that emphasizes the pronunciation of unusual or unfamiliar letters in the Qur'an (Lutfi & Zulfiqri, 2022), (Sartika et al., 2021). Learning this material through Microsoft Teams E-learning presents its own challenges, due to the nature of Qur'anic reading skills which are ideally learned in a hands-on and interactive manner (Rusdi et al., 2022).

In the context of distance learning, evaluating the effectiveness of Microsoft Teams E-learning system is very important (Mohd Lutfi Bin Mohd Khidir et al., 2022), this evaluation not only measures how well the Ghoroibul Qur'an material is understood, but also how effectively online learning methods can replace traditional face-to-face teaching (Bock et al., 2021), (Gherheş et al., 2021), Because the use of technology in

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Quran teaching is relevant, especially in the aftermath of the COVID-19 pandemic, where physical meetings are limited and online methods are the mainstay (Foo et al., 2021), (Atwa et al., 2022).

However, how effective online learning of Ghoroiqul Qur'an is remains an important question. Because E-learning tends to be more individualized and lacks direct interaction between teachers and students (Achmad Ruslan Afendi & Khojir, 2024), There is a concern that the mastery of tajweed, especially Ghoroiqul Qur'an, will be less than optimal (Tomasik et al., 2021). Therefore, research on evaluating the effectiveness of learning Ghoroiqul Quran through Microsoft Teams e-learning at UT becomes very relevant in order to understand whether this approach can produce adequate quality (Swan Pangesti et al., 2023).

Some previous studies have addressed the challenges of e-learning, especially in subjects that require hands-on guidance (Mokhtar et al., 2023), (Moustakas & Robrade, 2022), limitations in providing immediate feedback (Tengku Kasim et al., 2022), However, evolving technology provides alternative solutions (Fricitarani et al., 2023) such as the use of interactive video (Damami Novayanto & Pribadi, 2023) and audio-based applications (April Lailia et al., 2023). In the context of learning at the Universitas Terbuka that implements distance learning, PAI students are faced with additional challenges, namely having to be able to manage their time independently and overcome limited access to instructors directly (Jaeni, 2022) Mastery of Technology (Putu Ayu Anggya Agustina et al., 2024), Limited Internet Access, especially students in remote areas often experience network problems (Munir & Santosa, 2023).

This study evaluates the effectiveness of learning *Ghoroiqul Qur'an* through Microsoft Teams for PAI students at the University of Terbuka, focusing on material comprehension, reading skills, and platform support in the learning process, although research on distance education (PJJ) has actually been done a lot, such as Sugiarto's research on Microsoft Teams and Youtube (Sugiarto, 2021), Ariyanti's research on the Educators' top tips for online implementation (Ariyanti et al., 2021), Elinda's research on online Qur'an memorization assistance (Elinda Witarko, 2023), But what makes this research different from the others is how the effectiveness of learning ghoroiqul Qur'an, especially *Imalah, Isyam, Sakta, Tashil* through Microsoft teams E-learning in the University of Terbuka Islamic Religious Education study program whose students have different backgrounds.

## METHOD

This research utilized a mixed methods approach, combining both quantitative and qualitative strategies to obtain a comprehensive analysis of the effectiveness of *Ghoroiqul Qur'an* learning through Microsoft Teams-based E-Learning. The quantitative method involved the distribution of structured questionnaires to 30 students enrolled in the Islamic Education (PAI) program at Universitas Terbuka, who participated in online learning sessions on *Ghoroiqul Qur'an*. The questionnaire focused on three key areas: students' understanding of *Ghoroiqul Qur'an* rules, their satisfaction with the online learning process, and their practical skills in pronunciation and application. To measure the impact of learning, students were assessed using a pre-test and post-test model. The quantitative data were then analysed statistically to identify significant differences between students' performance before and after the e-learning intervention.

The results were presented in tabular form to illustrate improvements in comprehension, satisfaction levels, and skill acquisition. For example, Table 1 shows a comparison of mean scores in the understanding category, while Table 2 outlines changes in pronunciation accuracy. In the qualitative phase, semi-structured, in-depth interviews were conducted with selected participants and their lecturer to explore deeper insights into the learning experience. The 30 students were divided into two groups based on their learning sessions, and purposive sampling was applied to select participants from each group, ensuring a balanced representation of voices. The interviews focused on students' personal experiences, perceived challenges in mastering *Ghoroiqul Qur'an* recitation through an online platform, and their suggestions for improvement. The lecturer's perspective provided additional insight into pedagogical limitations and technological barriers encountered during the process. The qualitative data were processed using thematic analysis, enabling the researchers to identify recurring patterns and themes, such as the need for direct feedback in pronunciation, limitations due to internet access, and the role of multimedia resources in enhancing theoretical understanding. These findings were integrated with quantitative results to form a holistic view of the e-learning model's strengths and weaknesses.

The use of tables not only provided clarity but also served to triangulate data, reinforcing the reliability and validity of the study.

Table 1. Comparison of Students' Understanding Scores Before and After *Ghoroibul Qur'an* E-Learning

No	Student Code	Pre-Test Score	Post-Test Score	Score Improvement
1	ST01	65	82	+17
2	ST02	70	88	+18
3	ST03	60	80	+20
4	ST04	68	85	+17
5	ST05	72	90	+18
...	...	...	...	...
<b>Average</b>		<b>67.5</b>	<b>85.0</b>	<b>+17.5</b>

Note:

Pre-test and post-test scores are based on a standardized test measuring theoretical understanding of *Ghoroibul Qur'an*.

Table 2. Summary of Student Satisfaction and Pronunciation Confidence (N = 30)

Indicator	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
E-learning materials are easy to follow	14	10	4	2	0
Instructional videos helped understanding	16	9	3	2	0
I feel confident in my pronunciation	8	12	6	3	1
I prefer face-to-face correction	20	6	3	1	0
Internet access was sufficient	10	8	6	4	2

## RESULTS AND DISCUSSION

### Results

#### *Ghoroibul Qur'an*

Ghorib material is material contained in the Tahsin al Qur'an course (MK01) with the code SPAI4101, material that must be followed by first semester students of Islamic Religious Education at the Open University. *Ghoroib al-Quran* (غَرَائِبُ الْقُرْآن) refers to words or terms that are rarely or uncommonly found in everyday Arabic usage, but are found in the Quranic text. The term is derived from the word *ghoroib* which means foreign, "odd" or "rare," referring to words that have a special meaning and are difficult to understand by relying solely on the understanding of ordinary words. (Asad & Mufid, 2024), These words often require further, more detailed and in-depth explanations by scholars of tafsir, as they not only contain literal meanings but also often have deep or metaphorical shades of meaning (Mohamed Hassan et al., 2024).

According to Lisanul Arabic, the word *Gharib* is derived from the word *غرب*, which means *بعد* far away, as in the sentence *عني اغرب*, Stay away from me. In the context of language, the word *Gharib* has the meaning of foreign or uncommon. *الكالم من الغامض* unclear expression. In *Mu'jam al Wasith* the word *Gharib* is a word that means *الفهم عن البعيد* Expressing something vague and difficult to understand (Sweta et al., 2022).

#### Forms of *Ghoroibul Qur'an*

The material about *ghorib* in the Qur'an is actually very much, in this study deliberately taking samples of *ghorib* material about *imalah*, *ismam*, *sakta* and *tashil* which are considered very foreign and need special learning, emphasis and *talaqi* that can represent other *ghorib* materials.

#### *Imalah*

It means tilting the *fatqa* sound towards *kasrah*, which is found in the Qur'an page 226 juz12, Surah Hud verse 41:

وَقَالَ رَبُّكُمُورٌ فِيهَا بِسْمِ اللَّهِ جَزَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَعَفُورٌ رَّحِيمٌ

The word مَجْرَاهُ which is generally read mejraha is read mejreha by tilting the reading of re even though the writing uses ra' fatqa it should be ra but specifically page 226 juz12 which is Surah Hud verse 41, the change in pronunciation of the letter alif (ا) which is pronounced closer to the sound of i or e which is pronounced in certain qira'ah, such as qira'ah Warsh and qira'ah Qalun.

### Isymam

This means putting Dhommah on a Sukun by advancing the shape of the lips, as found in Qur'an page 236 juz 12, Surah Yusuf verse 11.

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ

In the word لا تَأْمَنَّا, the Dhommah element is included in the sukun by popping the lip sound, it needs to be careful and pentashih must be observant to see the position of popping the lips of the students.

### Sakta

The meaning to stop for a while without breathing in the Qur'an there are four places, namely first in Surah al Kahfi verses 1-2, page 293 juz 15

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا  
فَيَمَّا يَلِيذِرْ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا

In the word عِوَجًا after reading ja pause for one alif without breathing and then continue reading فَيَمَّا without buzzing the eyebrows remain fatqa. The second is found in the Qur'an page 443 juz 23 found in Surah Yasin verse 52

قَالُوا يُؤَيَّلْنَا مَنْ بَعَثْنَا مِنْ مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ

When reading the word مَنْ مَّرْقَدِنَا هَذَا while reading na pause for one alif without breathing then continue reading هَذَا the third is found in the Qur'an surah al Qiyamah verse 27 page 578 juz 29

وَقِيلَ مَنْ رَاقٍ

How to read the sakta in Surah al Qiyamah verse 27 after reading مَنْ immediately pause for one alif without breathing and then continue reading رَاقٍ without having to combine with the letter ra. The fourth is found in Surah al Mutoffifin verse 14 page 588 juz 30

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

In reading Surah al Mutoffifin verse 14 when reading بَلْ pause for one alif without breathing and then continue reading رَانَ instead of reading directly to ra as in general as the reading of idghom mutaghoribain.

### Tashil

Tashil mempunyai arti meringankan bunyi hamzah yang ke dua yang terdapat dalam al Qur'an halaman 481 juz 24 pada surat Fussilat ayat 44. If We had made it a Qur'an in Arabic, they would have said, "Would not its verses be separated into Arabic and Arabic?" Say: "It is for those who believe a guidance and a healing, but for those who do not believe there is a dullness in their ears, and they are blind; those are called from a distant place.

The reading of tashil in the verse above on the word ajami in general hamjah has the nature of jahr or can be interpreted as loud clear but in this case the first hamjah is different from the second hamjah how the pronunciation is tilted.

### Discussion

#### Implementation of Ghoribul Qur'an Learning at the Open University

The University of Terbuka (UT) integrated digital technology in learning *Ghoribul Qur'an* in the first semester by using Microsoft Teams. Each lecturer or tutor is responsible for 15 students, creating effective and

interactive learning groups. Microsoft Teams is used as the main platform for synchronous learning activities, such as live discussions, Qur'an recitation practice, and Q&A sessions. Features such as video conferencing, screen sharing and group discussion rooms facilitate the teaching process so that lecturers can provide detailed explanations of ghorib rules and supervise student practice directly.

Each session begins with a theoretical review delivered by the tutor through an interactive presentation using the screen sharing feature. After that, students are invited to practice their reading individually in front of the tutor and classmates. This practice is recorded using the recording feature in Microsoft Teams to allow students to revisit their learning at a later time. In addition, supporting materials such as digital modules and video tutorials are uploaded into the files tab in Teams, allowing students to access the learning materials at any time. With this approach, learning becomes more flexible and can suit the needs of students who study remotely.

Evaluation is done through the assignment of Qur'an recitation recordings uploaded to Microsoft Teams by students. Tutors provide personalized feedback through the comment or direct message feature on the platform. In addition, the final assessment session is conducted directly through online meetings, where students read certain verses according to the ghorib rules that have been learned. By utilizing Microsoft Teams, UT has succeeded in creating an effective and interactive tahsin learning experience, allowing students to improve their competence in reading the Qur'an despite learning remotely, this is in line with what a student from Kalimantan, SH said:

Microsoft Teams e-Learning is very helpful because I live in an area that is not easily reached by transportation. He feels that with distance learning, distance is no longer an obstacle to getting quality education. The ghoribul Qur'an material provided through Teams is also easily accessible and quite in-depth. However, he admitted that the initial adaptation process was not easy, because previously he was not accustomed to using technology for learning, plus the weather when it rained resulted in limited internet signal being the biggest challenge I often experienced connection problems during synchronous sessions, for advice When students find it difficult to follow the full 2 hours, recorded material is given so that students can repeat the material.

Not much different from the results of an in-depth interview with AH, although he had studied in a Pesantren, he did not delve deeply into the material of *Ghoribul Qur'an*, such as *Sakta*, *Imalah*, *Isyham*, and others. The learning process through Microsoft Teams has been quite effective, especially in providing flexible access to materials, allowing me to recall and deepen the material I learned in the pesantren. It has also been very helpful in teaching the students at home, particularly in terms of how to deliver the lessons, summarize, and provide conclusions. However, there are difficulties in maintaining concentration during long learning sessions, as the schedule often conflicts with other activities such as work and family responsibilities.

The results of an in-depth interview with FI from Jakarta, who is also a mosque administrator (Takmir), revealed that he was very happy to deepen his religious knowledge as a preparation for his later years. Honestly, he felt very confused at first because he had never encountered terms like *Ghorib* before, especially names such as *Imalah* and others, which seemed foreign to him. However, over time, he began to enjoy the lessons because the delivery and materials were well-structured, starting from theory to the practical reading of *Ghoribul Qur'an*. "Online learning is very efficient, especially since all materials can be accessed anytime. I find the flexible schedule very helpful." However, he admitted that the online classroom atmosphere was sometimes unengaging because many students did not turn on their cameras. When the practical reading assignments were completed, and the lecturer called for students to comment on their peers' readings, there was often no response. He suggested that in the future, instructors should be more assertive in requiring students to turn on their cameras and remain active until the end of the session.

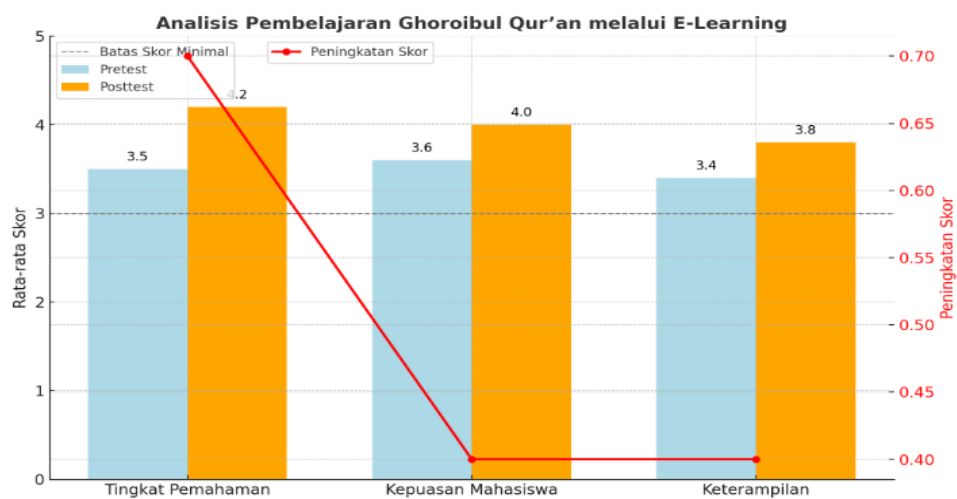
In contrast, an interview with Herman from Yogyakarta highlighted that e-Learning provided the flexibility to study while assisting his students in scouting activities. He appreciated the use of multimedia features such as video tutorials in learning *Ghoribul Qur'an*. These features made the learning process more engaging and easier to understand. More importantly, they helped him identify whether his recitation was correct or incorrect. His main challenge was that he could not fully participate in tutorials due to time constraints, as he had to balance his studies with work responsibilities.

MU from Surabaya, who is both a student and a mentor at the Sulaimania Islamic boarding school in Surabaya, stated that he enjoyed learning through e-Learning because this method was more modern compared to conventional learning. He found the flexibility of the schedule to be a major advantage, especially for students with additional responsibilities. For instance, while overseeing activities at the boarding school, he was allowed to take breaks for congregational prayers. Since prayer times differed—sometimes it was already prayer time in Surabaya while in Jakarta it was not yet time, and in Medan, it was even later—he was given the flexibility to lead prayers for the students at the boarding school. However, he noted slight differences between the Tajwid material taught at the Sulaimania boarding school and that at Universitas Terbuka, requiring him to integrate both.

A student from East Kalimantan, named Siti Al Madinah, shared her experience, stating that she was unfamiliar with Ghorobul Qur'an at first. It seemed strange, but after the explanation, she was grateful to understand it and recognize the reading mistakes she had been making, such as continuously reading SAKTA, especially in Surah Yasin. Microsoft Teams provided her with the opportunity to learn independently with flexible access to materials. She was pleased that e-Learning allowed her to attend classes without having to travel far to a formal educational institution. "I am very grateful for the flexibility of learning through Microsoft Teams. In a remote area like where I live, this is a major solution for continuing education despite accessibility challenges." However, she acknowledged that online learning required adaptation, as it was different from face-to-face classes. She felt that interaction with lecturers and peers was less intense than in conventional classes. Internet signal limitations were also a major issue. There were times when the signal was extremely weak, especially in the afternoon, during rain, and even worse during power outages at night.

A student residing near Universitas Terbuka's main campus in Tangerang, named Yessi, expressed great appreciation for the e-Learning system because Microsoft Teams provided convenience. She felt that this method helped her manage her time well. As a student who also worked part-time, the flexibility of e-Learning was its greatest advantage. However, despite the benefits of technology, she found that some students were passive in discussions, which often made the class atmosphere less lively. Additionally, maintaining concentration during long synchronous sessions of two hours was challenging. She suggested that the duration of synchronous sessions be shortened or that break periods be included to help students maintain focus.

Lastly, an interview with Dewi, a student from Medan, revealed that one of the advantages of e-Learning was access to a wide range of learning resources. She found it helpful that the materials were systematically and neatly structured by the lecturer. She also appreciated the flexibility of rescheduling missed classes by reviewing assignments from other students. However, a challenge she faced was internet connectivity, which was still an issue in some places. Sometimes, when the internet connection was weak, the lecturer's explanation was unclear, and similarly, when fellow students practiced their recitations, their readings were difficult to understand. Although Medan had better infrastructure than other regions, internet stability was still a concern.



From the analysis of evaluation results conducted through surveys and in-depth interviews, it is evident that the majority of students experienced an improvement in their understanding of the rules of *Ghoroibul Qur'an* after participating in this online learning program. However, the effectiveness of this learning approach is still influenced by factors such as student motivation, access to technology, and instructors' ability to deliver the material interactively.

One key finding from the quantitative analysis indicates that students who actively utilize supportive technology, such as mobile Quran applications or interactive videos, tend to grasp the rules of *Ghoroibul Qur'an* more quickly than those who rely solely on written modules. In terms of challenges, the lack of direct interaction between students and instructors in learning *Ghoroibul Qur'an* has been a common concern. The study of *Tajwid* and *Ghoroibul Qur'an* requires direct correction from instructors, particularly regarding the pronunciation of unique or rarely used letters in daily recitation.

The use of interactive videos and audio-based applications in e-learning has helped students improve their recitation. However, the limitation in providing immediate feedback remains one of the main challenges. As expressed by students in interviews, they often feel uncertain about their pronunciation due to the absence of direct corrections from instructors. Although technology such as audio applications can assist, the role of instructors as primary facilitators remains crucial in distance learning.

Furthermore, this study reveals that some students face difficulties in accessing *Ghoroibul Qur'an* learning through e-learning, particularly those in remote areas with limited internet access. This finding aligns with the study by Aprilia, which highlights the digital divide as one of the barriers to online learning in regions with inadequate technological infrastructure. This issue affects students' ability to follow the material consistently and fully benefit from *Ghoroibul Qur'an* learning, which requires a specific understanding of *Tajwid* rules, particularly those related to *izh-bar syafawi* recitation. Such recitations demand extra attention to pronunciation, and the inability to provide direct corrections in online learning may lead to repeated mistakes among students. In further discussions, the importance of an interactive approach in e-learning becomes increasingly clear. A blended learning method, which combines online learning with periodic face-to-face sessions, could serve as an effective solution to address the existing challenges. Through face-to-face meetings, students can refine their pronunciation and receive direct corrections from instructors, while e-learning can be used as a reinforcement tool and for independent practice. Despite the challenges, several students expressed that online learning provides greater flexibility in managing their study schedules. They can review the material as needed and practice reciting *Ghoroibul Qur'an* whenever they have free time. This flexibility is one of the key advantages of the e-learning system, which is not available in conventional face-to-face learning.

Thus, the implementation of *Ghoroibul Qur'an* learning through e-learning at Universitas Terbuka has shown great potential, although improvements are still needed in terms of interaction and technological support. The adoption of blended learning methods and the development of applications with automatic correction features could be strategic steps to enhance the effectiveness of this learning model in the future.

Building on the advantages of flexibility, many students noted that online learning allows them to pace their studies according to personal preferences, making it easier to balance academic responsibilities with other commitments. This self-paced learning approach also helps students to revisit complex topics, such as the rules of pronunciation in *Ghoroibul Qur'an*, at their own convenience. As a result, students feel empowered to manage their learning more effectively and gain a deeper understanding of the material over time. However, the absence of real-time feedback remains a significant hurdle for many, particularly in a subject that requires precise articulation, such as *Ghoroibul Qur'an*.

Despite these challenges, the potential of digital platforms like Microsoft Teams is undeniable. Students can access a wealth of resources, including instructional videos, lecture notes, and quizzes, which offer an alternative form of learning outside the traditional classroom. Moreover, the integration of multimedia tools into the curriculum helps to cater to different learning styles, allowing students to engage with content in diverse ways. This technological integration is particularly beneficial for learners who may struggle with conventional learning methods, offering them a more interactive and engaging educational experience. Nevertheless, while technology can enhance the learning experience, it cannot fully replace the critical role of in-person interaction between students and instructors. As observed in this study, the lack of immediate corrections for

pronunciation issues, a vital aspect of Ghoroibul Qur'an, reduces the overall learning effectiveness. In this regard, the study suggests that blended learning, which combines the strengths of both online and face-to-face learning, could serve as an effective solution to address these gaps. By incorporating more opportunities for direct interaction and feedback, such a model could strike a balance between the flexibility of e-learning and the personalized attention of traditional classrooms.

Additionally, technological limitations, such as weak internet connections, significantly affect the quality of learning, particularly in remote areas. Students with limited internet access may experience interruptions in their learning, which can hinder their ability to fully engage with the material. To overcome this challenge, universities could invest in improving digital infrastructure and provide alternative learning resources that can be accessed offline. These measures would help ensure that all students, regardless of their location, can benefit from a high-quality education.

## CONCLUSION

Based on the research findings on the evaluation of the effectiveness of *Ghoroibul Qur'an* learning through e-learning among PAI students at Universitas Terbuka, several key points can be concluded: 1. Improved Theoretical Understanding E-learning has effectively enhanced students' comprehension of *Ghoroibul Qur'an* rules, especially in theoretical aspects, due to access to digital resources like instructional videos and interactive Quran apps. 2. Limitations in Pronunciation Practice, despite theoretical gains, students face difficulties in pronunciation practice since e-learning lacks real-time correction from instructors. This hampers full mastery of proper *Ghoroib* recitation. 3. The Role of Technology, while digital technology significantly supports the learning process, it cannot fully substitute the instructor's role in providing direct, personalized feedback, especially for the precise articulation of *Ghoroib* letters. 4. Access Barriers Students in areas with poor internet connectivity struggle to fully engage in the learning process, limiting their ability to receive pronunciation corrections and understand detailed explanations.

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