

A Muslim Family Character Education Model Based on Digital Parenting and Ulul Albab Values in Facing the Challenges of the Artificial Intelligence Era

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Abstract: This study aims to develop a conceptual framework for Muslim family character education by integrating Islamic educational values, ethical digital parenting, Artificial Intelligence (AI) ethics, digital citizenship, and the Qur'anic concept of *Ulul Albab* to address the educational and moral challenges of the AI era. A qualitative conceptual research design was employed using a critical literature review, comparative theoretical analysis, and integrative conceptual synthesis. The study reviewed peer-reviewed journal articles, scholarly books, and international policy documents on Islamic education, character education, digital parenting, AI ethics, and digital citizenship to construct a comprehensive interdisciplinary framework. The findings propose the Integrated Ulul Albab Digital Parenting Framework (IUDPF), which comprises three interconnected dimensions: Islamic Value Internalization, Ethical Digital Parenting, and Ulul Albab Character Development. The framework is operationalized through worship habituation, reflective parent-child dialogue, AI literacy, ethical digital engagement, parental modelling, and collaboration among families, schools, and communities to strengthen children's spiritual, intellectual, moral, and digital competencies. The proposed framework can be applied in Islamic family education, teacher education, curriculum development, digital parenting programs, AI ethics education, and educational policymaking to promote ethically responsible and digitally resilient Muslim children. The originality of this study lies in proposing an integrated conceptual model that bridges Islamic educational philosophy, digital parenting, AI ethics, and *Ulul Albab* values into a unified framework for Muslim family character education, thereby extending existing scholarship beyond technological supervision toward holistic character formation in AI-driven societies.

Keywords: Artificial Intelligence; Digital Parenting; Islamic Education; Muslim Family Education; *Ulul Albab*; Character Education.

Introduction

Artificial Intelligence (AI) has rapidly transformed the educational landscape by reshaping how knowledge is created, accessed, and utilized. The emergence of generative AI, adaptive learning systems, and intelligent tutoring technologies has expanded educational opportunities through personalized learning, automated assessment, and broader access to information (Luckin et al., 2016; Holmes et al., 2019; Kasneci et al., 2023). Beyond formal education, AI increasingly influences children's daily learning experiences through search engines, social media, recommendation algorithms, and AI-assisted applications. As a result, AI has become an integral part of children's cognitive, social, and behavioral development, requiring educational stakeholders to reconsider how young people are prepared for an increasingly AI-driven society.

While AI offers significant educational benefits, it also presents complex ethical and developmental challenges. Children are increasingly exposed to algorithmically generated information, personalized digital content, misinformation, cyberbullying, excessive screen dependency, and privacy risks (Floridi et al., 2018; Jobin et al., 2019). Such challenges affect not only children's digital behavior but also their critical thinking, moral judgement, and social interactions. Recognizing these concerns, UNESCO (2021) emphasizes that AI should be implemented according to the principles of transparency, accountability, fairness, and human dignity. Consequently, educational responses to AI should extend beyond technological competence and incorporate ethical and moral development.

These developments place families, particularly parents, at the center of children's character formation. The family remains the first educational environment where values, attitudes, and behaviors are developed before children engage with broader social and digital environments. Previous studies indicate that effective parental involvement can reduce children's exposure to online risks while strengthening responsible technology use (Livingstone & Helsper, 2008; Clark, 2011; Nikken & Jansz, 2014). Accordingly, the concept of digital parenting has emerged as an important strategy that encourages parents not only to supervise children's digital activities but also to guide them through communication, digital literacy, and ethical engagement.

However, existing digital parenting models primarily emphasize parental mediation, online safety, and technological supervision. Although these approaches remain important, they provide limited attention to the integration of religious values and moral education in family-based digital practices. For Muslim families, parenting is not merely concerned with regulating technology use but also with cultivating faith, moral responsibility, and ethical awareness. Therefore, digital parenting should be understood as a value-oriented

educational process through which parents accompany children in using technology responsibly while maintaining Islamic moral principles.

Islamic education offers a holistic perspective for responding to these contemporary challenges. Rather than focusing solely on intellectual achievement, Islamic education aims to develop balanced individuals who integrate faith (*iman*), moral character (*akhlaq*), wisdom (*hikmah*), and social responsibility (*amanah*) (Al-Attas, 1979; Halstead, 2004). Within this perspective, the family functions as the primary institution for nurturing *adab*, transmitting values, and fostering moral development. The Qur'anic concept of *Ulul Albab*, which combines remembrance of Allah (*dhikr*), reflective thinking (*fikr*), and righteous action (*amal salih*), provides an appropriate educational foundation for preparing children to engage critically and ethically with AI technologies. Integrating these values into digital parenting enables Muslim families to strengthen children's spiritual resilience while enhancing their intellectual and digital competencies.

Although research on AI in Education, digital parenting, character education, AI ethics, and Islamic education has grown considerably, these fields have largely evolved independently. Studies on AI in Education primarily examine technological innovation and learning effectiveness (Holmes et al., 2019; Zawacki-Richter et al., 2019), whereas digital parenting research focuses on parental mediation and online safety (Livingstone & Helsper, 2008). Meanwhile, Islamic education literature emphasizes character formation and moral values but rarely addresses AI ethics or digital citizenship within family education. Consequently, there remains a significant conceptual gap concerning how Islamic educational values can be systematically integrated with ethical digital parenting to strengthen Muslim family character education in the era of Artificial Intelligence.

Addressing this gap, the present study proposes the Integrated Ulul Albab Digital Parenting Framework (IUDPF) as a conceptual model for Muslim family character education. The framework integrates three complementary dimensions—Islamic Value Internalization, Ethical Digital Parenting, and Ulul Albab Character Development—to provide a holistic approach to educating children in AI-mediated environments. By bridging Islamic educational philosophy with AI ethics, digital parenting, and digital citizenship, this study contributes a novel conceptual framework that supports the development of Muslim children who are spiritually grounded, morally responsible, intellectually critical, digitally literate, and socially resilient. The framework also offers practical guidance for parents, educators, schools, and policymakers seeking to strengthen value-based character education in the era of Artificial Intelligence.

Method

This study employed a qualitative conceptual research design to develop a framework for Muslim family character education based on Digital Parenting and *Ulul Albab* values in responding to the challenges of the Artificial Intelligence (AI) era. Rather than collecting empirical data through surveys or interviews, this study focused on synthesizing existing scholarly knowledge to construct a comprehensive conceptual model integrating Islamic education, digital parenting, AI ethics, and digital citizenship. A conceptual approach was considered appropriate because the objective of this study was to formulate a theoretical framework that addresses emerging educational challenges within Muslim families in AI-mediated environments.

The study was conducted through a systematic literature review of peer-reviewed journal articles, scholarly books, and international policy documents. The literature covered six major themes: Artificial Intelligence in Education, Digital Parenting, AI Ethics, Character Education, Digital Citizenship, Islamic Family Education, and the Qur'anic concept of *Ulul Albab*. The primary sources consisted of Scopus-indexed journal articles (Q1–Q3), internationally recognized academic books, and policy documents published by organizations such as UNESCO and the European Commission. To ensure contemporary relevance, priority was given to publications published between 2015 and 2024, while seminal works on Islamic education and character education were included to provide the theoretical foundation for the proposed framework.

The literature search was conducted using major academic databases, including Scopus, Web of Science, ERIC, ScienceDirect, SpringerLink, Taylor & Francis Online, Wiley Online Library, and Google Scholar for supplementary sources. Search terms included combinations of “Artificial Intelligence in Education,” “Digital Parenting,” “AI Ethics,” “Islamic Education,” “Character Education,” “Digital Citizenship,” “Muslim Family Education,” and “Ulul Albab.” Boolean operators (AND, OR) were employed to refine search results and identify studies directly related to the research objective.

The selected literature was screened using predefined inclusion and exclusion criteria. Publications were included if they were peer-reviewed, addressed one or more of the selected themes, and provided theoretical, conceptual, or empirical contributions relevant to education or family studies. Publications focusing exclusively on technical AI development without educational implications, opinion articles, duplicated studies, and non-scholarly online sources were excluded. This screening process ensured that the conceptual framework was developed from relevant and academically credible sources.

Data were analyzed using integrative conceptual synthesis. First, the selected literature was reviewed to identify key concepts, theoretical perspectives, and major findings related to AI in education, digital parenting,

Islamic education, AI ethics, character education, and digital citizenship. Second, a comparative analysis was conducted to examine relationships, similarities, and differences among these perspectives. Finally, the findings were synthesized into a unified conceptual framework referred to as the Integrated Ulul Albab Digital Parenting Framework (IUDPF). The framework integrates three complementary dimensions: Islamic Value Internalization, Ethical Digital Parenting, and Ulul Albab Character Development, providing a holistic model for strengthening Muslim family character education in the era of Artificial Intelligence.

To enhance the credibility of the proposed framework, this study adopted source triangulation by integrating literature from multiple academic disciplines and international policy documents. The framework was evaluated based on its conceptual coherence, theoretical consistency, interdisciplinary integration, and practical relevance to Muslim family education. These procedures ensure that the proposed model is theoretically grounded while offering practical implications for parents, educators, schools, and policymakers seeking to promote ethical and value-based character education in AI-driven societies.

Results and Discussion

1. The Integrated Ulul Albab Digital Parenting Framework

The critical review and integrative analysis demonstrate that existing studies on Artificial Intelligence (AI) in Education, Digital Parenting, AI Ethics, Character Education, Digital Citizenship, and Islamic Education have largely evolved within separate disciplinary perspectives. AI in Education research predominantly focuses on technological innovation, adaptive learning, and instructional effectiveness, whereas Digital Parenting studies emphasize parental mediation, online safety, and digital literacy. Similarly, AI Ethics literature highlights principles such as transparency, accountability, fairness, and privacy, while Islamic education primarily addresses faith development, moral education, and character formation rooted in the Qur'an and Sunnah. Although each field provides valuable insights, few studies have integrated these perspectives into a comprehensive framework for Muslim family character education in the era of Artificial Intelligence.

The synthesis of the reviewed literature indicates that AI should not merely be regarded as a technological innovation but also as a new educational environment that continuously influences children's cognitive, moral, and social development. Consequently, Muslim families require an educational model capable of integrating Islamic values with ethical digital engagement. Responding to this need, this study proposes the Integrated Ulul Albab Digital Parenting Framework (IUDPF), which combines three complementary dimensions: Islamic Value Internalization, Ethical Digital Parenting, and Ulul Albab Character Development. These dimensions function as an interconnected educational system in which Islamic values provide the normative foundation, ethical digital parenting serves as the pedagogical process, and *Ulul Albab* character represents the intended educational outcome.

The first dimension, Islamic Value Internalization, emphasizes the cultivation of *iman* (faith), *taqwa* (God-consciousness), *akhlaq* (moral character), *adab* (proper conduct), and *amanah* (responsibility) through continuous family interaction. Parents are expected to strengthen children's character through worship habituation, Qur'anic reflection, exemplary behaviour, and daily moral communication. Rather than limiting religious education to formal instruction, Islamic values are internalized through consistent practice and meaningful family experiences.

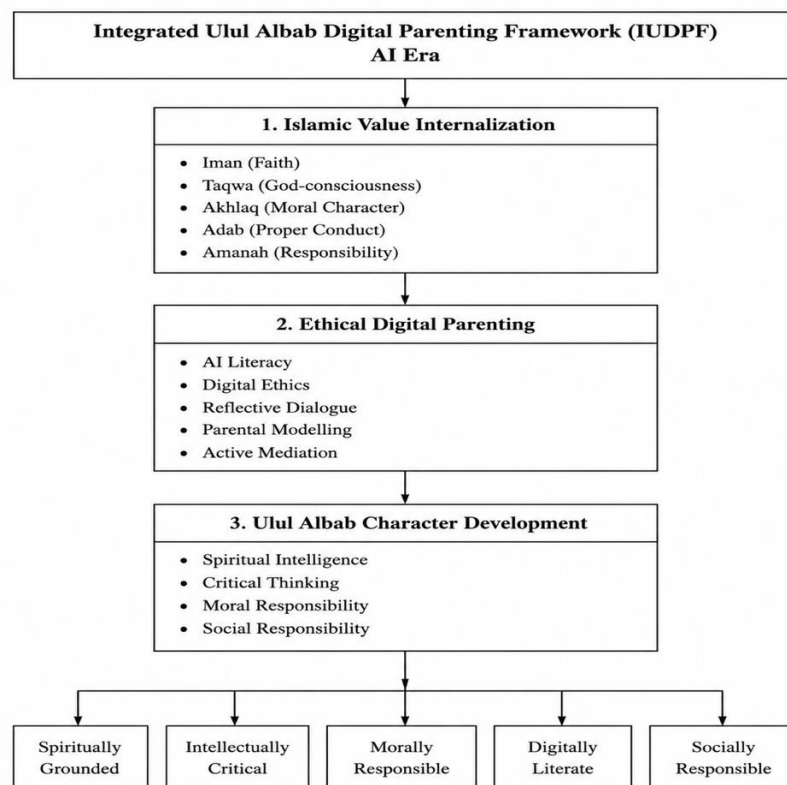
The second dimension, Ethical Digital Parenting, represents the educational response to AI-mediated environments. Unlike conventional digital parenting that mainly focuses on technological supervision, this dimension emphasizes active parental mediation, reflective dialogue, AI literacy, media literacy, ethical digital behaviour, and collaborative learning. Parents are encouraged to guide children in evaluating AI-generated information, recognizing misinformation, protecting digital privacy, and using intelligent technologies responsibly according to Islamic ethical principles.

The third dimension, Ulul Albab Character Development, represents the expected outcome of the framework. Derived from the Qur'anic concept of *Ulul Albab*, this dimension integrates *dhikr* (spiritual awareness), *fikr* (critical reflection), and *amal salih* (righteous action). Within the context of Artificial Intelligence, these values are translated into four educational competencies: spiritual intelligence, intellectual competence, moral responsibility, and social responsibility. Children are therefore expected not only to become digitally competent but also to demonstrate ethical judgement, critical thinking, empathy, and responsible participation in digital society.

The relationship among these three dimensions is dynamic and reciprocal. Islamic Value Internalization shapes parental educational orientation, Ethical Digital Parenting operationalizes these values within everyday digital practices, and Ulul Albab Character Development reflects the holistic outcomes of this educational process. Through continuous interaction between parents and children, the framework promotes sustainable character formation that balances technological competence with spiritual and moral development.

Table 1. Components of the Integrated Ulul Albab Digital Parenting Framework (IUDPF)

Dimension	Core Components	Educational Practices	Expected Outcomes
Islamic Value Internalization	<i>Iman, Taqwa, Akhlaq, Adab, Amanah</i>	Worship habituation, Qur'anic reflection, parental modelling	Strong Islamic identity
Ethical Digital Parenting	AI literacy, media literacy, reflective dialogue, digital ethics	Active mediation, collaborative learning, ethical supervision	Responsible digital behaviour
Ulul Albab Character Development	Spiritual intelligence, critical thinking, moral responsibility, social responsibility	Reflective learning, ethical decision-making, community engagement	Digitally resilient and morally responsible Muslim children

**Figure 1. Integrated Ulul Albab Digital Parenting Framework**

2. Interpretation of the Framework

The proposed framework demonstrates that character education in Muslim families should move beyond technology control toward value-based educational engagement. Rather than perceiving Artificial Intelligence as merely a technological tool or a source of digital risk, the framework positions AI as an educational environment in which children continuously construct knowledge, values, attitudes, and identities. Consequently, parents are expected to function not only as supervisors of technology use but also as educators who facilitate ethical reflection and spiritual development.

The integration of Islamic Value Internalization, Ethical Digital Parenting, and *Ulul Albab* Character Development illustrates that effective digital parenting depends upon the interaction between religious values and technological competence. Islamic values provide ethical direction, while digital parenting translates these values into practical family activities such as reflective dialogue, AI literacy, responsible online behaviour, and parental modelling. This interaction enables children to develop balanced competencies that combine spiritual resilience with critical digital literacy.

Unlike conventional parenting models that focus primarily on limiting screen time or preventing online risks, the IUDPF emphasizes proactive character formation. Children are encouraged to evaluate AI-generated

information critically, consider the ethical consequences of digital behaviour, and apply Islamic moral principles in their interactions with intelligent technologies. In this way, AI becomes an opportunity for strengthening rather than weakening character education.

Overall, the framework suggests that sustainable Muslim family education in the AI era depends on the integration of religious values, ethical digital engagement, and continuous family communication. Such an approach enables families to prepare children who are capable of responding to technological change without compromising their spiritual identity and moral responsibility.

3. Comparison with Previous Studies

The proposed Integrated Ulul Albab Digital Parenting Framework (IUDPF) extends current scholarship by integrating perspectives that have previously been discussed separately within AI in Education, Digital Parenting, Islamic Education, Character Education, AI Ethics, and Digital Citizenship. Previous studies consistently report that Artificial Intelligence enhances educational quality through personalized learning, adaptive instruction, intelligent tutoring systems, and automated assessment (Luckin et al., 2016; Holmes et al., 2019; Baker & Smith, 2019). These studies primarily examine the implementation of AI within formal educational institutions, emphasizing learning efficiency and technological innovation. While such contributions have significantly advanced AI-supported education, they provide limited attention to the role of families in developing children's ethical awareness and moral responsibility in AI-mediated environments.

Similarly, digital parenting literature highlights the importance of parental mediation, communication, monitoring, and digital literacy in minimizing online risks while maximizing educational opportunities (Livingstone & Helsper, 2008; Clark, 2011; Nikken & Jansz, 2014). These approaches have proven effective in supporting children's responsible technology use. However, most existing models remain centred on behavioural supervision and online safety, offering limited discussion on how religious values and ethical principles can guide children's interaction with intelligent technologies. The present framework expands this perspective by positioning parents not only as digital supervisors but also as moral educators who facilitate reflective dialogue, AI literacy, and ethical decision-making within everyday family life.

The proposed framework also complements Islamic education literature, which emphasizes the holistic development of faith (*iman*), morality (*akhlak*), wisdom (*hikmah*), and responsibility (*amanah*) as the primary objectives of education (Al-Attas, 1979; Halstead, 2004). Rather than treating AI as a threat to religious values, the IUDPF demonstrates that Islamic educational philosophy provides an ethical foundation for engaging constructively with technological transformation. The integration of the Qur'anic concept of *Ulul Albab* further strengthens this perspective by connecting spiritual awareness (*dhikr*), reflective thinking (*fikr*), and righteous action (*amal salih*) with contemporary competencies such as critical thinking, AI literacy, ethical judgement, and responsible digital participation.

The framework likewise contributes to AI ethics and digital citizenship literature. Existing AI ethics frameworks emphasize transparency, accountability, fairness, privacy, and human dignity as guiding principles for responsible AI implementation (Floridi et al., 2018; UNESCO, 2021). Likewise, digital citizenship research promotes responsible participation, digital literacy, and ethical online behaviour (Ribble, 2015; Choi, 2016). Nevertheless, these discussions are generally situated within institutional or policy contexts. The IUDPF extends these perspectives by demonstrating how global AI ethics principles can be translated into daily family practices through parental modelling, reflective communication, worship habituation, and value internalization. This family-centred approach bridges the gap between institutional AI governance and children's everyday moral experiences.

Overall, the comparison with previous studies indicates that the proposed framework does not replace existing theories but rather integrates and extends them. By combining Islamic educational philosophy with digital parenting, AI ethics, and digital citizenship, the IUDPF offers a more comprehensive conceptual model capable of addressing both technological competence and character development within Muslim families. This interdisciplinary integration represents the principal contribution of the study to contemporary discussions on family education in the era of Artificial Intelligence.

4. Theoretical and Practical Implications

The findings of this study generate important theoretical implications for interdisciplinary research on Islamic education and educational technology. First, the proposed framework demonstrates that Islamic educational philosophy remains highly relevant for addressing contemporary technological transformation. Rather than limiting Islamic education to religious instruction, the framework illustrates its capacity to provide ethical guidance for emerging issues such as Artificial Intelligence, digital citizenship, and AI ethics. This finding supports the view that Islamic educational values can serve as a normative foundation for responsible technological engagement in the twenty-first century.

Second, the framework extends existing digital parenting theory by redefining parental mediation as a

holistic educational process rather than merely a strategy for controlling children's technology use. Parents are positioned as educators who integrate AI literacy, ethical reflection, value internalization, and spiritual development into daily family interactions. Consequently, digital parenting becomes an ongoing process of character formation rather than simply a mechanism for reducing digital risks.

From a practical perspective, the IUDPF offers guidance for Muslim families, educators, and schools seeking to strengthen value-based education in AI-mediated environments. Parents are encouraged to accompany children through worship habituation, reflective dialogue, parental modelling, ethical digital practices, and critical evaluation of AI-generated information. Schools may complement these efforts by integrating AI literacy, digital ethics, and character education across the curriculum while promoting stronger collaboration with families and local communities.

Furthermore, the framework suggests that successful character education in the AI era depends upon educational partnerships rather than isolated interventions. Families, schools, religious institutions, and communities should work collaboratively to establish consistent educational messages that reinforce Islamic values alongside responsible digital behaviour. Such collaboration enables children to develop balanced competencies that integrate spiritual resilience, intellectual competence, moral responsibility, and digital literacy.

Taken together, these theoretical and practical implications indicate that the IUDPF provides not only an interdisciplinary conceptual contribution but also a practical educational framework for preparing Muslim children to navigate AI-driven societies ethically and responsibly. By integrating Islamic values with contemporary digital competencies, the framework offers a holistic approach to family character education that is responsive to both technological advancement and the enduring principles of Islamic education.

5. Policy Implications

The findings of this study provide several policy implications for educational institutions, curriculum developers, and policymakers seeking to strengthen character education in the era of Artificial Intelligence. Although many educational policies currently emphasize digital transformation and technological innovation, the rapid expansion of AI demonstrates that technological competence alone is insufficient for preparing future generations. Educational policies should therefore promote a balanced approach that integrates AI literacy, ethical reasoning, character education, and spiritual development.

For curriculum developers, AI literacy should be introduced as a cross-disciplinary competency rather than being confined to technology-related subjects. Learning activities should encourage students to critically evaluate AI-generated information, understand algorithmic influence, protect digital privacy, and apply ethical principles when using intelligent technologies. Within Muslim educational contexts, these competencies should be integrated with Islamic educational values so that students develop not only digital skills but also moral responsibility and spiritual awareness.

Teacher professional development also requires greater attention. Educators need adequate preparation to integrate AI-supported learning with ethical reflection and value-based instruction. Professional development programs should therefore include AI literacy, digital ethics, character education, and pedagogical strategies that encourage critical thinking and responsible technology use. Likewise, schools should strengthen collaboration with parents through digital parenting workshops and family education programs that support consistent character development across home and school environments.

At the policy level, stronger collaboration among governments, educational institutions, technology developers, religious organizations, and local communities is essential for promoting responsible AI implementation. Such collaboration may contribute to educational policies that balance technological innovation with ethical responsibility, cultural values, and social well-being. Positioning families as active partners in educational policy is particularly important because character formation begins within the home before children encounter broader digital environments.

6. Research Limitations

This study has several limitations that should be acknowledged. First, it adopts a conceptual research design based on literature synthesis and therefore does not provide empirical evidence regarding the implementation or effectiveness of the proposed Integrated Ulul Albab Digital Parenting Framework (IUDPF). Future studies should examine the applicability of the framework through qualitative, quantitative, or mixed-method research involving Muslim families, schools, and educational communities in different cultural contexts.

Second, the framework was developed by integrating literature from Islamic education, digital parenting, AI ethics, character education, and digital citizenship. Although these interdisciplinary perspectives provide a comprehensive conceptual foundation, additional insights from developmental psychology, communication studies, sociology of technology, and educational leadership may further strengthen the framework and expand its applicability.

Finally, Artificial Intelligence continues to evolve rapidly, introducing new educational opportunities and

ethical challenges. Future research should therefore investigate how emerging AI technologies, including generative AI, intelligent agents, and immersive digital environments, influence family education and children's character development. Longitudinal and intervention-based studies are particularly recommended to evaluate the long-term effectiveness of the proposed framework and to develop practical indicators for assessing Islamic value internalization, ethical digital parenting, AI literacy, and *Ulul Albab* character competencies.

Overall, the Integrated Ulul Albab Digital Parenting Framework provides a comprehensive conceptual foundation for strengthening Muslim family character education in the era of Artificial Intelligence. By integrating Islamic educational values, ethical digital parenting, AI literacy, and the *Ulul Albab* paradigm, the framework offers a holistic approach that prepares Muslim children to become spiritually grounded, morally responsible, intellectually critical, digitally literate, and socially resilient. These findings reinforce the importance of positioning the family as the primary institution for cultivating ethical and responsible engagement with AI technologies while maintaining the enduring values of Islamic education.

Conclusion

This study developed the Integrated Ulul Albab Digital Parenting Framework (IUDPF) as a conceptual model for strengthening Muslim family character education in the era of Artificial Intelligence (AI). The framework was developed by integrating Islamic educational philosophy, digital parenting, AI ethics, digital citizenship, and the Qur'anic concept of *Ulul Albab*. The findings indicate that effective character education in AI-mediated environments requires a holistic approach in which technological competence is accompanied by spiritual awareness, moral responsibility, critical thinking, and ethical digital engagement.

The proposed framework consists of three interconnected dimensions: Islamic Value Internalization, Ethical Digital Parenting, and Ulul Albab Character Development. These dimensions position the family as the primary educational environment where Islamic values are translated into everyday digital practices through worship habituation, reflective parent–child dialogue, AI literacy, parental modelling, and collaboration with schools and communities. Consequently, Muslim children are expected to develop not only digital competence but also strong spiritual identity, ethical judgement, intellectual maturity, and social responsibility.

This study contributes to the literature by bridging disciplines that have generally been examined separately, namely Islamic education, digital parenting, AI ethics, character education, and digital citizenship. The IUDPF extends existing digital parenting models beyond technological supervision by integrating Islamic values into ethical engagement with AI technologies. As such, the framework offers both a theoretical contribution to interdisciplinary educational research and practical guidance for parents, educators, curriculum developers, and policymakers in promoting value-based character education within AI-driven societies.

As a conceptual study, this research has not empirically examined the implementation of the proposed framework. Future research is therefore recommended to validate the IUDPF through qualitative, quantitative, or mixed-method studies involving Muslim families, schools, and educational institutions across diverse cultural contexts. Such studies are expected to evaluate the effectiveness of the framework and refine its application in different educational settings. Overall, the IUDPF provides a comprehensive conceptual foundation for preparing Muslim children who are spiritually grounded, morally responsible, intellectually critical, digitally literate, and socially resilient in responding to the opportunities and challenges of the Artificial Intelligence era.

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