

Integration of Four Learning Theories to Increase Student Activeness in SKI Learning at Madrasah Tsanawiyah

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Abstract

Learning the history of Islamic culture is often connoted with monotonous and rote learning, whereas this learning can actually also be used to develop attitudes and skills. This study aims to examine the integration of four learning theories to improve student creativity. This study is a qualitative study with a case study approach. Data collection techniques are carried out with documentation, observation and interviews with objects and subjects of research. Data analysis is carried out by; collecting data, grouping, categorizing, finding appropriate themes, and interpreting. The results of the study indicate that the integration of four learning theories in learning the history of Islamic culture is carried out according to the needs and suitability of learning objectives in each discussion theme. So that this integration is designed based on three categories of learning objectives, namely: cognitive, affective and psychomotor. So that this integration has significantly been able to increase students' cognitive, affective and psychomotor competencies. Therefore, this study can have an impact on the development of interesting Islamic cultural history learning and is able to increase student activity.

Keywords: Four Theories of Learning, Integration, Activeness, Learning, SKI

Abstrak

Pembelajaran sejarah kebudayaan Islam seringkali dikonotasikan dengan pembelajaran yang monoton dan hafalan, padahal pembelajaran ini sebenarnya juga bisa digunakan untuk mengembangkan sikap dan juga keterampilan. Dalam penelitian ini bertujuan untuk mengkaji integrasi empat teori belajar untuk meningkatkan kreatifitas siswa. Penelitian ini merupakan penelitian kualitatif dengan pendekatan studi kasus. Teknik pengumpulan data dilakukan dengan dokumentasi, observasi dan wawancara terhadap objek dan subjek penelitian. Analissi data dilakukan dengan; mengumpulkan data, mengelompokkan, mengkategorikan, mencari tema yang sesuai, dan melakukan interpretasi. Hasil penelitian menunjukkan bahwa integrasi empat teori belajar di dalam pembelajaran sejarah kebudayaan Islam dilakukan sesuai dengan kebutuhan dan kesesuaian tujuan pembelajaran dalam setiap tema bahasan. Sehingga integrasi ini didesain berdasarkan tiga kategori tujuan pembelajaran, yaitu: kognitif, afeksi dan psikomotor. Sehingga integrasi ini secara signifikan telah mampu meningkatkan kompetensi kognitif, afektif dan psikomotor siswa. Oleh karenanya penelitian ini dapat berdampak pada pengembangan pembelajaran sejarah kebudayaan Islam yang menarik dan mampu meningkatkan keaktifan siswa.

Kata kunci: Empat Teori Belajar, Integrasi, keaktifan, Pembelajaran, SKI

INTRODUCTION

Learning the history of Islamic culture has so far been considered as learning that tends to make students less active and participatory. This is because learning the history of Islamic culture has a tendency to develop cognitive, very rarely leading to the development of affect and psychomotor of students (Nurdianzah et al., 2023; Rasyid, 2018). Because of this subject is often perceived as monotonous and less interesting. Ultimately, it has an impact on low student participation, as well as passive learning behavior of students in the classroom. In fact, learning the history of Islamic culture has a strategic role in shaping the religious identity and historical awareness of students (Nurdianzah, 2020; Thoyibah, 2024). This condition demands pedagogical changes that not only update the content, but there must also be a transformation in the learning process as a whole.

Transformation in the learning process certainly requires an underlying educational theory. Several academics have previously identified the importance of integrating various learning theories to accommodate the diverse needs of students and encourage meaningful learning engagement (Bender, 2023; Hapudin, 2021). However, in its implementation, these learning theories are applied separately (Khalil et al., 2023), which ultimately results in a fragmented and less effective learning experience. In response to this gap, the integration of four main learning theories (**Behaviorism, Cognitivism, Constructivism, and Humanism**) offers a pedagogical foundation that can be used to increase student engagement and participation in the learning process.

Proof of the strength of the four theories as a pedagogical basis for increasing student activity has been previously carried out by several previous researchers, namely (Cattaneo, 2017; Qureshi et al., 2023). In addition, several researchers have also found that learning theories help teachers understand students' conditions, so that they can create a more active and effective learning process (Fithriyah, 2024; Willingham et al., 2015). Furthermore, research on the importance of integrating learning theories in the educational process has been conducted by (Bender, 2023;

Hapudin, 2021), but overall, these studies have not examined the integration of learning theories in the process of learning Islamic cultural history. This study is directed at examining the integration of four learning theories in the process of learning Islamic cultural history.

The integration of these four theories is very important, because the four theories can complement each other to achieve educational goals. As is known, behaviorism emphasizes the reinforcement and change of observable behavior (Leeder, 2022), thus providing structure and clarity in classroom management. Cognitivism focuses on internal mental processes (Nurhadi, 2020; Sweller, 2020), which allows students to understand complex historical narratives. Constructivism encourages students to actively construct their own understanding through inquiry and collaboration (Lathifah, 2021; Pande & Bharathi, 2020). Meanwhile, Humanism places personal growth, emotional well-being, and intrinsic motivation at the center of learning (Arab et al., 2015; Martimianakis et al., 2015; Qodir & Pedagogik, 2017). So that the integration of these four theories can produce a comprehensive instructional approach, which includes cognitive, behavioral, emotional, and social dimensions in the learning process.

Based on the background of the study, this study aims to determine; 1) The design and plan of Islamic cultural history learning based on the integration of four learning theories at Madrasah Tsanawiyah Cipulus. 2) Implementation of the Islamic cultural history learning model based on the integration of four learning theories at Madrasah Tsanawiyah Cipulus. 3) The effectiveness of the Islamic cultural history learning model based on the integration of four learning theories at Madrasah Tsanawiyah Cipulus. Madrasah Tsanawiyah Cipulus was chosen as the location of the study because this madrasah has implemented the integration of four learning theories in its learning and teaching process. So that the findings of this study can have an impact on the development of active and innovative learning in the madrasah environment.

RESEARCH METHODS

The method in this study is qualitative research with a case study approach. So this study is directed to see the research case empirically and contemporary (Yin, 2003). The problem in this study is about the application of four learning theories in learning the history of Islamic culture at Madrasah Tsanawiyah Cipulus. So in collecting data, three techniques are used, namely: observation, documentation and interviews.

Observations in this study were conducted around the research problem, which allowed researchers to observe the conditions of the madrasah environment, individual behavior and also patterns of interaction between individuals. This observation was directed to find data on the implementation process and also the effectiveness of the application of the integration of four learning theories in learning the history of Islamic culture at Madrasah Tsanawiyah Cipulus. In addition, the researcher used documentation on official school documents, which allowed researchers to see the dynamics and development of learning at Madrasah Tsanawiyah Cipulus. This documentation also greatly assisted researchers in seeing the design of the integration of four learning theories in learning the history of Islamic culture at Madrasah Tsanawiyah Cipulus. In addition, researchers also need supporting documents outside the school that are still related, such as newspapers that have been published on the official website of the agency. Furthermore, the researcher used interviews to obtain data on the design, implementation process and also the effectiveness of the application of the integration of four learning theories in learning the history of Islamic culture at Madrasah Tsanawiyah Cipulus. This interview involved the principal, curriculum WK, Islamic cultural history teacher, 10 students and 5 guardians.

Data analysis in this study includes: data collection, data grouping, coding, determining themes, interpretation (Miles, 2014). Data analysis was carried out around three determined research themes, namely; 1) Design and design of Islamic cultural history learning based on the integration of four learning theories at Madrasah

Tsanawiyah Cipulus . 2) Implementation of the Islamic cultural history learning model based on the integration of four learning theories at Madrasah Tsanawiyah Cipulus. 3) Effectiveness of the Islamic cultural history learning model based on the integration of four learning theories at Madrasah Tsanawiyah Cipulus.

RESULTS AND DISCUSSION

Cipulus Middle School.

The design of Islamic cultural history learning using these four learning theories is based on several learning objective achievements. This is very important, because the ultimate goal of the learning process is the achievement of the learning objectives that have been set (Nurdianzah et al., 2024). Three domains of learning objectives targeted in learning Islamic cultural history at Madrasah Tsanawiyah Cipulus , namely; cognitive, affective and psychomotor (Adams, 2015; Bloom, 1956). This can be seen from the Islamic cultural history teaching module at Madrasah Tsanawiyah Cipulus, where each learning theme has been conceptualized to achieve the three competencies (Documentation, 2025), the following is an explanation of each domain;

Table 1. The Relationship Between Four Learning Theories And Learning Themes

No	Theme	Target	Realm	Educational theory
1	History of Islam in Indonesia, Islamic kingdoms in Indonesia, local wisdom values in Indonesia	Remembering important events, figures and contributions of Islamic civilization	Cognitive	Cognitivism, Behaviorism, Constructivism
	Walisongo in Islamic preaching in Indonesia, the role of Islamic boarding schools in Islamic preaching in Indonesia	Analyzing the cause-and-effect relationship in the development and decline of Islamic civilization		
		Arrange a concept map or historical visualization logically		
2	History of Islam in Indonesia, Islamic kingdoms in Indonesia,	Appreciating the heritage of Islamic civilization through discussion and reflection on values	Affection	Humanism, Behaviorism, Constructivism

	local wisdom values in Indonesia			
	Walisongo in Islamic preaching in Indonesia, the role of Islamic boarding schools in Islamic preaching in Indonesia	Demonstrate empathy and practice of Islamic values from historical figures		
3	Walisongo in Islamic preaching in Indonesia, the role of Islamic boarding schools in Islamic preaching in Indonesia	Create and present collaborative projects (posters, vlogs, historical dramas) on the topic of Islamic history	Psychomotor	Constructivism, Behaviorism

The table above shows that to achieve learning objectives, four learning theories are used in the learning process. It is also known that the four theories are not used simultaneously in a particular learning process, but their use is adjusted to the needs of each topic. The integration of the four theories above is focused on several things, namely (Documentation, 2025):

Table 2. Four Learning Theories In Teaching

Learning Theory (Illeris, 2018)	Applications in SKI Learning
Behaviorism	Memorizing repetition, practice questions, quizzes, and giving rewards.
Cognitivism	Use of concept maps, cause-and-effect diagrams, and visualization of historical chronology.
Constructivism	Group project activities, historical figure role plays, and case studies.
Humanism	Personal reflection, value discussions, and learning focused on character development.

The learning of Islamic cultural history at Madrasah Tsanawiyah Cipulus is based on the independent curriculum (Documentation, 2025), which aims to foster student creativity (Umar et al., 2023). Therefore, in the learning process, supporting media are also used such as; Documentary videos, interactive maps, digital infographics, replicas of historical artifacts, student portfolios, costumes of historical figures (Observation, 2025). So this supports the implementation of four learning theories in the learning process (Goldie, 2016). The following is the application of learning theories in the learning process;

Table 3. Relationship Four Learning Theories With Learning Strategies

Learning Stages	Activity	Basic Theory
Introduction	Inspirational video screening & initial discussion.	Humanism
Core	Interactive lectures, case studies, and group work.	Cognitivism & Constructivism
Exercise/Practice	Historical simulations, digital projects, posters, vlogs.	Constructivism
Feedback	Quiz review, Q&A, peer review.	Behaviorism
Reflection	Writing a journal of Islamic values from historical figures.	Humanism

Three learning domains, namely Cognitive, affective and psychomotor are the objectives of learning the history of Islamic culture. So that the assessment rubric is based on these three domains as well, namely; **Cognitive** (understanding of concepts), **Affective** (appreciation of Islamic values), **Psychomotor** (creativity, teamwork, presentation) (Documentation, 2025). Overall, the design of Islamic cultural history learning at Madrasah Tsanawiyah Cipulus has been connected comprehensively at every stage, namely; starting from determining the learning theme, learning objectives, learning process and assessment.

Implementation of Islamic Cultural History Learning Model Based on Integration of Four Learning Theories at Cipulus Junior High School .

In the learning of Islamic cultural history at Madrasah Tsanawiyah Cipulus, teachers have prepared Core Competencies (KI) and Basic Competencies (KD) as a reference for implementing learning. Next, the teacher details the KD into a teaching module (Documentation, 2025). The following is explained in the table :

Table 4. KI And KD of Islamic Cultural History Of Madrasah Tsanawiyah Cipulus Odd Semester

CORE COMPETENCY 1 (SPIRITUAL ATTITUDE)	CORE COMPETENCY 2 (SOCIAL ATTITUDE)
1. Respect and internalize the teachings of the religion they adhere to	2. honest, disciplined, responsible, caring (tolerant, mutual cooperation), polite and self-confident behavior in interacting effectively with the social and natural environment within the scope of their social interactions and existence.
BASIC COMPETENCIES	BASIC COMPETENCIES
1.1 Embracing the obligation to preach in a polite manner for every Muslim	2.1 Demonstrate a moderate attitude in emulating the spread of Islam in Indonesia
1.2 Realize Islamic values in strengthening national unity and integrity as a basis for forming an attitude of love for the country	2.2 Practicing tolerance and respecting differences of opinion
1.3 Appreciate the positive values of the development of Islamic boarding schools and their role in Islamic preaching in Indonesia.	2.3 Practice a brave and persistent attitude in seeking knowledge
1.4 Embracing Islamic values and local wisdom from various ethnic groups in Indonesia	2.4 Practicing critical, tolerant and polite attitudes
CORE COMPETENCY 3 (KNOWLEDGE)	COMPETENCY 4 (SKILLS)
3. Understanding knowledge (factual, conceptual, and procedural) based on curiosity about science, technology, art, culture related to visible phenomena and events	4. Trying, processing, and presenting in the concrete realm (using, analyzing, assembling, modifying, and making) and the abstract realm (writing, drawing, and composing) in accordance with what is learned in school and other sources that have the same point of view/theory.
BASIC COMPETENCIES	BASIC COMPETENCIES
3.1 Analyzing the history of the spread of Islam in Indonesia	4.1 Processing information about the spread of Islam in Indonesia
3.2 Analyzing the history of Islamic kingdoms in Indonesia	4.2 Processing information about Islamic kingdoms in Indonesia in written form or other media
3.3 Analyzing the development of Islamic boarding schools and their role in Islamic preaching in Indonesia	4.3 Presenting the results of the analysis of the development of Islamic boarding schools and their role in Islamic preaching in Indonesia.
3.4 Analyzing Islamic values and local wisdom from various ethnic groups in Indonesia	4.4. Classifying Islamic values and local wisdom from various ethnic groups in Indonesia

Table 5. KI and KD of Islamic Cultural History of Madrasah Tsanawiyah Cipulus Even Semester

CORE COMPETENCY 1	CORE COMPETENCY 2
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(SPIRITUAL ATTITUDE)	(SOCIAL ATTITUDE)
1. Respect and internalize the teachings of the religion they adhere to	2. Demonstrate honest, disciplined, responsible, caring (tolerant, mutual cooperation), polite and self-confident behavior in interacting effectively with the social and natural environment within the scope of their social interactions and existence.
BASIC COMPETENCIES	BASIC COMPETENCIES
1.5 Realize the positive values of Walisanga's struggle in broadcasting Islam	2.5 Practice responsible, self-confident, tolerant and polite attitudes
1.6 Embracing the positive values of Islamic figures in various regions of Indonesia in preaching	2.6 Practice responsible, polite and caring attitudes
1.7 Embracing the positive values of the founding figures of Islamic community organizations in Indonesia in preaching	2.7 Practice responsible, polite and caring attitudes
CORE COMPETENCY 3 (KNOWLEDGE)	COMPETENCY 4 (SKILLS)
1. Understanding knowledge (factual, conceptual, and procedural) based on curiosity about science, technology, art, culture related to visible phenomena and events	2. Trying, processing, and presenting in the concrete realm (using, analyzing, assembling, modifying, and making) and the abstract realm (writing, drawing, and composing) in accordance with what is learned in school and other sources that have the same point of view/theory.
BASIC COMPETENCIES	BASIC COMPETENCIES
3.5 Analyzing the biography of the Walisanga and their role in developing Islam	4.5 Assess Walisanga's role in spreading Islam in Indonesia in the form of writing or other media
3.6 Analyzing the biographies of figures who spread Islam in various regions of Indonesia	4.6 Summarize the role of figures spreading Islam in various regions of Indonesia
3.7 Analyzing the biographies of the founders of Islamic community organizations in Indonesia	4.7 Summarize the role of the founders of Islamic community organizations in forming attitudes of love for the homeland and defending the Indonesian state.

According to document analysis, in general, teachers of Madrasah Tsanawiyah Cipulus have adopted cognitive learning theory in learning the history of Islamic culture in odd and even. This is supported by the existence of KI 3 as a domain of knowledge (Documentation, 2025). In addition, it can also be seen in the basic competencies that must be achieved by students, where teachers have directed students to be able to analyze (Observation, 2025). As is known, in addition to memorizing, cognitive theory also contains elements of analysis (Schunk & DiBenedetto, 2020). Likewise, it was said by student that;

In learning, we do not only memorize, but also have to know the situation in the past to then contextualize it with current conditions (Interview, 2025).

From this explanation, it is known that not only the cognitive domain is the goal of learning Islamic cultural history, but also the affective domain. In this case, it can be seen in the implementation of behaviorist learning theory in learning as stated in KI and KD (Documentation, 2025). This can be seen from KI which requires students to "demonstrate" several behaviors such as: honest, disciplined, responsible, caring, tolerant, mutual cooperation, polite, and confident. The word "demonstrate" is another word for "display" which is found in the achievement of affective domain 2 (A2), namely responding. As is known, the affective domain is a form of a person's behavior when faced with something (Henry & Murray, 2018) . In addition to being in KI, behaviorist learning theory is also seen in KD with the Operational Verb (KKO) "to practice" (Documentation, 2025). Practicing is a form of response from students that they have believed in the good values taught or stimulated by the teacher, then the response is to practice.

In the learning process, teachers sometimes use YouTube media with supporting facilities in the form of projectors (Observation, 2025). So that this makes students learn to reflect on learning materials. Reflection is generally needed to foster students' affective domains, because self-awareness can shape individual behavior (Stephens & Ormandy, 2019). The forms of stimulus and response resulting from this learning are in accordance with behaviorist learning theory (Anam S & Dwiyogo, 2019). So that from this, students' self-awareness can be formed due to the events they face.

The implementation of humanist learning theory in learning can be seen from KI 1 on spiritual attitudes (Documentation, 2025). This is because humanistic learning theory is more abstract and closer to the fields of philosophy, personality theory, and psychotherapy, than to the field of learning psychology. So that spiritual attitudes that are abstract and difficult to measure from the outside fall into the category of humanist learning theory. (Yuliandri, 2017). In addition, the application

of humanist learning theory is also in the KD with KKO appreciating and internalizing (Documentation, 2025). The two verbs are more related to attitudes of humility as the goal to be achieved by the humanist learning theory. Because one of the characteristics of the Humanist learning theory according to is Forming personality, changing attitudes, and conscience towards a better direction. (Umam, 2020). This has simultaneously strengthened students' affective domain.

The implementation of humanistic learning theory is carried out by teachers by providing advice and a summary of the material being taught. Teachers usually state the learning objectives before starting the lesson (Observation, 2025). From these learning objectives, students know the achievements that must be achieved in learning. One of them is a change in spiritual attitude to better appreciate the wisdom of each material taught. Given that individual self-awareness can increase spirituality (Imaduddin, 2017). The implementation of this humanistic learning theory is supported by an ideal Islamic boarding school atmosphere. So that teachers find it easier to apply it, because students are accustomed to being taught to respect each other and appreciate the teachings of their religion. It is known that students at Madrasah Tsanawiyah Cipulus are students at Islamic boarding schools.

The implementation of constructivist learning theory in learning the history of Islamic culture at Madrasah Tsanawiyah Cipulus can be seen in KI 4 skills (Documentation, 2025). The skills referred to here are not only in the realm of art, but children are expected to be able to try, process, and present in the concrete realm (using, analyzing, assembling, modifying, and making). This is in accordance with the definition of constructivist learning theory that constructivism is a theory that is constructive in nature, building in terms of ability, understanding, in the learning process (Khan et al., 2020; Suparlan, 2019). This is also a direct manifestation of the development of students' psychomotor domains.

Meanwhile, its implementation in classroom learning, one of which is the activity of oration and presentation of students accompanied by teachers. However, previously it is necessary to prepare materials and materials, as contained in KD KI

4 (Documentation, 2025). This indirectly students have carried out constructivist learning, because they have processed information, classified and presented the results of their analysis. (Prabawa, 2017). Thus, in learning the history of Islamic culture, it has been in accordance with the design that was made, namely; targeting the cognitive, affective, and psychomotor domains by applying four learning theories. What needs to be emphasized is that the four learning theories are not applied simultaneously, but are applied according to the discussion theme in the class.

The Effectiveness of the Islamic Cultural History Learning Model Based on the Integration of Four Learning Theories at Cipulus Junior High School.

Learning the History of Islamic Culture at Madrasah Tsanawiyah Cipulus aims to form understanding, attitudes and skills related to the history and values of Islamic culture. This certainly fulfills the three aspects of Blom's taxonomy about the domain within the individual that determines individual growth (Adams, 2015). However, the challenge faced in this learning is how to make historical and cultural materials effectively accepted by students who have various learning styles. For this reason, the application of a learning model based on the integration of four learning theories, namely behaviorism, cognitivism, constructivism, and humanism, is an innovative and effective approach.

Behaviorism theory that emphasizes reinforcement and repetition of material helps students to remember historical facts systematically (Ardi, Z., & Sisin, 2018). This is applied through repeated practice questions, repetition of material by teachers, and providing consistent feedback (Documentation, 2024). This approach is very useful especially in building a strong knowledge base for students. However, behaviorism itself has limitations because it focuses more on the aspect of repetition and does not provide space for developing in-depth understanding. Because of that, the integration with cognitive theory is needed.

Cognitive theory focuses on students' mental processes in organizing and structuring new information (Nurhadi, 2020). In this case, teachers have designed

learning that facilitates students to connect new knowledge with existing knowledge. For example, students are invited to analyze the chronology of Islamic historical events and relate them to cultural developments in local communities (Observation, 2025). Thus, the learning process becomes more meaningful and not just about knowing and memorizing.

In addition, the application of constructivism further strengthens the effectiveness of learning the history of Islamic culture. Through this approach, students are encouraged to actively construct their own knowledge based on experiences and group discussions (Burns, 2020). For example, students conduct case studies on important figures in Islamic history and discuss to interpret their contributions in a cultural context (Observation, 2025). These kinds of activities encourage active engagement and enhance students' critical thinking skills.

The humanistic aspect is also no less important in this learning model. Humanistic emphasizes the development of emotional and character aspects of students, and provides space for self-actualization (Pettalongi, 2013). In learning the history of Islamic culture, this is realized by instilling moral and spiritual values contained in Islamic history. Through reflection and discussion of values, students not only understand history, but can also internalize Islamic teachings and values as provisions for everyday life.

The implementation of the integration of these four theories at Madrasah Tsanawiyah Cipulus showed good results. The learning evaluation showed an increase in students' understanding of the material on the history of Islamic culture, which was marked by an increase in the average test score and historical analysis skills from 78 in 2023 to 86 in 2024 (Documentation, 2024). Furthermore, the application of this model also had a positive impact on the formation of students' character. Values such as responsibility, curiosity, empathy, and tolerance are growing (Observation, 2025). This is in line with the goals of Islamic education which not only prioritize academic aspects, but also the formation of students' personalities and spirituality.

However, the implementation of this model is not free from various limitations. The main limitation is the learning time which is only 2 hours in one week. This is certainly still very lacking because, to form a personality it takes a long time in each habituation (Astutik & Nurdianzah, 2024). In addition, there has not been collaboration between teachers to realize the implementation of holistic learning. For example, the integration of learning the history of Islamic culture with other subjects such as Indonesian and Islamic Religious Education can enrich students' learning experiences while facilitating cross-disciplinary understanding. So this study provides recommendations for the development of learning based on the integration of four learning theories, in order to strengthen collaboration between teachers and also to add more teaching hours. If it is not possible to add regular learning hours, it can be done by adding extracurricular hours.

CONCLUSION

The integration of four learning theories in learning the history of Islamic culture has been able to develop three domains of student development, namely; cognitive, affective and psychomotor. This integration is not designed and implemented immediately in every discussion topic, but is adjusted to the needs and suitability of the discussion topic in each meeting. So that it provides good effectiveness. However, there are shortcomings in the integration of these four learning theories, namely the lack of Islamic cultural history lesson hours each week and the lack of collaboration between teachers in realizing teaching modules that integrate the four learning theories. So this study provides recommendations for the addition of Islamic cultural history lesson hours either in regular or extracurricular schemes. In addition, there needs to be good governance so that there is collaboration between teachers in realizing holistic learning.

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