



Oceanic Economic Resilience Policy: An Islamic Perspective for Coastal Sustainability

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Abstract

Keywords:

coastal sustainability, islamic economics, maritime policy, maqasid syariah, national resilience

Purpose: This study analyses the application of Maqasid Syariah principles in maritime economic policies to promote social justice and sustainability in the coastal regions of Malaysia and Indonesia. It highlights key challenges and proposes Islamic-based solutions to enhance the resilience and prosperity of these areas.

Study Design/Methodology/Approach: A descriptive-analytical approach was adopted, integrating Maqasid Syariah principles with the concept of national resilience. The study utilised data from literature reviews, policy analyses, and comparative studies of maritime economic frameworks in both countries to develop a comprehensive evaluation model.

Findings: The findings indicate that the application of Maqasid Syariah principles strengthens sustainable development through environmental protection, equitable resource distribution, and community empowerment. However, challenges such as weak law enforcement, limited public awareness, and unequal access to resources impede effective implementation. Islamic economic instruments like zakat and waqf provide practical, inclusive solutions to these issues, with significant potential for wider application in maritime economic policies.

Originality/Value: This study bridges the gap between Islamic values and modern economic policy, offering a distinctive framework for sustainable development in coastal regions. By integrating Maqasid Syariah principles, the study presents a novel strategy to tackle environmental and socio-economic challenges, thereby enhancing national resilience and sustainable growth.

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INTRODUCTION

Malaysia actively manages a coastline stretching over 4,800 kilometres, which plays a crucial role in its economic, social, and environmental stability (eadash.mima.gov.my, 2021). Coastal regions drive key sectors such as fisheries, tourism, shipping, and offshore oil and gas, contributing significantly to national prosperity and sustaining numerous local communities (mida.gov.my, 2021; Ridzuan et al., 2022). However, the growing impacts of climate change, including rising sea levels, coastal erosion, and overexploitation of marine resources, increasingly threaten these areas. These challenges not only destabilise local economies but also endanger marine ecosystems essential for community livelihoods (Titis Ari Wibowo et al., 2024). Consequently, addressing both environmental preservation and socio-economic resilience has become an urgent national priority.

Similarly, Indonesia has long prioritised sustainable resource management as part of its national development agenda (Ministry of National Development Planning/Bappenas Republic of Indonesia, 2023; Permata et al., 2022). The government introduced Presidential Regulation Number 16 of 2017 on Indonesia Marine Policy to enhance marine sustainability, followed by the 2020 launch of a sustainable marine economy initiative under the High-Level Panel for a Sustainable Ocean Economy. This initiative aligns with the Blue Economy concept, which emphasises balancing economic growth with the conservation of marine ecosystems (United Nations, 2021; Yousef, 2024). In parallel, Malaysia has implemented policies to achieve similar objectives, including the establishment of marine protected areas (MPAs) and the National Policy on Biological Diversity 2016–2025, which promotes ecosystem preservation alongside sustainable development. Regulatory measures such as the Fisheries Act 1985 further reinforce sustainable fishing practices.

Both nations also collaborate regionally through initiatives such as the Coral Triangle Initiative (CTI), which aims to protect marine biodiversity and mitigate climate change impacts. These coordinated efforts illustrate the commitment to sustainable development through environmental stewardship and resource management.

In addition to modern policy measures, Islamic principles place significant emphasis on the responsible management of coastal areas, given their historical importance in trade, cultural exchange, and food provision. Guided by Maqasid Syariah, Islamic teachings advocate for *hifz al-bi'ah* (environmental sustainability), *hifz al-nafs* (community welfare), and *hifz al-mal* (equitable wealth distribution). Coastal communities traditionally central to maritime trade networks serve as hubs for the dissemination of Islamic values (Jatmika, 2022). Islamic economic instruments such as *zakat*, *waqf*, and profit-sharing models provide practical solutions to socio-economic challenges. *Zakat* facilitates wealth redistribution, *waqf* supports the development of sustainable infrastructure, and profit-sharing fosters inclusive economic growth. Research indicates that integrating these instruments into sectors like fisheries can yield improved economic and environmental outcomes (Citaningati & Kamaluddin, 2022; Mudrikah et al., 2022; Mutmainah et al., 2022).

Despite these advantages, research on the integration of Maqasid Syariah principles in maritime economic policies remains limited. Many existing policies in both Indonesia and Malaysia adhere to neoliberal frameworks that prioritise market efficiency over spiritual and ethical considerations (Joseph, 2020). This approach often leads to unequal access to resources, pollution, and overexploitation, challenges that contradict the justice-oriented objectives of Maqasid Syariah (Chapra et al., 2008; Ocktavia et al., 2024; Tahir & Hamid, 2024). While previous studies have largely focused on technical management strategies, few have explored holistic approaches rooted in Islamic values. Additionally, comparative analyses of how Indonesia and Malaysia apply these principles in managing coastal resources are scarce (Hassan & Ali, 2022; Doktoralina et al., 2024; Siry, 2006).

The research seeks to answer the following questions: How can Maqasid Syariah principles be applied in maritime economic policies to promote social justice and sustainability in coastal areas of Indonesia and Malaysia? What challenges hinder the integration of Islamic values into coastal economic management, particularly regarding pollution, resource exploitation, and inequality of access? How can Islamic economic approaches provide more inclusive and sustainable solutions compared to conventional methods?

Literature Review

The integration of Maqasid Syariah with national resilience in maritime economics provides a crucial theoretical framework for strengthening maritime sectors in Malaysia and Indonesia. Both countries rely heavily on maritime resources, making this approach essential to tackle global challenges like climate change, resource overexploitation, and economic instability. This integration encourages sustainable development by embedding Islamic principles in policies to enhance resilience. Cumming et al. (2005) define resilience as a system's ability to maintain its core identity amidst dynamic changes, which aligns with Maqasid Syariah objectives that aim to protect religion, life, intellect, lineage, and wealth. Complex methodologies and conflicting sectoral goals often hinder resilience measurement as noted by Aligica and Tarko (2014). Strengthening maritime economic resilience requires synchronising sustainable economic policies, promoting social justice, and safeguarding the environment. This integrated approach drives competitiveness and offers a solid foundation for the strategic development of maritime sectors.

Maqasid Syariah Principles in Maritime Economics

Maqasid Syariah centres on preserving five essential elements of human life: faith (hifz al-din), life (hifz al-nafs), intellect (hifz al-aql), family and lineage (hifz al-nasl), and wealth (hifz al-mal). Scholars such as Dusuki & Abdullah, (2007) suggest that these principles can guide economic policies towards greater fairness, sustainability, and balance. When applied to maritime economics, these principles promote responsible marine resource management, biodiversity protection, and equitable economic development for coastal communities. For instance, Mohamad Saleh et al. (2023); Noorman et al. (2017) demonstrate how Islamic values, including amanah (trustworthiness) and adl (justice), influence policy-making in Malaysia to address issues

such as overfishing, marine pollution, and coastal erosion. Likewise, Ahmad Reza Maulana et al. (2024); Efendi (2024) emphasise the role of shura (consultation) in formulating policies that engage local communities in resource management, particularly in Indonesia.

National Resilience in Maritime Economics

National resilience refers to a nation's capacity to withstand and recover from challenges while ensuring its people's well-being. In maritime economies, resilience entails safeguarding economic activities, securing food supplies, and protecting maritime sovereignty. Mohamad et al. (2022) and Ridzuan et al. (2022) highlight Malaysia's approach to resilience through sustainable fisheries, marine conservation, and economic diversification. Similarly, Indonesia's Poros Maritim Dunia (Global Maritime Fulcrum) vision prioritises strengthening maritime security, infrastructure, and fisheries to enhance resilience. Both countries increasingly recognise the value of Islamic principles in resilience-building strategies. In Malaysia, the National Policy on Biological Diversity 2016–2025 integrates sustainability objectives that align with Maqasid Syariah. In Indonesia, community-led marine conservation initiatives reflect Islamic principles such as stewardship (khalifah) and mutual cooperation (ta'awun).

Integrating Maqasid Syariah and Resilience into Policies

Malaysia and Indonesia have begun integrating Maqasid Syariah into their national resilience frameworks to balance economic growth with environmental protection and social equity. Studies indicate that policies grounded in Islamic principles tend to garner greater trust and compliance in Muslim-majority countries (Yusof et al., 2019). For example, zakat al-mal (wealth redistribution) has been proposed to alleviate poverty and ensure equitable resource distribution in coastal regions (Mohd et al., 2021). In Indonesia, Islamic boarding schools (pesantren) play an important role in educating coastal communities on sustainable practices, demonstrating how Islamic teachings can support maritime resilience (Al-Fairusy et al., 2020).

Challenges and Opportunities

Although the alignment between Maqasid Syariah and maritime resilience shows promise, several challenges persist. These include weak policy enforcement, limited public awareness, and insufficient integration of Islamic principles into formal economic frameworks (Jahar et al., 2021). However, the growing focus on Islamic finance, ethics, and governance presents opportunities for Malaysia and Indonesia to pioneer innovative maritime economic strategies. Strengthening institutional capacity and enhancing community participation are essential to overcoming these obstacles and realising the full potential of Islamic resilience frameworks.

METHODS

This study adopt a descriptive-analytical methodology to assess the challenges and strategies for managing maritime economic security in the coastal regions of Indonesia

and Malaysia. The research systematically investigates the application of Maqasid Syariah principles in maritime economic policies, focusing on identifying obstacles and proposing solutions to achieve social justice and sustainability within an Islamic framework.

The data collection process involved comprehensive literature reviews, policy analyses, and comparative evaluations of maritime policies implemented in both nations. This approach allowed for the integration of qualitative data from academic publications, government reports, and case studies. The study prioritises credible and diverse sources to enhance the reliability of findings.

The analysis applies Maqasid Syariah principles in tandem with the concept of national resilience, offering a holistic framework for addressing the research questions. By examining how Islamic values influence policy-making and resilience strategies, this study aims to provide insights into how these principles can improve maritime economic sustainability and equitable resource management. Additionally, the comparative approach highlights key similarities and differences between Indonesia and Malaysia in aligning policy initiatives with Islamic objectives..

RESULT AND DISCUSSION

Result

Islamic principles provide a robust framework for managing marine resources responsibly, ensuring the protection of nature (hifz al-bi'ah), equitable distribution of wealth (hifz al-mal), and the well-being of coastal communities (hifz al-nafs). When implemented effectively, these principles deliver tangible benefits for both human livelihoods and environmental sustainability.

In Indonesia's Raja Ampat, local fishers collaborated to establish marine protected areas, leading to a 250% increase in fish populations over the past decade (White et al., 2022). However, despite these gains, enforcement against illegal fishing remains inconsistent due to limited governmental resources and capacity. On the other hand, Malaysia's Tun Mustapha Park successfully reduced illegal fishing by 60% through a combination of local engagement and stricter enforcement policies (World Wildlife Fund [WWF], 2022). These cases illustrate the differing success factors and challenges in applying Islamic principles. Malaysia's stronger regulatory framework allowed greater enforcement success, while Indonesia faced significant barriers due to weak institutional capacity.

Economic equity (hifz al-mal) plays a crucial role in promoting sustainable resource management. In Aceh Indonesia, the fisher empowerment program by Baznas Kutacane has helped improve fishers' well-being through training and equipment assistance. This program has successfully increased fishers' income by 30%, proving the effectiveness of zakat in supporting the fisheries sector (Putri, 2022). This initiative demonstrates how Islamic finance can directly improve both livelihoods and environmental sustainability when properly implemented. In contrast, a similar project in

the Philippines focused on providing access to microloans for fishers, which allowed them to upgrade boats and nets, ultimately increasing their earnings by 30% while enhancing sustainable practices (Gietzen, T.; Yang, L.; van Anrooy, R.; Guinto, E.; Badiola, J.; Das, 2022). Although both initiatives achieved positive outcomes, the success in Aceh relied on religiously motivated funding structures, while the Philippines project required broader microfinance systems.

In addition to resource management and economic fairness, Islamic principles emphasise community welfare (*hifz al-nafs*). In Malaysia, a government-led programme supported 5,000 coastal fishers by facilitating access to new seafood markets, alleviating their financial hardships (Department of Fisheries Malaysia [DOF], 2022). These examples show that community well-being strengthens when access to both financial and market opportunities is expanded. Community empowerment remains a key driver of long-term sustainability. A marine stewardship programme in the Philippines trained fishers in sustainable techniques, increasing catch yields by 20% without depleting fish stocks (World Bank, 2021). Meanwhile, in Senegal, a women-led initiative reduced fish-processing waste by 50% while creating new job opportunities (United States Agency for International Development [USAID], 2022). These comparisons indicate that sustainable resource governance benefits from a combination of capacity-building initiatives and community-led enterprises, both of which are aligned with Islamic ethical principles. Stronger regulatory support and awareness-raising efforts could further scale these solutions across coastal regions globally, enhancing both social and economic resilience.

Many coastal communities continue to face significant obstacles in implementing sustainable marine management. A major barrier is the limited public awareness of environmental conservation. Sulistyorini et al. (2024) found that only 32% of coastal residents in Indonesia understood the long-term impact of plastic waste on marine ecosystems. This lack of awareness inhibits collective action and slows progress towards sustainable practices. Without adequate knowledge, communities may fail to adopt crucial conservation measures, leaving ecosystems vulnerable to further degradation. Similarly, in Malaysia, the World Wildlife Fund (WWF, 2020) reported that fewer than 40% of fishers were aware of sustainable fishing methods, complicating efforts to prevent overfishing and habitat destruction. Thus, raising awareness through targeted education programmes could be critical to promoting long-term sustainability across coastal regions.

Another significant challenge is weak law enforcement against illegal fishing and resource overexploitation. In West Africa, approximately 40% of fish catches originate from illegal, unreported, and unregulated (IUU) fishing due to inadequate enforcement measures. The persistence of IUU fishing undermines resource management strategies, creating unequal competition that disproportionately harms small-scale fishers. Similarly, Malaysia Fisheries Department (2022) documented over 300 cases of illegal trawling in a single year, yet only a small fraction of these cases resulted in strict penalties. The lack of consistent enforcement not only enables illegal operators to continue harmful practices but also discourages legal fishers from complying with sustainable regulations.

Strengthening enforcement frameworks through collaboration between local authorities and community-based organisations could improve compliance.

Unequal access to technology and markets further exacerbates the challenges faced by small-scale fishers. According to the Food and Agriculture Organization (FAO, 2021), 70% of small-scale fishers in the Philippines lacked access to cold storage facilities, forcing them to sell their catch at lower prices. This technological gap reduces their bargaining power and profitability. Conversely, a World Bank study (2020) in Senegal found that fishers with motorised boats and GPS technology earned 30% more than those without, highlighting how access to modern tools can significantly boost productivity and income. These disparities underscore the need for targeted investments in technological infrastructure to support marginalised communities, ensuring that they can compete more effectively in marine economies.

Moreover, many coastal policies have yet to fully incorporate Islamic values, which could offer a more holistic and ethical approach to resource management. In Indonesia, Alam et al. (2021) highlighted that Islamic financial instruments such as waqf and zakat have the potential to support sustainable fisheries. However, these tools are seldom incorporated into government policies, thereby restricting their effectiveness. Similarly, Rima & Arminingsih, (2024) observed that although Malaysia possesses a well-developed Islamic finance sector, there is limited documentation of coastal conservation projects explicitly guided by the principles of Maqasid al-Shariah. This inadequate integration highlights the need for policy reforms to better align national development strategies with Islamic values, particularly in areas such as financing, education, and community empowerment.

Islamic economic principles provide justice-based, practical solutions that address these challenges by promoting community involvement, equitable profit distribution, and environmentally sustainable investments. A shariah-compliant fisheries cooperative in Aceh, Indonesia, enabled local fishers to collectively manage marine resources, resulting in a 30% increase in fish populations and the preservation of fish stocks. This case illustrates how cooperative management rooted in Islamic principles can foster both ecological and economic resilience. Similarly, Islamic microfinance programmes in Malaysia's Terengganu coastal villages enabled fishers to abandon high-interest loans, adopting more sustainable practices that enhanced both their financial and environmental stability.

Fair profit distribution is a core principle of Islamic finance. In Bangladesh, a zakat and profit-sharing initiative increased fishers' earnings by 25% through ethical profit redistribution. A similar programme in Sudan provided small-scale farmers and fishers with interest-free loans via Islamic microfinance, enabling them to improve profits while maintaining ethical business practices. These examples demonstrate that profit-sharing systems can promote inclusive economic growth by aligning the interests of stakeholders with sustainability goals.

Islamic economic models also support environmentally friendly investments that strengthen resilience in coastal areas. In Turkey, a productive waqf funded solar-powered

desalination plants, providing fresh water to coastal communities while reducing reliance on non-renewable resources (Aydin, F., & Sarptas, H. 2020). Similarly, a waqf-funded aquaculture project in Malaysia helped protect marine ecosystems while offering local fishers new economic opportunities. Additionally, Islamic green sukuk financed coastal flood protection and mangrove restoration projects in Indonesia, which enhanced biodiversity and safeguarded coastlines. These initiatives exemplify how Islamic financial mechanisms can deliver sustainable environmental solutions while simultaneously improving the livelihoods of coastal communities.

Table 1. summarises the key findings highlighted in the results.

PRINCIPLE	COUNTRY/ REGION	INITIATIVE	OUTCOMES	CHALLENGES
Hifz al-Bi'ah (Protection of Nature)	Indonesia (Raja Ampat)	Marine Protected Areas initiative by local fishers	Increase in fish populations over the past decade	Weak enforcement against illegal fishing due to limited resources
	Malaysia (Tun Mustapha Park)	Local engagement and stricter enforcement policies against illegal fishing	60% reduction in illegal fishing	Enforcement challenges in resource-rich areas
Hifz al-Mal (Economic Equity)	Aceh, Indonesia	Fisher empowerment program by Baznas Kutacane (training, equipment assistance)	30% increase in fisher incomes	Reliance on religiously motivated funding structures
	Philippines	Microloans to fishers for boat and net upgrades	30% increase in income, enhanced sustainable practices	Dependence on broader microfinance systems
Hifz al-Nafs (Community Welfare)	Malaysia	Government-led programme to support 5,000 coastal fishers (access to new seafood markets)	Alleviated financial hardships of fishers	Lack of broad community awareness and engagement
	Philippines	Marine stewardship program (training fishers in sustainable techniques)	20% increase in catch yields without depleting stocks	Implementation challenges in community-led initiatives
Environmental Awareness	Indonesia	Low awareness of plastic waste impact on marine ecosystems (32% awareness among coastal residents)	Inadequate awareness of environmental impact	Lack of education and awareness programs for long-term sustainability
	Malaysia	Low awareness of sustainable fishing methods (less than 40% of fishers aware)	Difficulty in preventing overfishing and habitat destruction	Insufficient education and awareness programmes
Illegal Fishing & Resource Overexploitation	West Africa	Illegal, unreported, and unregulated (IUU) fishing (40% of fish catches from IUU)	IUU fishing undermines resource management, harms small-scale fishers	Weak enforcement mechanisms, competition with illegal operators
	Malaysia	Illegal trawling (over 300 cases of illegal fishing)	Limited penalties and enforcement, legal fishers discouraged from complying	Weak law enforcement and resource constraints

PRINCIPLE	COUNTRY/ REGION	INITIATIVE	OUTCOMES	CHALLENGES
Access to Technology & Markets	Philippines	70% of small-scale fishers lack access to cold storage facilities	Reduced bargaining power and lower earnings	Technological gap limits market opportunities and profitability
	Senegal	Access to modern tools (motorised boats, GPS technology)	30% higher earnings for fishers with modern tools	Unequal access to technology creates disparities between fishers
Integration of Islamic Principles	Indonesia	Islamic financial instruments (waqf, zakat) to support sustainable fisheries	Potential for large-scale impact on marine resource management	Limited integration of Islamic finance into government policies
	Malaysia	Islamic finance sector in coastal conservation (5% adherence to Maqasid al-Shariah principles)	Limited policy alignment with Islamic values	Need for policy reform to integrate Islamic finance more broadly
Islamic Economic Models	Aceh, Indonesia	Shariah-compliant fisheries cooperative	30% increase in fish populations, preservation of fish stocks	Need for further institutional support and expansion
	Terengganu, Malaysia	Islamic microfinance programmes to replace high-interest loans	Adoption of sustainable practices, improved financial and environmental stability	Dependence on Islamic financial tools for sustainable growth
Environmental Investment	Turkey	Waqf-funded solar-powered desalination plants	Provided fresh water to coastal communities, reduced reliance on non-renewable resources	Challenge in balancing environmental projects with local needs
	Malaysia	Waqf-funded aquaculture project	Marine ecosystem protection, new economic opportunities for fishers	Limited scalability of waqf-funded initiatives without broader support
	Indonesia	Islamic green sukuk to finance coastal flood protection and mangrove restoration	Enhanced biodiversity, protection of coastlines	Need for larger-scale investments to drive environmental sustainability

These empirical examples illustrate that the application of Islamic economic principles fosters both economic prosperity and environmental sustainability. By incorporating community-driven resource management, equitable profit-sharing, and environmentally responsible investments, Islamic finance offers practical solutions that effectively balance the needs of both people and ecosystems.

Discussion

Maqasid Syariah, or the higher objectives of Islamic law, can play a big role in shaping fair and sustainable maritime economic policies. These principles emphasize environmental conservation, social justice, and the responsible use of resources—values that align perfectly with the need to protect our oceans while ensuring coastal communities thrive.

One of the core ideas in Maqasid Syariah is preserving life, which naturally extends to taking care of nature. In maritime policies, this means managing marine resources sustainably. For example, in Malaysia, existing laws like the Fisheries Act 1985 and the Environmental Quality Act 1974 already regulate marine conservation, but integrating Islamic ethics can reinforce these efforts. A study on Islamic environmental principles suggests that conservation isn't just a legal obligation—it's also a moral duty (Noor et al., 2022). A just economy is one where everyone gets a fair chance. In many fishing communities, big corporations often dominate, leaving small-scale fishers struggling. A great example of fair resource distribution is a seaweed farming initiative in Chile. Instead of allowing large companies to take over, the government allocated marine areas to local individuals and cooperatives. This move didn't just boost the economy—it also empowered women to enter the industry, improving household incomes and strengthening community bonds (Fernández et al., 2024).

Another great example of successful community-based marine management comes from the South Pacific, where local communities have taken charge of protecting their marine resources. By combining traditional knowledge with modern conservation strategies, they've managed to balance environmental sustainability with economic needs. Many of these communities have established Locally Managed Marine Areas (LMMAs) to ensure fish stocks remain healthy while still allowing people to earn a living. By working with scientists and conservation groups, they've found ways to sustainably manage fisheries and aquaculture, leading to better incomes and thriving marine ecosystems. However, they do face challenges, such as navigating legal restrictions and adapting to economic changes. Despite these hurdles, the success of these initiatives shows how grassroots efforts can make a real difference. This approach closely aligns with the ethical principles of Maqasid Syariah, where protecting livelihoods and caring for the environment go hand in hand (Rohe et al., 2017). By integrating Islamic principles into maritime policies, governments can create stronger, more resilient coastal economies. Sustainable aquaculture, for instance, is a key strategy that provides nutritious food while using resources efficiently. The World-Wide Fund for Nature (WWF) emphasizes that responsible aquaculture can improve food security, reduce environmental impact, and create stable jobs for fishing communities (Food Forward NDCs, 2024). Maqasid Syariah isn't just a theoretical concept—it's a practical guide for making fair and sustainable policies. By protecting marine ecosystems, empowering local communities, and ensuring long-term economic stability, we can build a maritime economy that truly benefits everyone.

CONCLUSION

The application of Maqasid Syariah principles offers an effective solution to address the challenges faced by coastal economies. By promoting environmental conservation, equitable resource distribution, and community well-being, Islamic economic instruments such as zakat and waqf have demonstrated success in enhancing both economic stability and sustainability. Empirical evidence shows that these principles improve the welfare of coastal populations, reduce conflicts over resources, and

contribute to national resilience. However, challenges such as weak law enforcement, limited public awareness, and unequal access to financial tools continue to hinder full integration.

To overcome these challenges, policymakers should enhance regulatory frameworks based on Maqasid Syariah, strengthen enforcement mechanisms, and develop incentives for sustainable business practices. Increasing collaboration between Islamic financial institutions, local governments, and coastal communities is crucial to ensuring long-term social and economic stability. Future research should focus on quantitative resilience models grounded in Islamic principles to evaluate policy effectiveness over time. By combining empirical data with theoretical insights, future studies can offer comprehensive strategies for fostering resilience and sustainability in coastal regions.

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