

Implementation Of Religious Moderation Values in Klambir Lima Kebun Village: A Case Study in The Local Muslim Community

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Abstract

Religious moderation is an important concept in maintaining social harmony in the midst of the plurality of Indonesian society. This study aims to analyze the implementation of religious moderation values in Klambir Lima Kebun Village, Deli Serdang Regency, with a focus on the local Muslim community. This study uses a qualitative approach with a case study method. Data was collected through in-depth interviews, participatory observations, and documentation. The results of the study show that the implementation of religious moderation values in Klambir Lima Kebun Village is reflected in the practices of tawassuth (middle attitude), tasamuh (tolerance), and deliberation (consultation) which are internalized through religious traditions, informal education, and daily social interaction. Religious leaders play a significant role in instilling these values through da'wah and social activities, such as recitation and cross-group dialogue. However, the study also found some challenges, such as an uneven understanding of religious moderation and the influence of extreme ideologies that come in through social media. This study concludes that religious moderation in Klambir Lima Kebun Village has become an important foundation in maintaining social harmony, although further efforts are still needed to overcome existing obstacles. The recommendations of this study include strengthening the role of religious leaders, increasing people's religious literacy, and collaboration between the government and religious institutions in supporting the strengthening of religious moderation.

Keywords: Religious Moderation, Muslim Community, Religious Values.

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Introduction

The concept of religious moderation in Indonesia creates a warm and friendly atmosphere and views diversity as a source of wealth and shared strength (Raindy & Nurhalima 2024). This shows that religions ideally have a high level of tolerance both within religious communities and between religious communities. This shows that in essence no religion teaches violence, because it is human nature to want to live in peace and harmony.

Islam as a religion plays a role as a view of life. Islam influences a person's thoughts, feelings, attitudes and behavior. Both in their capacity as a personal (private) and policy holder in a certain institution (public). But in practice, the right thinking about Islam is through in-depth study, carried out by those who have the capacity, seriousness and concentration. Something that many people do not have (Rustam Ependi et al., 2023)

Klambir Lima Kebun Village is one of the villages located in Hamparan Perak District, Deli Serdang Regency, North Sumatra Province. This village has diverse socio-cultural characteristics, reflecting the dynamics of community life that coexist with a diversity of traditions and religious values. As an area where the majority of the population is Muslim, Klambir Lima Kebun Village is also a representation of the life of the Muslim community who still uphold religious values while being open to social diversity. This uniqueness makes this village relevant to be studied in the context of the implementation of religious moderation values.

The people of Klambir Lima Kebun Village generally make a living as farmers, laborers, and small traders. This economic activity reflects a homogeneous social structure of society but still has layers of heterogeneity in terms of education and religious understanding. This is in line with the study of the relationship between education level and religious practices in rural communities (Azra, 2019). In daily life, interactions between individuals in this village show the existence of local wisdom values that support social harmony, such as mutual cooperation, deliberation, and respect for religious figures.

Historically, Klambir Lima Kebun Village has been a center of religious activities influenced by the Islamic traditions of the archipelago. The mosques and suraus in this village are not only places of worship, but also serve as centers for religious education and social discussion. The existence of informal religious educational institutions, such as madrasas and recitations, strengthens the role of religion in shaping the character of society. This is in accordance with the findings of Geertz (1983) which shows the importance of religious institutions in regulating the social order in traditional Muslim societies.

Klambir Lima Kebun Village is located in Hamparan Perak District, Deli Serdang Regency, North Sumatra Province. The area of Klambir Lima Kebun Village is: 2,558 Ha, consisting of 21 hamlets, with a population of 16,355 people, consisting of 2,895 families (Hermansyah et al., 2021). In recent years, Klambir Lima Kebun Village has also faced challenges related to social change and globalization. The entry of information technology and social media into the village has a significant influence on the way the community views religious and social values. Some people are beginning to be exposed to different religious ideologies, including those that tend to be extreme or intolerant. This condition is an important concern in the context of strengthening religious moderation to maintain a balance between diversity and unity (Suyatno et al., 2021).

Religious and community leaders in Klambir Lima Kebun Village play a strategic role in maintaining social harmony through a religious moderation approach. They not only become role models in religious matters, but also act as mediators in resolving conflicts or differences that arise. Efforts such as holding religious dialogues and social activities with cross-groups are an important part of instilling the values of religious moderation. This practice reflects the importance of collaboration between religions and local cultures in building harmony (Hidayat, 2020).

Therefore, Klambir Lima Kebun Village is a relevant location for this research, because its existence reflects the dynamics of the application of religious moderation values in rural Muslim communities. Through this study, it is hoped that patterns of implementation of religious moderation values can be found that can be used as a model for other Muslim communities, especially in facing the challenges of social and religious diversity in the modern era.

Religious moderation is one of the main keys in maintaining social harmony in a multicultural and multireligious society like Indonesia. As a country with ethnic, cultural, and religious diversity, Indonesia faces a variety of challenges, including potential conflicts rooted in differences in beliefs. In this context, religious moderation offers an approach that encourages inclusiveness, tolerance, and mutual respect among different groups of people. Religious moderation not only serves to prevent conflicts, but also builds strong social bonds based on the values of justice and balance (Azra, 2019).

The concept of religious moderation, which includes the values *of tawassuth* (middle way), *tasamuh* (tolerance), and *i'tidal* (justice), can be a buffer for harmonious relations between religious communities. These values also emphasize the importance of avoiding extremism, both in the form of religious radicalism and excessive secularism. By implementing religious moderation, people can coexist peacefully, without having to sacrifice their respective religious identities (Rahmat, 2021).

In social life, religious moderation plays a role in creating a healthy and productive dialogue space between groups with different views. This space allows for conflict resolution through a deliberative approach, which not only respects differences but also seeks solutions that benefit all parties. This approach is particularly relevant in rural areas such as Klambir Lima Kebun Village, where people's lives are greatly influenced by close social relationships and local wisdom (Suyatno et al., 2020).

In addition, religious moderation is also important in facing the challenges of globalization and information technology which often bring ideologies and understandings that are not in line with local values. Strengthening religious moderation can be a fortress for people to resist the influence of extreme ideologies that have the potential to divide unity. In this case, religious moderation serves as a guide to maintain a balance between local traditions and global demands (Hidayat, 2020).

In the context of Klambir Lima Kebun Village, religious moderation is not only a necessity, but also a solution in maintaining social harmony that has been built. As a village with a majority Muslim population, the application of religious moderation values not only maintains the internal harmony of Muslims, but also strengthens relations with other community groups around the village. Therefore, this study highlights how religious moderation can be effectively implemented at the local community level.

Research Methods

This study uses a qualitative approach with a case study method to understand the implementation of religious moderation values in Klambir Lima Kebun Village. This approach allows researchers to dig deeply into complex social phenomena in the context of local Muslim communities. Data was collected through in-depth interviews with religious leaders, community leaders, and villagers, participatory observations on religious and social activities such as recitation and deliberation, as well as documentation in the form of village activity records and community reports. The data obtained was analyzed thematically, starting with data reduction, data presentation, and drawing conclusions to identify the main patterns in the application of religious moderation. The validity of the data is maintained through triangulation of sources and methods, ensuring the accuracy and suitability of the findings with the social realities in the field. This method provides a holistic picture of how religious moderation is applied in the daily lives of the people of Klambir Lima Kebun Village.

Results and Discussion

4.1 Form of Implementation of Religious Moderation Values

Klambir Lima Kebun Village shows the application of religious moderation values that can be seen in the social interaction of its community. The value *of tawassuth* (middle way) is manifested through the attitude of the community that maintains a balance between pure religious teachings and adaptation to social changes. For example, even though the majority of the population is Muslim, the community still respects the existence of local traditions and cultural values that do not conflict with Islamic law. This shows that the values of religious moderation are the foundation for maintaining social harmony in the midst of diversity (Azra, 2019).

In addition, the people of Klambir Lima Kebun Village also internalize the value *of tasamuh* (tolerance) in their daily lives. This attitude of tolerance can be seen in the acceptance of different religious views among the Muslim groups in the village. On various occasions, the community has shown openness to dialogue and find common ground rather than sharpening differences. These values strengthen relationships between individuals and between groups in the village.

4.2 Religious Activities That Reflect Moderation

Religious activities in Klambir Lima Kebun Village are one of the main means to instill the values of religious moderation. One of the activities that is routinely carried out is weekly recitation involving various community groups, including men, women, and youth. In this recitation, religious leaders conveyed Islamic teachings that emphasized the importance of tolerance, justice, and balance in living a religious life. This recitation is also a medium to overcome misperceptions about Islamic teachings which are often influenced by extreme views (Hidayat, 2020).

In addition to recitation, cross-group dialogue activities are also routinely held. This dialogue aims to strengthen relations between citizens and prevent conflicts due to differences in views or interests. In this dialogue, the community is invited to speak openly about relevant issues, such as tolerance between religions, village policies, or social activities. This dialogue reflects the value of justice because it provides an equal space for all parties to express their opinions (Suyatno et al., 2021).

4.3 Local Traditions That Support Religious Moderation

Local traditions in Klambir Lima Kebun Village play a strategic role in supporting religious moderation. One of the most prominent traditions is *gotong royong*, where people together complete public works such as cleaning the environment, building public facilities, and preparing for religious events. This tradition not only reflects social solidarity, but also strengthens a sense of togetherness regardless of differences in beliefs or social status (Rahmat, 2021).

In addition to *mutual cooperation*, the habit of village deliberation is also an important practice that supports religious moderation. In this deliberation, the community is involved in decision-making related to various aspects of village life, such as the division of duties, the management of religious activities, or conflict resolution. Deliberation is carried out by prioritizing the values of tolerance and respect for the opinions of others, so as to produce decisions that can be accepted by all parties. This tradition proves that the values of religious moderation have been integrated with the local wisdom of the community (Geertz, 1983).

4.4 Supporting Factors for the Implementation of Religious Moderation

1. The Role of Religious and Community Leaders

One of the main factors that supports the implementation of religious moderation values in Klambir Lima Kebun Village is the role of religious leaders. Religious leaders such as mosque imams, ustaz, and traditional leaders play an active role in conveying moderate Islamic teachings to the community. They routinely hold religious activities such as lectures, recitations, and group discussions to educate the public about the importance of tolerance and inclusion. In his lecture, religious leaders emphasized the concept *of tawassuth* (middle way) as a guideline in carrying out religious life without being trapped in extremism (Rahmat, 2021).

In addition, community leaders such as village heads and community leaders also have significant influence. They become mediators in resolving conflicts between residents and facilitating deliberations involving various groups. Their role is not only limited to religious aspects, but also includes strengthening social harmony through joint activities, such as mutual cooperation and traditional celebrations. This synergy between religious leaders and the community is a solid foundation for the creation of religious moderation in the village (Hidayat, 2020).

2. Local Social and Cultural Harmony

Another factor that supports the implementation of religious moderation in Klambir Lima Kebun Village is the social harmony that has been built in the community for a long time. Close

relationships between residents create a sense of mutual trust and respect. Social life based on the values of togetherness is an important capital in maintaining harmony, even in the midst of differences in religious views. Villagers are used to prioritizing deliberation and consensus to solve various problems, so that the potential for conflict can be minimized (Geertz, 1983).

Local culture also plays a significant role in strengthening religious moderation. Traditions such as *kenduri* (communal banquets) in religious celebrations not only strengthen relationships between citizens, but also become a moment to reflect on the values of tolerance and togetherness. This tradition shows how local culture is able to play a role as a means to integrate religious values into the social life of the community. Thus, local culture is one of the important pillars in supporting religious moderation in Klambir Lima Kebun Village (Azra, 2019).

4.5 Factors Inhibiting the Implementation of Religious Moderation

1. Internal or External Community Conflicts

One of the obstacles in the implementation of the values of religious moderation in Klambir Lima Kebun Village is the existence of internal conflicts among local Muslim groups. This conflict is often caused by differences in understanding of religious teachings, especially related to certain worship practices or traditions that are considered deviant by some parties. For example, debates about the use of certain methods in the performance of religious rituals often provoke tension, although they do not lead to open conflict. This indicates that internal differences within the Muslim community can be a challenge in creating sustainable harmony (Hidayat, 2020).

In addition, external conflicts with communities outside the village can also interfere with religious moderation efforts. For example, national issues related to religious intolerance sometimes affect social dynamics at the local level. Information circulating through social media or invalid sources can stoke tensions and create polarization among citizens. The lack of skills in filtering this information exacerbates the negative impact of external conflicts on religious life in the village (Rahmat, 2021).

2. Uneven Understanding of Religious Moderation

Another factor that hinders the implementation of religious moderation in Klambir Lima Kebun Village is the uneven understanding among the community. Although most religious and societal leaders have internalized the values of moderation, there are still certain groups that view moderation as a form of compromise that weakens religious values. This kind of understanding is often influenced by rigid or exclusive interpretations of religious teachings, so they are less open to the idea of tolerance and inclusivity (Azra, 2019).

In addition, the lack of access to moderate religious education is a supporting factor for this limited understanding. Some citizens, especially from the younger generation, tend to rely on religious information sources from social media or the internet without adequate guidance. As a result, they are more susceptible to the influence of extreme views that are contrary to the principles of religious moderation. This shows the importance of the role of religious leaders and educational institutions in providing a comprehensive and balanced understanding of religious moderation (Suyatno et al., 2021).

3. Obstacles in Conflict Resolution and Education

Another obstacle faced is the difficulty of resolving internal or external conflicts that have occurred, especially if there is no effective mediator. Mediation efforts are often hampered by the defensive attitudes of each opposing party, making it difficult for constructive dialogue to be achieved. In addition, the lack of facilitation by neutral parties, such as village governments or religious institutions, has exacerbated this situation. This condition shows the need to increase the capacity of religious leaders and communities in resolving conflicts in an inclusive manner (Geertz, 1983).

Overall, these factors hinder the achievement of sustainable social harmony in Klambir Lima Kebun Village. The uneven understanding of religious moderation and internal and external

conflicts shows the need for a holistic approach that includes education, strengthening local institutions, and improving religious literacy in the community. Thus, these barriers can be managed to create an environment that is more conducive to religious moderation.

4.6 Discussion of Findings

1. Analysis of findings based on theoretical framework

Indonesia is a country that consists of diverse ethnicities, religions, and cultures. This diversity is a priceless heritage of the nation's wealth, but this diversity is also often a problem in the life of the nation and state. In the life of the nation and state, pluralism is often a potential conflict in society. Potential conflicts can usually easily grow and develop through primordial aspects, such as ethnicity, religion, or culture. Due to its inherent nature, potential conflicts stemming from primordial aspects tend to be difficult to eliminate. Moreover, conflicts often occur between different religions, between fellow religions and between religious believers and the government. These three aspects are very much the concern of the government to anticipate it so that it does not happen (Zulfi Imran & Sakban Lubis, 2018).

The findings of this study show that religious moderation in Klambir Lima Kebun Village is significantly influenced by internal and external factors that are closely related to the values of *tawassuth* (middle way), *tasamuh* (tolerance), and *i'tidal* (justice). Based on the views of the Ministry of Religion of the Republic of Indonesia (2023), the implementation of religious moderation includes concrete actions that integrate the values of tolerance and harmony in daily life, both through formal and informal activities. The value of *tawassuth*, for example, is evident in the way village communities respond to internal differences within the Muslim community with a non-extreme approach, as well as supported by reports related to religious moderation programs in Indonesia (Ministry of Religion of the Republic of Indonesia, 2023).

In addition, these findings reinforce the argument that religious moderation requires the internalization of inclusive values through social and religious activities. Recitation activities, cross-group dialogue, and local traditions such as *mutual cooperation* in Klambir Lima Kebun Village reflect the principle of moderation in daily practice, as suggested in the Kemenkopmk.go.id (2023) study on religious moderation as the identity of Indonesian religious people. This emphasis is also in line with the views of the Ministry of Religion (2023), which shows that community involvement in religious moderation programs can build stronger harmony and harmony.

2. Comparison with Previous Studies

When compared to previous studies, the results of this study are similar to the findings of the Ministry of Religion of the Republic of Indonesia (2023) which highlights the practice of religious moderation through the involvement of local traditions such as *feasts* and mutual cooperation. In the context of Klambir Lima Kebun Village, these traditions function not only as a gathering place but also as a medium to spread the message of tolerance and inclusive values. This is in line with the findings in a study conducted in Jolotigo Village (Ministry of Religion of the Republic of Indonesia, 2023), where local traditions support religious moderation programs in a very effective way.

However, this study differs from formal studies that emphasize the role of formal educational institutions. In the case of Klambir Lima Kebun Village, religious leaders and local communities play a more dominant role than educational institutions in building understanding of religious moderation. This is reinforced by the results of a study on environmental care community programs (ejournal.sisfokomtek.org, 2023), which shows that the success of religious moderation programs often depends on the role of local leaders who are able to be role models in implementing moderation values.

3. Relevance of Findings to Theory and Practice

In theory, this study supports the view that religious moderation cannot be separated from the cultural and social context of society (Azra, 2019). In practice, the role of local traditions and

community leaders is a key component that bridges the theory and implementation of religious moderation. As outlined by the Ministry of Religion of the Republic of Indonesia (2023), strengthening religious moderation must be adjusted to the needs and characteristics of local communities, including by utilizing existing local traditions and wisdom.

However, challenges in the form of internal conflicts and a lack of an equitable understanding of religious moderation are significant obstacles. These findings support the views of the Coordinating Ministry for Human Development and Culture of the Republic of Indonesia (2023), which emphasizes the need for a community-based strategy in overcoming these barriers. Thus, a more comprehensive approach is needed to ensure that the implementation of religious moderation can run sustainably.

Conclusions And Recommendations

5.1 Conclusion

This study concludes that religious moderation in Klambir Lima Kebun Village has been implemented through various ways that reflect the values of *tawassuth* (middle way), *tasamuh* (tolerance), and *i'tidal* (justice). Religious activities such as regular recitation and cross-group dialogue are important vehicles to promote religious moderation. In addition, local traditions such as *mutual cooperation* and *kenduri* not only strengthen social relations, but also become a means to internalize the values of harmony and inclusivity in people's daily lives.

The relevance of religious moderation in Klambir Lima Kebun Village is very significant in maintaining social harmony in the midst of diversity. The role of religious and community leaders as informal leaders is key in reducing potential conflicts and increasing public understanding of the importance of moderate attitudes in religion. This implementation is in line with the theory of religious moderation which emphasizes the importance of a community-based approach and local culture in building a tolerant and harmonious society.

However, the challenges faced, such as internal conflicts and a lack of an equitable understanding of the concept of religious moderation, indicate the need for more intensive efforts. Continuous education and the involvement of all parties, including the government and community organizations, are needed to strengthen the implementation of religious moderation values so that they can take place in a sustainable and more inclusive manner.

5.2 Recommendations

a) For Local Communities

Local communities in Klambir Lima Kebun Village are advised to continue to strengthen religious moderation through strengthening inclusive religious traditions and activities. Recitations, cross-group dialogues, and the tradition of *mutual cooperation* need to be held more often to maintain social harmony and encourage the community to play an active role in resolving conflicts peacefully. In addition, it is important to establish discussion groups involving various elements of society in order to expand understanding of the values of *tawassuth* (middle way) and *tasamuh* (tolerance) as the basic principles of living together.

b) For the Government

The government is expected to provide more concrete support in the form of policies or village development programs based on religious moderation. For example, creating a *Religious Moderation Village program* that provides education and training facilities for local communities on conflict management and the importance of tolerance. The government also needs to facilitate interfaith or cross-cultural activities aimed at strengthening relationships between groups in the village. This can be realized through the provision of special village funds for activities that encourage social harmony.

c) For Religious Institutions

Religious institutions, such as religious organizations or assemblies of scholars, have a strategic role in supporting the strengthening of religious moderation. They can provide

religious education guides or modules that focus on the values of moderation and tolerance. The involvement of local scholars and preachers in delivering friendly and inclusive da'wah is also very important to reduce the understanding of extremism that has the potential to disrupt harmony. In addition, religious institutions can also partner with local communities to hold training programs for community leaders in supporting the sustainability of religious moderation values.

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