



Management of Religious Tourism Objects Based on Local Wisdom

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Abstract

The government has made tourism as one of the leading sectors in development. So that it makes all levels of government seem to be competing to develop tourist attractions. Tourist objects that have good selling points and are difficult to imitate by other regions are religious tourism objects and based on local wisdom. This research was conducted using a qualitative design to explore the management of religious tourism objects and based on local wisdom in North Sulawesi Province. Research data were collected through direct interviews, using google forms and utilizing google scholars and researchgate. Data analysis was carried out inductively and validity strengthening through focus group discussions. Research findings North Sulawesi province has tourism objects that can be developed through religious concepts and local wisdom. However, it requires improving the management of attractions/attractions, tourism marketing, infrastructure and accessibility, tourism facilities/facilities, managing resources, character and culture as well as community participation.

Introduction

Tourism as an inseparable part of national development. Because through tourism, it encourages equal distribution of business opportunities and benefits and is able to face the challenges of changing local, national and global life. Tourism is also able to encourage regional and national economies (Moningka & Rupayitno, 2019). Therefore, local governments make tourism as one of the mainstay sectors. in regional development. This is in line with Law No. 10 of 2009 explaining that tourism is a tourism activity supported by the community, businessmen, central government and local government as well as the availability of facilities and services. Because when tourism is developed and managed properly it will increase income and create jobs for local communities (Marjulita et al., 2019; Kristian, 2017; Lengkong et al., 2021).

In its development, tourism in Indonesia shows the increasing recognition of halal tourism among tourists, so that various regions in the archipelago are competing to renew their tourism concepts into the concept of halal tourism (Firdausia Hadi and M. Khoirul Hadi al-Asy Ari, 2017; Angelia & Santoso, 2019). The concept of halal tourism/halal tourism in its application is not limited only to tourists by one religion, but to all tourists, both domestic and foreign. Hala tourism which is in development referred to as religious wiata is the application of the concept of halal tourism which is increasingly showing its ability to increase state foreign exchange and the economy of the community, especially the income of the people around tourist sites (Angelia & Santoso, 2019).

Religious tourism is one type of tourism product, which is a type of tourism that has the aim of meeting human spiritual needs in strengthening faith by visiting places that are considered to have religious values (Anwar & Hamid, 2017). Religious tourism in Indonesia is known from several circles, such as, providers of tourist transportation services, managers and guards of the

graves of the guardians, community leaders and the wider community. Religious tourism in Indonesia is created by the existence of several areas that have the potential from the aspect of religiosity, such as tourist areas inhabited by devout and strong religious adherents so that religious themes can become specific icons as halal tourist destinations (Djakfar, 2017).

Regions that have managed and developed religious tourism in Indonesia include West Sumatra, Riau, Lampung, Banten, Jakarta, West Java, East Java, Makassar, and Lombok (Suherman, in Angelia & Santoso, 2019). Through the concept of managing religious wiata, the above areas are developing rapidly in the tourism sector. North Sulawesi Province which has fifteen regencies/cities is an area that has a high level of tolerance between religious communities (Pangalila & Mantiri, 2020). The spirit of "torang samua basudara" standard - raw bae and raw - my standard "has been rooted in the social institutions of society in North Sulawesi Province (Nassa, 2021). And even only in this area can be found guarding places of worship when religious events of one religion are guarded by people of other religions. If Bali is called the area of a thousand temples, Lombok as the area of a thousand mosques, then North Sulawesi is also dubbed the area of a thousand churches. However, in this area you can also find places of worship side by side between one religion and another. North Sulawesi is an area known for its high tolerance, people who live side by side regardless of religion, ethnicity, and race. This community social institution is one of the capitals that can be used as a foothold in the management of religious tourism in North Sulawesi Province.

To make North Sulawesi Province a religious tourism area, it is also supported by various religious-based tourism objects (Suleman, 2017; Moningka & Suprayitno, 2019). The Bukit Kasih Kanonang tourist attraction is a symbol of tolerance and religious harmony in North Sulawesi. On the hill there are five places of worship, namely a Catholic church, a monastery, a mosque, a Protestant church, and an adjoining Hindu temple. Called the Hill of Love because here, all religions can gather and pray, according to their respective beliefs. Likewise, the Mahawu Prayer Hill tourist attraction provides worship facilities such as chapels, way of the cross (via dolorosa), Maria's cave, retreat houses, and others. The next tourist attraction is the Lord Jesus Blessing Monument which stands 50 meters high, made of 25 tons of metal fiber, and 35 tons of steel. This monument is located at the top of the Citraland Manado housing complex. This monument is the 2nd tallest monument in Asia and the 4th tallest in the world. Then there is the Hill of Seven Lampstands which was built to be a place for Christians to pray. GMIM Sentrum Church which is a Dutch heritage and was established in 1677 under the name Oude Kerk which is under the guidance of Indische or the state church. In North Sulawesi, precisely in Tondano, there is also a place of worship for Jews, namely the Synagogue which is the only place of worship for Jews in Indonesia.

In addition to tourist attractions with Christian religious nuances, there are also Buddhist temples and Ekayana Pagodas, Ban Him Kiong Temple is the oldest temple in Manado City which was established in 1819. The tomb of Imam Bonjol as a national hero who was exiled in North Sulawesi in 1841 and died in 1864. Tondao Javanese Village. The Islam of the Javanese village of Tondano and the Minahasa Christian community have been harmonious through marriage, kinship, and making the rice field livelihood a social space with the encounter between the two different communities (Hamid, 2014). Likewise, there are Islamic Villages & Chinese Villages in Manado City Center. Historical sites but can also be religious tourism objects, namely Watu Pinabetengan as a historical site around 1000 BC, there are nine sub-ethnic Minahasa divisions which include the Tontembuan, Tombulu, Tonsea, Tolowur, Tonsawang, Pasan, Ponosakan, Bantik and Siao tribes. In addition to dividing the territory, the elders of the tribes also made this a place to negotiate about all the problems at hand. According

to the beliefs of the surrounding community, the shape of this stone is like a person prostrating to God Almighty (Tumbelakan et al., 2020).

The existence of the attractions mentioned above can be managed and used as part of the development of religious tourism in North Sulawesi Province. Problems that may currently be found in tourism management in North Sulawesi where this blood relies too much on natural attractions such as Bunaken and artificial attractions. So it has not been too focused on the management of religious tourism objects. However, it should be understood that the wider community will be more interested in visiting a tourist attraction that is unique not only from the tourist attractions that are served, but also the cultural and social life of the community (Cohen, 2006).

Another problem that can be seen is that it is not managed professionally, the existing infrastructure, the number of tourist visits can still be increased. For this reason, local governments need to encourage religious tourism managers to improve their performance in increasing tourist visits and optimizing the role of business people around religious tourism objects so that business transactions in the tourism market increase (Suaibah, 2017). Community participation in tourism development will have a positive impact. The involvement of local communities in terms of the environment and the economy will be able to maintain existing resources and increase the selling value of the area and its investments (Fandeli, 2001).

Research on the management of religious tourism objects has indeed been widely carried out in Indonesia. Previous studies have only examined the management of tourism objects of one religion. However, those who conduct research by making religious tourism objects are mostly religious or with an approach to local wisdom. Moreover, research related to religious tourism objects has not been widely carried out in North Sulawesi Province which is famous for its area with a high level of tolerance. By looking at the void of this study and paying attention to the potential possessed by the Province of North Sulawesi in relation to the management of religious-based tourism, this research was carried out. So that by doing this study, data and analysis were obtained that explained the potential for the management of religious-based tourism in North Sulawesi Province scientifically and could be recommended for development by the government.

Literature Review

Tourism in its management is also expected to provide protection for religious values, culture, sustainability and quality of the environment, as well as the interests of the nation and state. One of the principles that must be considered in tourism is upholding religious norms and cultural values as the embodiment of the concept of life in a balanced relationship between humans and God Almighty, the relationship between humans and fellow humans, and the relationship between humans and the environment as mandated in Law No. 10 of 2009.

Tourism management that pays attention to religious norms and cultural values as an embodiment of the concept of life in a balanced relationship between humans and God Almighty is seen as the basis for also being able to manage and develop tourism based on religious tourism objects in the region. Religious tourism improves spirituality because through religious tourism an increase in spirituality is a process of change from bad to better by always carrying out orders and staying away from God's prohibitions consistently with the guidance of the values of the pillars of faith to recognize and understand one's own feelings, others, motivate self, as well as being able to manage emotions in dealing with others (Sari et al., 2018).

Religious tourism is interpreted as a tourist activity to a place that has a special meaning and to increase one's inner and outer faith (Sari et al., 2018). Religious tourism as part of halal tourism (halal tourism) is a tourism concept that is currently in great demand by tourists and is very strategic because this sector is a mainstay sector which is later expected to be able to improve the welfare of the community around tourist sites through potential tourism objects and community involvement (Ade , 2016). According to Gazalba, in Toyib and Sugiyant (2002) explains the notion of religious tourism, namely one type of tourism product that is closely related to religion or religion embraced by humans. Religion can be defined as a belief in the relationship between humans and God Almighty, internalized as a supernatural essence, a relationship that manifests itself in the form and system of a cult and an attitude of life based on certain doctrines.

Religious tourism can also be understood as a tourist activity to a place that has special meaning for religious people, usually in the form of places of worship, tombs of scholars, or ancient sites that have advantages (Hamzah & Yudianta, 2015). This advantage, for example, is seen from the side of history, the existence of myths and legends about the place, or the uniqueness and advantages of its architecture (Imandintar & Idajati, 2019). Buildings that are iconic places of worship and have a fairly high historical value such as old churches, grand mosques, tombs of religious leaders (Anam, 2017).

The tourism village component according to Soemarno (2010), says that the determination of an area as a tourist destination must meet requirements such as good accessibility, having interesting objects in the form of nature, cultural arts, legends, local food, and so on to be developed as a tourist attraction. The community and the apparatus also receive and provide high support and guarantees of adequate security, accommodation, telecommunications, and manpower. Tourist destinations also need to be supported by a cool or cold climate and relate to other tourist objects that are already known by the wider community. Putra (2006) also argues that the components as a requirement for a tourist area are to have tourism potential, arts and culture typical of the local area; the location is included in the scope of the tourism development area or at least is in the corridors and routes of tour packages that have been sold; it is preferred to have available management staff, trainers, and tourism, arts and culture actors; accessibility and infrastructure to support tourism programs; and ensuring security, order and cleanliness.

The problem that is considered to be an obstacle to the development of an area as a religious tourism area is that there is no visible atmosphere of a tourist attraction that focuses on religious tourism (Imandintar & Idajati, 2019). The assessment or perception of tourists on the service quality of religious tourism managers is a comprehensive assessment of the advantages of these attractions (Suaibah, 2017). Several aspects that need to be considered in relation to the management and development of tourism objects are: 1) Tourism marketing, 2) Infrastructure, 3) Tourism facilities, 4) Increasing human resources (HR), 5) Community character and culture (Anam, 2017). Imandintar & Idajati (2019) suggest several things that need to be considered in the management and development of tourism, namely attractions/attractions (attractions/cultural attractions), community participation, accessibility: availability of transportation infrastructure (roads/bridges) and transportation facilities, facilities/facilities support and supporting infrastructure/utilities.

Methods

The research design used is qualitative (Creswell, 2014). The use of this design is to help researchers explore data and theories to analyze the management of tourism based on religious tourism objects in North Sulawesi Province. This research was conducted in the period from

October 2021 to June 2022. Data were collected directly through interviews with tourist attraction management informants and using Google Forms for leaders of government agencies that are related to the main tasks and functions in the tourism sector. Data collection was also carried out by making direct visits to religious-based tourism objects in Manado City, Tomohon City and Minahasa Regency. Collection is also carried out by utilizing Google Scholar and Researchgate in searching for documents that can meet the needs of research data. Data analysis starts from entering the field to conduct research. This stage of field work includes understanding the research background and preparation of researchers, entering the location and object of research, conducting interviews and observations as well as the results of the documents collected. Conduct in-depth observations of research problems associated with existing phenomena, conduct in-depth interviews with informants in terms of tourism management based on religious tourism objects in North Sulawesi Province. The next activity is data reduction, namely the process of sorting, focusing and simplifying field notes. Reduction is done by reading transcripts, interviews, observation notes or analyzed documents and then making notes or memos on the data, summarizing and grouping the data and making partitions. After being reduced, the data is displayed. One of the next important steps is to display the data in the form of an organized collection of information data for further making conclusions. This data display is in the form of text, images, tables, charts and narrative text or quotes. This stage ends with the formulation of conclusions even though it has been done since the first data was collected. At the data analysis stage, the research also conducted discussions in the form of focus group discussions, participated in national seminars both as speakers and as participants.

Results and Discussion

Management of tourism objects as a process of structuring, maintaining, and utilizing tourism resources contained in tourism destinations in an integrated manner in order to provide optimal value for stakeholders while ensuring its sustainability (Damanik & Teguh, 2012). Management of tourism objects by involving the community in the process of planning, organizing, mobilizing, monitoring and evaluating (Endiyanti & Sarwadi, 2021). Tourism management must refer to management principles that emphasize the values of environmental sustainability, local communities and social values of the area so that tourists enjoy their tourism activities and benefit the welfare of the community around the tourism area (Oktaviani, et al, 2021). However, Cox in Pitana & Dianta (2009) emphasizes that tourism management must be based on local wisdom and special local sense that reflects the uniqueness of cultural heritage and the uniqueness of the environment.

The management of tourist objects in the view of Djodjobo et al (2017) besides being closely related to the availability of infrastructure facilities and the ability of management resources. So, to fix problems in the management of tourism objects, the government needs seriousness in planning aspects of facilities and human resources. However, to be able to overcome problems in managing tourism objects, a partnership between the government, the private sector and the community is needed (Ruru, et al; 2019). Because the tourism sector must always be maintained in order to function properly and grow. Especially in relation to the many tourist objects in the area, including religious tourism objects in North Sulawesi Province (Moningka & Suprayitno, 2019).

North Sulawesi Province is located at the tip of Sulawesi Island, and is bordered by the Philippines in the north. The capital city of North Sulawesi is Manado. North Sulawesi Province has a motto: "Si Tou Timou Tumou Tou" with the meaning "Humans live to support/educate/be a blessing to others". This area is very famous for its high level of tolerance between religious communities (Pangalila & Mantiri, 2020) and has a lot of potential for

religious tourism objects. Religious tourism objects that exist include the Ban Hin Kiong Temple as the oldest temple in Manado which was founded in 1819, Ekayana Pagoda, Watu Pinawetengan which is a cultural site of the ancestral religion of the Minahasa tribe. Bukit Kasih Toar Lumimuut Kanonang which is equipped with facilities for places of worship for all religions, the Tomb of Tuanku Imam Bonjol as a National hero who in exile in Minahasa died on November 8, 1854, the Tomb of Kyai Mojo who was a spiritual advisor and commander of Prince Diponegoro's belief in the Java war that died on December 20, 1849, the GMIM Sion Tomohon church and the GMIM Watumea church as part of the history of the development of Protestant Christianity in Minahasa. However, there are also other religious-based tourism objects that contain historical values as well as those that are developed in a modern way and take advantage of the natural potential of North Sulawesi.

Attractions Ban Hin Kiong Temple, Imam Bonjol's tomb, Kiay Mojo's Tomb, Ekayana Pagoda, Watu Pinabenangan, GMIM Sion Tomohon Church, GMIM Watumea Church and Bukit Kasih Toar Lumimuut Kanonang have religious meanings based on religion and beliefs that exist in Indonesia. However, it also has the value of local wisdom which is very close to the reflection of *Bhinneka Tunggal Ika* and *Si Tou Timou Tumou*. Because even though North Sulawesi is known as an area that has a Christian population, in the course of time there has been room for other religions to develop, which can be proven by the existence of these attractions. These tourist objects are assets owned by the North Sulawesi Province and can be an option in implementing government programs in the tourism sector.

Religious tourism is one type of tourism product that is closely related to the religious or religious side that is embraced by mankind. Religious tourism is defined as a tourist activity to a place that has special meaning for religious people, usually several places of worship that have advantages. This advantage, for example, is seen from the side of history, the existence of myths and legends about the place, or the uniqueness and superiority of the architecture of the building. This religious tourism is associated with the intention and purpose of the tourist to obtain blessings, *ibrah*, *tausiah* and wisdom in his life. But not infrequently also for certain purposes such as to get blessing, inner strength, firmness of faith and even abundant wealth (Chotib, 2015). Substantially, religious tourism is a religious journey aimed at fulfilling spiritual thirst, so that the dry soul is again wet with religious wisdom. Thus, religious tourism objects have a very broad scope and include every place that can excite the sense of religiosity concerned. Religious tourism can enrich religious insights and experiences and deepen the spiritual sense of those who visit (Nata, 2000).

The diversity of religious tourism objects in North Sulawesi can be managed well because the community values local wisdom as a model that has been maintaining tolerance. The cultural values/local wisdom of the community, namely *Si Tou Timou Tumou Tou* (Living Man to Humanize Others), *Mapalus* (Gotong Royong) and *Torang Samua Basudara* (We Are All Brothers) are able to make the people of North Sulawesi live in an atmosphere of tolerance. These local values can be adopted and developed to support tourism (Pangalila & Mantiri, 2020). These local values are part of the organizational culture that is able to make the community able to keep one of the tourist attractions in North Sulawesi Province sustainable until now (Ruru, et al 2021).

Religious tourism activities carried out by the community in addition to having a recreational function also contain meaning in strengthening beliefs, stimulating the taste of religiosity as well as enriching religious insights and experiences (Chotib, 2015; Nata, 2000). Taking into account the conditions of the world and the nation which are often disturbed by attitudes and actions that no longer reflect religion, acts of intolerance that occur in society and tourism that have become community needs, it is important to encourage the management of tourism objects

based on religion and local wisdom. However, in its management, it is necessary to pay attention to aspects of attractions/attractions, tourism marketing, infrastructure and accessibility, tourism facilities/facilities, management resources, character and culture as well as community participation (Anam, 2017; Imandintar & Idajati (2019)).

Attractions are one of the things that attract people to visit tourist objects. Attractions that are served in religious-based tourism objects and local wisdom in Manado City, Tomohon City and Minahasa Regency do not yet exist or have not been found. Visitors who travel based on research data are more incidental in nature, not driven by a situation to strengthen beliefs, excite a sense of religiosity or enrich religious insights and experiences as emphasized by Chotib (2015) and Nata, (2000).

This happens because there are no activities or attractions designed by the manager as a work calendar in its management to attract people to travel. This is very different from what happened when carrying out religious tours to Israel and Jerusalem as well as to Mecca and Medina as can be found in the writings of Collins & Kliot (2000); Henderson (2011) Simpson (2009); Belhassen (2006); Rozenholc-Escobar (2021); Hassan et al (2022). Likewise, what can be found when visiting Bali. Tourists will be presented with attractions that contain religious values in addition to local wisdom in tourist objects with religious nuances (Widyastuti, 2017; Palupiningtyas & Yulianto, 2018; Subhadra, et.al. 2019; Sudiartini & Sastra Dewi. 2019). So that it can create a good impression and there is a desire for visitors to return to travel in the area.

The Provincial Government of North Sulawesi has the responsibility to encourage managers of religious tourism objects and based on local wisdom to be able to prepare and present attractions that can attract tourists. Government encouragement certainly needs to be done through facilities and empowerment programs that make tourism object managers able to design tourist attractions that are in accordance with the existence of tourist objects. This tourist attraction will be the message that will be conveyed in tourism marketing activities. Because a tourist attraction cannot be marketed if there is nothing to sell or rely on to make tourists visit (Widiastini et al., 2012; Manafe et al. 2016). Tourism marketing actions can be carried out in collaboration with travel travel bureaus as well as tourism promotions carried out by the local government (Laksana et al., 2020).

The tourism object that is promoted must be in accordance with the existing reality. In order not to cause a negative assessment of the information submitted and the existence of tourism programs in general. Other messages that can be conveyed in tourism marketing are infrastructure and accessibility as well as tourism facilities/facilities supporting tourism. Access roads, food stalls, toilets, telecommunications/internet networks, lodging and other facilities. All religious tourism objects studied have good road access and are easy to reach. However, the area around the tourist attraction is not equipped with food stalls, toilets, lodging and also not equipped with a good telecommunications/internet network.

Road access and infrastructure support as well as existing facilities in a good tourist attraction will attract visitors to come (Wiyana, 2017; Putri & Syamsiyah, 2022). The availability of adequate infrastructure and facilities to support the management of tourism objects will allow visitors to easily access tourist sites, create a sense of comfort and security in traveling and ensure tourist safety. The provision of infrastructure related to the accessibility of supporting tourism objects cannot be fulfilled if it is not supported by the government. Therefore, support from the government is needed so that the management of religious tourism objects based on local wisdom in North Sulawesi Province can run better.

Management of tourism objects also requires adequate human resources. Especially for the management of religious tourism objects and based on local wisdom. At least the managers understand and understand the existence of these attractions. As for the tourist attraction of Kiay Mojo's Tomb or Imam Bonjol's Tomb, it needs to be managed by those who properly know the history of the two owners of the tomb and understand the ritual processes that can be carried out when visiting these attractions. Likewise, the Batu Pinabetengan tourism object has cultural values and an understanding of the beliefs of the Minahasa ancestors. The manager of this tourist attraction must know correctly and correctly the existence of the Batu Pinabetengan tourist attraction so that visitors will not misunderstand the existence of the tourist attraction. The same applies to other religious tourism objects. In contrast to the management of natural attractions or artificial attractions. The managers of natural and artificial tourism objects have at least enough knowledge about the types of tourism they have and matters relating to supporting safety such as for marine tourism.

Managers of religious tourism objects based on local wisdom in Manado City, Tomohon City and Minahasa Regency were found to have resources assigned as guides or caretakers when tourists visited. However, when viewed from the very limited number, most of them are elderly. So it is necessary to prepare the younger generation who can become successors and be assigned as guides or caretakers. The preparation process must be done from now on with the simplest way first to become a guide or caretaker companion. So that through the existing mentoring process and over time it will be easy for the companion to master all things related to managed tourism objects. Because it is very necessary expertise and in-depth knowledge to manage religious tourism objects and based on local wisdom. Because not everyone can be used as a manager of religious tourism objects and based on local wisdom (Raj, 2007; Stausberg, 2011; Fachri, 2018).

Other aspects that are also needed in managing religious tourism objects and based on local wisdom are character, culture and community participation (Anam, 2017; Imandintar & Idajati (2019). Characteristics possessed by local communities and culture are values that are always taken into account by visitors for sightseeing. It will not be possible for tourists to visit and enjoy the tourist attractions offered if there is no sense of security and comfort created from the community environment. Moreover, what is offered is religious tourism based on local wisdom. This is a good thing as capital for managing religious tourism objects in Manado City , Tomohon City and Minahasa Regency, namely the spirit of tolerance and security. The people who live around tourist objects such as those found at the Kiay Mojo Tomb are very supportive of the development of these attractions. The same is also found in other tourist attractions. This situation shows that there is direct participation from the community t as a form of participation in tourism development (Palimbunga, 2018; Zakaria & Rachmat. 2020). Observing the research findings, it can be understood that the management and development of tourism requires seriousness from the government and the community. Success in tourism can improve the economy of the community, region and country in realizing equitable development. North Sulawesi Province has the potential to develop religious tourism objects based on local wisdom. Tourism objects that are religious tourism objects based on local wisdom and areas with a good level of tolerance between religious communities are good capital to be used in the management and development of regional tourism potential.

Conclusion

Management of religious tourism objects based on local wisdom can be developed in North Sulawesi Province. Ban Hin Kiong Temple, Imam Bonjol Tomb, Kiay Mojo Tomb, Ekayana Pagoda, Watu Pinabenengan, GMIM Sion Tomohon Church, GMIM Watumea Church and Bukit Kasih Toar Lumimuut Kanonang as tourist objects that can be developed through

religious concepts and local wisdom. To make these tourist objects well managed and support regional tourism programs, it is necessary to arrange attractions that can attract tourists and tourism marketing needs to be carried out by involving tourism business actors that highlight religious tourism packages and local wisdom. Local governments are also required to play a role in providing accessibility and supporting facilities to and around tourist attractions. Managers are required to prepare tour guides or caretakers who have the ability and expertise related to the existence of tourist objects and rituals performed while at tourist sites. As well as support from the community around the famous tourist attraction with a spirit of tolerance that ensures a sense of security for tourists. Because it must be understood that with the development of religious tourism objects and based on local wisdom, regions have choices that can be used as mainstay tourism programs that cannot be imitated or rivaled by other regions. Because tourism objects in North Sulawesi Province have specificities based on local wisdom that do not exist in other areas.

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