

## FIQH SIYASAH PARADIGM IN THE INDICATORS OF MODERATE RELIGIOUS EDUCATION IN INDONESIA

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### Abstract

The mainstreaming of moderate religious indicators in Indonesia in the realm of practice is not always responded positively by all communities. Regardless of the pros and cons, it is important to realize that the mainstreaming is a government policy to build harmony between religious, cultural and state life in Indonesia. The purpose of this qualitative study in the form of a literature review is to identify the *fiqh siyasah syar'iyah* paradigm on the orientation of moderate religious education contained in the indicators of religious moderation in Indonesia. This study uses a content analysis approach. Explanations related to four indicators of moderate religiosity formulated by the Ministry of Religious Affairs of the Republic of Indonesia became the main data of the study obtained through documentation techniques. This study concludes that there are *fiqh siyasah syar'iyah* values in the orientation of religious moderation indicators in Indonesia that contain the dissemination of moderate religious education values, including the value of *shura* on indicators that require strengthening the values of pluralist and humanist religious education. Then, the value of *wasathiyah* on indicators that require strengthening the values of nationalist and accommodating religious education on cultural wisdom. This study shows that the indicators of moderate religiosity in Indonesia contain various legal ethical values and Islamic social education as a basis for political policy in building harmonious relations of religious, state and cultural life.

**Keywords:** siyasah syar'iyah; education; indicators of moderate religiosity; Indonesia

### Abstrak

Pengarusutamaan indikator keberagamaan moderat di Indonesia pada ranah praksisnya tidak senantiasa direspons positif oleh semua masyarakat. Terlepas dari pro-kontra yang ada, penting untuk disadari pengarusutamaan tersebut menjadi kebijakan pemerintah untuk membangun harmoni antara kehidupan beragama, berbudaya dan bernegara di Indonesia. Tujuan studi kualitatif dalam bentuk kajian pustaka ini untuk mengidentifikasi paradigma fikih siyasah syar'iyah pada orientasi pendidikan keberagamaan moderat yang termuat dalam indikator moderasi beragama di Indonesia. Studi ini menggunakan pendekatan analisis isi. Penjelasan terkait empat indikator keberagamaan moderat yang dirumuskan oleh kementerian Agama Republik Indonesia menjadi data pokok studi yang diperoleh melalui teknik dokumentasi. Studi ini menyimpulkan adanya nilai-nilai fikih siyasah syar'iyah pada orientasi indikator moderasi beragama di Indonesia yang memuat diseminasi nilai-nilai pendidikan keberagamaan moderat, antara lain nilai syura pada indikator yang menghendaki penguatan nilai-nilai pendidikan keberagamaan pluralis dan humanis. Kemudian, nilai wasathiyah pada indikator yang menghendaki penguatan nilai-nilai pendidikan keberagamaan nasionalis dan akomodatif pada kearifan budaya. Studi ini menunjukkan indikator keberagamaan moderat di Indonesia memuat berbagai nilai legal etik dan pendidikan sosial keberagamaan Islam sebagai basis kebijakan politik dalam membangun relasi harmoni kehidupan beragama, bernegara, dan berbudaya.

**Kata Kunci:** siyasah syar'iyah; pendidikan; indikator keberagamaan moderat; Indonesia

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## INTRODUCTION

Cases of intolerance in the name of Islam are still often found in Indonesia (Burhanuddin and Khairuddin 2022). It has even targeted some students (Sugihartati, Suyanto, and Hidayat 2020). The construction of deviative religiosity in the modern era today also cannot be separated from the factor of dissemination of provocative religious thoughts and attitudes that are easily found in digital media (Pratama et al. 2024). This condition is a crucial problem for the civilisation of harmony in the midst of social diversity (A. M. A. E. S. and M. B. Z. Islamy 2024). Moreover, social plurality of diversity in Indonesian should be understood by Muslims to be able to display social diversity that is tolerant, inclusive, and adaptive in building a harmonious social life (A. Islamy 2024a). This is where the values of moderate Islamic religious education are important to always be internalised in various Muslim activities (Nasir and Rijal 2021).

The importance of disseminating the value of moderate Islamic religious education in Indonesia has actually been initiated by the Ministry of Religious Affairs of the Republic of Indonesia. In 2019, the Ministry has actually set various indicators of moderate religiosity, including national commitment, tolerance, anti-radicalism, and accommodating local culture (Tim Penyusun Kementerian Agama RI 2019). These indicators become part of the government's political policy in building a moderate social civilisation of religious communities (Alvian and Ardhani 2023).

Although the indicators of moderate religiosity above are intended for all religious people in Indonesia (Ropi 2019). However, when viewed in the perspective of Islamic governance *fiqh* (*fiqh siyasah syar'iyah*), the variety of indicators can be said to be a set of religious character education values that are part of political policy in building the formation of moderate Islamic diversity in Indonesia. This view is due to the variety of indicators that parallel the various pillars in *fiqh siyasah syar'iyah*, such as the value of *shura* (democracy), *al-adalah* (justice), *hurriyah* (freedom), *musawa* (equality) (Shofiyah et al. 2024), and *wasathiyah* (moderate) values (Syaripudin 2018).

The initial assumption of this study is that there is a *fiqh siyasah syar'iyah* paradigm in the indicators of moderate religiosity in Indonesia that contains the value of moderate religious education for citizens. Therefore, This study seeks to identify the *fiqh siyasah syar'iyah* paradigm on the orientation of moderate religious education contained in the indicators of religious moderation in Indonesia.

Previous studies that are correlative to the focus of this study, among others, Islamy in his study found the content of Islamic education that builds multiculturalist religious character in indicators of moderate religiosity in Indonesia (A. Islamy 2022). The study was corroborated by Azis, Saihu, Gunawan, and Islamy's study which also found the content of Pancasila education in the indicators of moderate religiosity (Azis et al. 2021). Here, there are also several studies that explore the content of the value of Islamic teachings, among others, Mubarak's study states that there is a neo-sufism content in the indicators of

moderate religiosity. (Mubarak 2022). Then Siswanto and Islamy's study also found various orientations of Islamic law in these indicators (Siswanto and Islamy 2022).

Furthermore, various studies that focus on the relationship between political policies and indicators of moderate religiosity in Indonesia have also been conducted by several researchers, including Alvian, and Ardhani in his study also concluded that the indicators of moderate religiosity became the government's political policy in realising the social construction of religious people in Indonesia who are moderate (Alvian and Ardhani 2023). Then Manggala's study states that the Pancasila philosophy is integrated in the moderate diversity indicator (Manggala Wiriyana Tantra 2024). This is parallel to the findings of the study by Masbukin, and Riansyah who said the mainstreaming of moderate religiosity in Indonesia is synergistic with Pancasila (Masbukin 2024).

This study focuses on identifying the value of *siyasah syar'iyah* on moderate Islamic religious education contained in the indicators of moderate diversity in Indonesia. This study is important in the midst of pros and cons by the Indonesian Muslim public towards political policies on the importance of prioritising moderate religiosity in Indonesia.

## METHOD

This study employs a qualitative approach using a library research method. This method was selected as it is well-suited for exploring and analyzing normative concepts and policy frameworks as presented in official documents and scholarly literature related to the issue of religious moderation in Indonesia.

Primary data were obtained from the book *Religious Moderation* published by the Indonesian Ministry of Religious Affairs in 2019, which systematically outlines the indicators of religious moderation. Secondary data were collected from various academic studies, journal articles, and relevant scholarly publications. The selection of secondary sources was based on thematic relevance, recency (published within the last 5–15 years), and their credibility as national or international academic sources.

Data collection was conducted through documentation techniques. All data were analyzed using a content analysis approach, following three main stages: data reduction, data display, and conclusion drawing/verification.

The analysis was guided by the theoretical framework of *fiqh siyasah syar'iyah* (Islamic political jurisprudence), which includes core values such as *shura* (consultation/democracy), *al-'adalah* (justice), *hurriyah* (freedom), *musawah* (equality), and *wasathiyah* (moderation). These values served as the interpretive lens through which the study examined how the government's religious moderation indicators reflect Islamic political principles, particularly in the context of moderate Islamic religious education in Indonesia.

## RESULTS AND DISCUSSION

### The Values of *Fiqh Siyasah Shar'iyah*

It is important to note again that the existence of *fiqh* is a variant of Islamic teachings which serves as a legal and ethical basis for Muslims in daily empirical matters. (Moksin, Mat, and Bakar 2024). One of the branches of *fiqh*, including *fiqh siyasah*, is the basis of paradigms as well as norms in regulating relations between the government and the people (Rosyidi 2024). However, the existence of *fiqh siyasah* is a dynamic concept because it is always involved in the social and cultural struggles of diverse communities. Therefore, in general, the concept of *fiqh siyasah* is classified into two variants, namely *siyasah wadh'iyah*, and *siyasah syar'iyah*. The typology of *siyasah wadh'iyah* is an Islamic political policy that refers to the experience of historical construction in the life of the state. Meanwhile, *siyasah syar'iyah* refers to the normative basis of Islamic theology related to ethics, values, morals and various universal principles in Islamic teachings in regulating the life of society and the state. On this basis, *siyasah syar'iyah* becomes a variant of *fikih siyasah* that has the elasticity to be applied in the reality of dynamic social life. In contrast to *siyasah wadh'iyah* which tends to cause *khilafiyah* (pros and cons) related to its application. Even the majority of scholars have also consensus regarding the application of *siyasah shariyah* (Hasan 2014).

Furthermore, in the realm of application, the manifestation of *fiqh siyasah syar'iyah* between what is the ideal and what is the reality sometimes does not go hand in hand. In this case, through the flexibility of the value of the teachings of *fiqh siyasah syar'iyah* as part of public law can be accommodated with state policy in its implementation (Saifuddin 2022). Such an explanation also affirms the statement that the application of law has a close correlation with the various social and cultural values that surround it (Idary et al. 2024). Various universal values in Islamic teachings that can be the basis of paradigmatic values of *fiqh siyasah shar'iyah* include *shura* (democracy), *al-adalah* (justice), *hurriyah* (freedom) and *musawa* (equality).

First, the value of *shura* emphasises the importance of the tradition of deliberation as a form of collective participation in terms of joint policy-making, so that it can produce democratic and inclusive policies. Second, the value of *al-adalah* emphasises policies that can act fairly in all aspects of state life. Third, the value of *hurriyah* emphasises responsible freedom in various aspects of state life such as freedom of religion, freedom of expression, freedom of association, and political freedom. Fourth, *musawa* emphasises equality in state life, no discriminatory actions (Shofiyah et al. 2024). Fifth, *wasathiyah* emphasises the attitude of taking a policy that is in the middle, neither extreme left nor right (Syaripudin 2018). The various values of *siyasah syar'iyah* show that Islam has a set of universal teaching values that can be used as a paradigmatic basis in regulating the social life of the state, so that through the internalisation of various universal teaching values in various forms of socio-political policies, every society regardless of religion (Junaidi Arsyad and Maisaroh Ritonga 2022). Therefore, the actualisation and internalisation of the universal teachings of Islam is important to be used as a medium in building a harmonious life in a pluralistic society.

(Wahyono et al. 2022). The various values of *siyasah syar'iyah* will be used as a basis for perspective in answering the focus of this study.

### **The Urgency of Disseminating Moderate Islamic Religious Education in Indonesia**

Empirical facts show that Indonesian society has high socio-cultural plurality (Azra 2018). Such conditions should be managed properly so that the fact of social plurality can be a positive medium for the realisation of harmonious social integration (Nurcahyono 2018). In this context, paradigmatic awareness and attitudes that are fair, peaceful, harmonious, and tolerant are urgent to be manifested in life (Prayogo 2024). These various values for religious in Indonesia can also lead to the moderate religious construction, not least for Muslims in Indonesia. Therefore, to form moderate Islamic religiosity, Muslims should understand what the concept and purpose of Islamic moderation itself is. This is where the role of disseminating the values of strengthening moderate religiousness is important to always be encouraged in increasing the knowledge and attitudes of moderate religiousness of Muslims in Indonesia (Latifa et al. 2022).

The importance of disseminating the value of strengthening moderate religiosity for Indonesian Muslims can be strategically carried out in Islamic educational institutions (Muhaemin 2023), good, carried out through the activities of formal and non-formal Islamic education institutions (Witro 2024). Given the various values of Islamic education can be a paradigmatic basis in constructing moderate Muslim religiosity by promoting the value of inclusive and tolerant religious character education in Islamic learning activities. Furthermore, it can also traditionalise a critical attitude in the religion of students and society in understanding Islam objectively and not dogmatically. Then, it is important to be able to carry out religious moderation education through the development of Islamic education curriculum in realizing tolerance and dialogue between students with different religious backgrounds (Ikhwan et al. 2023). Such a view is increasingly urgent for the character building of students in Indonesia amid the social phenomena of students who show a crisis of national character values. (Muna, Suhaili, and Gumilang 2024).

Furthermore, it can be reaffirmed that Islamic education can play a strategic role in efforts to form as well as strengthen the diversity of students who are moderate, inclusive, and tolerant through a critical and reflective educational approach to religious teachings. A reflective educational approach is needed in moderate Islamic religious education, because through this approach, students are expected to internalise moderate Islamic religious values in their social life (Noviana 2024). In other words, the role of religious educators has a strategic role and a major contribution through teaching and learning in shaping moderate religious communities (Khasanah et al. 2024).

In the context of Indonesia, the importance of disseminating the values of moderate Islamic religious education has actually also been regulated by the policy of the Ministry of Religion of the Republic of Indonesia which is outlined and realised in the form of the main

priority program in the Strategic Plan. The strategic plan raises a central issue that correlates with the importance of promoting moderate religiousness, so that every Islamic Education Institution in particular must promote and realise the value of moderate Islamic religiousness with various synergy strategies between cross-ministries to disseminate moderate Islamic religiousness in the realm of public policy.

### ***Fiqh Siyasah Shar'iyah* Dimensions in Indicators of Moderate Religious Education in Indonesia**

A holistic understanding through various perspectives on indicators of moderate religiosity in Indonesia is important. This is because government policies in these indicators have a complex positive impact on the social life of society and the state. No exception for Indonesian Muslims is important to be able to respond positively in responding to and interpreting the indicators of moderate religiosity. In this case, one of the variants of Islamic teachings, namely the *fiqh* of Islamic governance that will be used in this study in identifying the content of *siyasah syar'iyah* values in the indicators of moderate religious education in Indonesia. The perspective is important to use in understanding the indicators of moderate religiosity in Indonesia in the perspective of Islamic teachings, especially the discourse and movement of the importance of realising moderate religiosity in has not received a positive response by all elements of Muslims in Indonesia. The analysis of this study has found the existence of dimensions of *fiqh siyasah syar'iyah* values on various indicators of moderate religious education in Indonesia, as follows.

#### ***Shura* Value in Tolerant and Humanist Religious Education Indicators**

The phenomenon of intolerance in the name of Islam cannot be separated from a variety of complex factors, including a narrow understanding of religion and the lack of communication, dialogue and tolerant social attitudes in the midst of differences in views. Likewise, radicalism in the name of Islam also often arises due to deviative religious understanding, and the influence of radical ideology, as well as social discontent exploited by certain groups for political or power purposes.

In order to form tolerant Indonesian Muslims and humans, it is important to disseminate the value of forming moderate Islamic diversity through various forms of public policy. Moreover, seeing that Indonesian society prioritises religiosity, the position of religious teachings has a central role as a public guide. (Wibowo et al. 2025). In this context, the existence of the value of tolerance in the indicators of moderate religiosity formulated by the Indonesian Ministry of Religious Affairs is also one of the indicators that emphasize the importance of religious citizens who can respect each other, be open, dialogue, and cooperate in the midst of differences in religious communities. Meanwhile, the value of anti-radicalism in the concept of moderate religious indicators in Indonesia emphasises the importance of religious citizens not to commit acts of violence in the name of religion. In the context of

state life. The purpose of anti-radicalism indicators here is aimed at an ideology that has the aim of changing social and political systems through various acts of violence in the name of religion (Tim Penyusun Kementerian Agama RI 2019). Such an explanation shows that both indicators contain educational values that shape the religiousness of Indonesian citizens in order to respect social pluralism and human values.

If reviewed through the perspective of *siyasyah syar'iyah*, the conclusions of moderate religious indicators in Indonesia that contain the value of tolerant and humanist religious education parallel to the value of *shura*. Such interpretation is due to the value of *shura* emphasises the formation of the construction of state life that applies the tradition of deliberation in the midst of social differences. Not only that, the value of *shura* requires the formation of collective participation in the process of making joint policies, so that democratic, humanist and inclusive state life policies can be realised. Thus, the manifestation of the value of *shura* can strengthen the relationship of state life between citizens and between rulers and their people in producing political decisions that are in the interests of the wider community (Sucilawati 2020). However, it cannot be denied that the dialectic between Islam and democracy has always been a topic of debate among Muslim intellectuals (Maksum 2017). This is due to a lack of holistic understanding of the synergy of the manifestation of the values of both, resulting in gaps, differences, and even social conflicts between Islamic religious life and the democratic political system in the life of the state (Syukur et al. 2024).

Furthermore, the existence of the *shura* value dimension in the indicators of tolerant and humanist religiosity in the realm of praxis can be seen from these indicators that emphasise the importance of the formation of understanding and attitudes of religious people who are tolerant and uphold human values. This is because through the manifestation of tolerant and humanitarian attitudes can also have implications for mutual respect, openness and help in realising benefits for common life, so that the manifestation of the value of tolerant and humanist religious education is expected to have positive implications for the formation of religious citizens who prioritise social solidarity in the midst of pluralism (A. Islamy 2024b).

The existence of *shura* value content in moderate religious indicators that emphasise the dissemination of tolerant and humanist Islamic religious education values is important to be realised and understood, especially for Indonesian Muslims in order to live in harmony by displaying respectful religious thoughts and social attitudes in the midst of diverse social realities. To realise this goal, it is important to have support from various parties both from the government, community leaders and academics who are in formal and non-formal Islamic education institutions. These findings corroborate Alvian and Ardhani's study, which concluded that the indicators of moderate religiosity in Indonesia are political policies in building the social construction of moderate religious communities.

## ***Wasathiyah* Value in Religious Education Indicators that are Nationalist and Accommodating to Cultural Wisdom**

The disintegration of social life in Indonesia is often caused by differences in political viewpoints, religious thought, economics, and the interests of certain groups. As citizens and religious communities in Indonesia, it is important to realise that any religion stresses the importance of unity as part of the capital strength in building civilisation in the midst of social diversity. In addition to the problem of state disintegration, the lack of accommodative attitude of religious people towards local cultural wisdom is also a crucial issue for the social life of citizens in Indonesia. This is because the plurality of local wisdom is an inherent part of the identity of Indonesian society. Especially in the context of urban communities in Indonesia, not a few impacts of moral decadence affect the lifestyle of some people. (Atamimi and Sururi 2025).

Responding to the problem of disintegration of state life and the low level of accommodative attitude among religious people towards local cultural wisdom needs to be addressed seriously by the Government, community leaders and all elements of society, namely through the dissemination of the values of moderate religious formation in the social life of the state and culture. In other words, the evolving educational landscape is also important for disseminating knowledge in various cultural and religious contexts. (Adeoye and Baharun 2025). In this case, the existence of the value of national commitment which is part of the indicator of moderate religiosity in Indonesia has actually emphasised the importance of religious citizens to relate to the views, and social attitudes of religion in terms of loyalty to the basic consensus of the state. Likewise, the existence of accommodative values to local culture is an indicator of moderate religiosity in Indonesia that emphasises religious people in Indonesia can have an understanding and attitude of respect for religious practices that accommodate local cultural wisdom as long as it does not violate the main teachings of religion (Tim Penyusun Kementerian Agama RI 2019). Such an explanation shows that both indicators contain the value of education in shaping the religious citizens who uphold nationalism and accommodating attitudes towards local cultural wisdom.

If reviewed in the perspective of *siyasyah syar'iyah*, then the conclusions of moderate religious indicators in Indonesia that contain the value of nationalist religious education and accommodating to cultural wisdom can be said to be in line with the value of *wasathiyah*. Such an interpretation is due to the value of *wasathiyah* emphasises the formation of a moderate religious and state life, not extreme left and right (Syaripudin 2018). Therefore, the manifestation of the value of *washatiyah* is urgent to be applied in the context of state life in the midst of the social plurality of Indonesian society. Because, although citizens in Indonesia are mostly Muslims, there are citizens who adhere to various other religions (Raha Bistara and Fuady 2022). In addition, the plurality of local cultural wisdom is also a challenge and awareness for religious communities in Indonesia. (Naim and Qomar 2021).

The social facts of religion faced by citizens as above require a neutral government policy and a moderate and fair attitude in regulating nationalist religious life, namely the



religious civilisation of Indonesian citizens who prioritise human values and respect the constitution and the integration of state life (A. Islamy 2024c). Moreover, the role of Pancasila as a state ideology can be the basis for government policies that are integrative, humanist, and nationalist in the midst of the social diversity of Indonesian society. integrative, humanist, and nationalist in the midst of the social plurality of Indonesian society (Badrun et al. 2023). In addition, the philosophical content in Pancasila has synergy with various Islamic teachings in building social life (A. Islamy et al. 2024).

The urgency of disseminating *wasathiyah* values in the context of the plurality of practices of religious relations with the local cultural wisdom of Indonesian society is close to the various cultural identities of each religious group. This factual relationship in the realm of practice has contributed to the formation of a harmonious social construction in the midst of the plurality of relations between religious and cultural practices of Indonesian Muslims (HARYANTO 2015). In this context, the paradigm and attitude of moderate Muslims are tested, because sociologically, the existence of Islamic legal norms (*fiqh*) which are the basis for the paradigm and attitude of Muslims will always be faced with various dynamic socio-cultural traditions, so that the manifestation of Islamic teachings with its universal character is also challenged, whether it can coexist with culture in harmony (Djamil 2017). Such conditions require various Islamic legal theories, such as the rules of *al-ʿūdah muḥakkamah*, *al-ʿurf* and *maqashid al-shari'ah* can also be the basis for the paradigm and attitude of Muslims in Indonesia in accommodating and selecting the practice of religious and cultural relations that do not conflict with Islamic teachings. (Zahid 2022). Moreover, the position of *maqasid sharia* is seen as a theory as well as an approach to Islamic law that has flexibility in determining contextual and humanist laws (Suri, YUSDANI, and MARAZI 2024). In this context, the role of public media is also needed in strengthening the authority of religious thought in various forms of public policy (Lailiyah et al. 2025).

The existence of *wasathiyah* value content in moderate religious indicators that emphasise the dissemination of Islamic religious education values that are nationalist and accommodating to local culture is important for Indonesian Muslims to be aware of in order to have an understanding and attitude of moderate religiousness in religious, cultural and state life. This finding corroborates the study of Islamy, Azis, Saihu, Gunawan, and Islamy which states the content of multicultural Islamic education values and Pancasila in indicators of moderate religiosity in Indonesia.

The manifestation of *fiqh siyasah* values as the basis of moderate religious education in the life of the state in multicultural Indonesia is urgent. Through the paradigm of *fikih siyasah* can be one alternative that offers the application of educational strategies and concepts based on the utilization of diversity that exists in society such as ethnic diversity, culture, language, religious teachings, social status, gender, and so on. In fact, in the context of multicultural education is also expected to disseminate the values of character education that respects social pluralism, such as the value of inclusive, tolerant, and peace-loving religious education in a plural society (Shulha 2020). This orientation is increasingly needed

in the development of modern Islamic education activities, because the influence of the development of modern education management theory that uses a secular approach in terms of emphasis on efficiency and material productivity tends to ignore the formation of humanist social character. (Achmad, and Fitria 2024). Therefore, the discovery of fikih siyasah values in the indicators of moderate religiosity in Indonesia shows an integrative paradigma between Islamic teachings and government political policies in disseminating the values of moderate religious education in Indonesia, both in religious, cultural and state life.

## CONCLUSION

Based on the description of the subject matter of this study, it is concluded that there are *fiqh siyasah syar'iyah* values in the orientation of religious moderation indicators in Indonesia that contain dissemination of moderate religious education values. First, the value of *shura* on indicators that require strengthening the dissemination of the value of pluralist and humanist religious character education Second, the value of *wasathiyah* on indicators that require strengthening the dissemination of the value of religious character education that is nationalist and accommodating to local cultural wisdom

This study confirms that the indicators of moderate religiosity in Indonesia contain various legal ethical values and Islamic social education as the basis for political policy in building harmonious life relations in religion, state and culture. However, this study has not examined the obstacles and challenges of prioritizing moderate religious indicators in activities in Islamic educational institutions in Indonesia, both formal and non-formal Islamic educational institutions. Therefore, it is important that further studies are conducted on this matter.

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