INTEGRATED MODEL OF EDUCATION, DA'WAH, AND SOCIAL ENGAGEMENT: A CASE STUDY OF THE AL AZHAR PARTNERSHIP NETWORK

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Abstract
This study investigates the integrative model of formal education, Islamic da'wah, and social engagement within the Al Azhar Islamic Foundation's partnership network. Using a qualitative multi- case approach, four partner foundations Al Ikhwan, YAPI, Al Hayyan, and Ar-Ridho—were examined to assess how Islamic values are embedded in institutional practice. Data were collected through interviews, observations, documents, and self-assessment tools. Findings show that while all partners adopt Islamic-based educational visions, only a small portion (9%) fully integrate academic, da'wah, and social functions. Innovative programs such as Saung Ilmu, Santri Scholarships, and One Family One Graduate demonstrate how students can engage in both spiritual development and community empowerment. However, integration efforts are often limited by disparities in organizational capacity, funding dependency, and the lack of standardized operational frameworks. The study recommends strengthened governance, staff development, and sustainable financing. This research contributes to the discourse on holistic Islamic education by offering a conceptual model for faith-based educational ecosystems and practical insights for managing Islamic school partnerships effectively.
Keywords: Al Azhar Foundation Model; Da'wah and Social Engagement; Integrative Islamic education model; YPIA partnership model.

1. INTRODUCTION

The need for a convergence between education, social welfare, and the da'wah (religious outreach) has become critical in the development of holistic educational partnerships. These partnerships, specifically within islamic schools (as those that belong to Yayasan Pesantren Islam (YPI) Al Azhar), foster the growth of the students, both academically, spiritually and also socially amidst it's members. This is consistent with the Islamic educational philosophy which promotes the whole development of an individual as a person in terms of intellectual, moral, and spirituality (Halstead, 2004; Al Idrus, 2017).

Such partnerships exist on a range of levels from local to international and traverse different aims including curriculum development, student exchange, pedagogical development and mutual institution development (Amjat et al, 2024; Andrade, 2020). We see similar patterns in Indonesia where 140 schools and 52 schools have adopted the Cambridge curriculum and International Baccalaureate (IB) respectively, reflecting the importance of forming partnerships to revamp education to international benchmarks. Such partnerships also incorporate technology and intercultural competences, reflecting the global nature of modern education patterns (Shadiev et al., 2021).

However, sustainable and culturally rooted partnerships require more than academic synchronization. The inclusion of social and moral dimensions is crucial in creating value-based educational environments. Islamic education theory posits that true knowledge ('ilm) must be tied to ethical and divine consciousness (taqwa), necessitating the embedding of social and spiritual values into daily learning (Rosnani, 2014; Halstead, 2004; Hasanah et al, 2022). The Al Azhar

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Foundation's model addresses this need by cultivating educational ecosystems that integrate formal academic instruction with ongoing da'wah activities and community-based initiatives.

This integration is built in to Al Azhar's model of partnership, as opposed to being an addendum to it. Contractual arrangements with partner institutions require the infusion of Islamic values into the curricula, administration, and extracurricular activities. These range from incorporating Quran and Hadith into all subjects, requiring students to join tahfiz (Quran memorisation) lessons, religious speeches (kultum), social fund-raising, and community service, involving mosque renovations and scholarships for 'underprivileged' youth. Such activities not only satisfy the religious duties of students, but also lead to them being good citizens and leaders (Mujamil et al, 2024; Obaid et al, 2024).

For all its sophistication, implementation of this model in the 55 Al Azhar partner institutions varies. No more than 9% have fully applied the combination of education, da'wah, and social service in their activity specs, and 53% have not yet fully applied the combination of education, da'wah, and social service (Table 2). This discrepancy is an indication of critical gaps in organizational readiness, leadership and commitment, resource allocation and is not aligned with the MoU, which stated. Good management of partnerships means there are good governance of collaboration, competent human resources, and strong financial support, and mechanisms for monitoring and evaluation (Prasetyo & Fadhillah, 2022; Miftahurrohmah et al., 2021; Hidayah & Suryadi, 2020; Gaol, 2021). For example, Prasetyo and Fadhillah highlight that the managerial competency in Pesantren contexts is vital for the success of the program and evaluation (Prasetyo & Fadhillah, 2022). This is consistent with the results of a study conducted by Miftahurrohmah et al., who claim that leadership style and the management of educational programs have a strong impact on the quality and inclusivity of educational activities (Miftahurrohmah et al., 2021). Those are elements that Al Azhar's partners have yet to standardize.

Several studies have proposed that the success of cross-institutional symbiotic relationships is dependent on the institutional readiness, mutual accountability, and congruity of values and goals of the partners (Gaol & Blake, 2021; Porter & Polikoff, 2011). Especially in faith-based education, which is committed to a moral and social calling, which is core to the mission, this requires that shared values become operationalized to avoid partnerships that are simply superficial or symbolic (Williams, et al. 2023).

Al Azhar Foundation, therefore, provides a strong case for the study of holistic partnership models in Islamic education. This research aims at investigating how the partner institutions accommodate education, da'wah and social programs based on Al Azhar's standards. In addition, it seeks to determine the facilitating and preventing factors that affects this process and provide a framework for the effective development of Islamic education partnerships, underpinned by the practice of holistic management skills.

2. IMPLEMENTATION METHODS

We use a qualitative research design to examine how an array of institutional practices are being infused within the chosen partner organizations. The research takes a multiple-case study approach, a type of methodology which is well recommended for in-depth and extensive investigation of complex social phenomena, and in educational settings, in particular. Yin's framework highlights the importance of this for providing rich insights on the subtle process mechanism through which education, da'wah, and social service redouble each other in Islamic education institutions linked to Al Azhar (Ding et al, 2023)..

2.1. Research Design

This study employed a qualitative research approach utilizing a multiple-case study design (Anwar & Rohmawati, 2022). This methodology is particularly effective for exploring the integration of education, da'wah, and social service in selected Islamic educational foundations partnered with the Al Azhar Islamic Foundation (YPI Al Azhar). The case study format allows for in-depth exploration of the strategies, governance mechanisms, and challenges faced by these institutions in the practical implementation of partnerships (Sen et al., 2023). Specifically, it enhances understanding by capturing detailed and rich data relevant to the research questions (Durukan et al., 2022).

2.2. Research Setting and Participants

Research was conducted at four partner institutions of YPI Al Azhar in Jakarta and Depok; Yayasan Al Ikhwan Meruya, Yayasan Ar-Ridho, Yayasan Asrama Pelajar Indonesia (YAPI) and Yayasan Al Hayyan. The schools in this study were purposefully selected due to their geographic proximity to YPI Al Azhar central office buildings, and their similarity in terms of socio-cultural and economic conditions, to ensure the continuity of integration across the schools. Primary contributors consisted of foundation members, including those who were Chairpersons, Secretaries and Heads of certain departments such as the Education, Da'wah, and Social Divisions. Kebede & Kassaye, 2023: Their active participation in partner programmes and governance was fundamental in the study.

2.3. Data Sources and Collection

Both primary and secondary data were collected. Primary data sources included semi-structured interviews conducted with board members and operation heads, Observations of school and organizational practices, Analyses of documents such as strategic plans, organizational charts, and educational policies.

The secondary data was obtained from self-assessment questionnaires completed by foundation leaders on their integration practices. The interview schedule included structured questions about strategy development and execution for integration, stakeholder participation, management of human resources, and constraining and enabling factors (Nassaji, 2015). Checklist tools were used to capture information in 3 areas: infrastructure, program activities, and governance documents. Document-based analysis was bounded by traditional practice in qualitative research that helps to ensure the reliability of the data collection tools (Kebede and Kassaye, 2023).

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2.4. Data Analysis

The data was analyzed using Miles and Huberman interactive models that consisted of data reduction, data display and drawing conclusions (Anwar & Rohmawati, 2022; Anugerah & Hamdillah, 2023). This was supplemented with the use of a Comparative Content Analysis that sought to identify themes, differences and cross-case patterns (Henderson et al., 2015). To increase trustworthiness and the validity of data triangulation of methods (interview, observations, document analysis) and triangulation of sources (several respondents in each institute) were applied, in line with already published criteria's (Labuschagne, 2015). Analytical coding also included classifying patterns of strategic planning, organisational alignment, and leadership practices, and evaluating the extent of the integration of educational, da'wah, and social activities. Interpretation was based on a problem-solving model (Li, 2022) inspired by Polya.

3. RESULT AND DISCUSSION

3.1. An Integrative Model of Education, Da'wah, and Social Engagement in Yayasan Pesantren Islam Al Azhar

The corrective pattern of education at the foundation of Yayasan Pesantren Islam Al Azhar is described clearly in a cohesive composition which combines three distinct heads: education, da'wah, and social. In contrast to many traditional Islamic schools that focus exclusively on filtering and imparting knowledge, Al Azhar not only curates and concretizes curriculum but also emphasizes the use of these three areas as an integrated and comprehensive integral whole, thus reflecting a wholistic philosophy of development and education (Selvia et al., 2023; Sadiah, 2022).

The first step of this integration is already apparent in the institutional structure. Every Al Azhar campus includes the necessary tools for studying, practising religious and entertaining activities. The organization has organized itself under two issues, the Directorate of Education and the Directorate of Da'wah and Social Affairs to provide a sound foundation of operation. In addition, the school complex is also designed with mosques and essential service facilities integrated within the schools, for the ease of performing religious activities. The foundation prioritizes the careful selection and preparation of competent teachers and administrators to realize this integrative vision well (Alifah et al., 2022; Hidayat et al., 2018).

After integration, attention shifts to the synchronization and shared delivery of directorate programs into daily educational experiences. Through this double involvement, it is expected that students will not just carry out academic life but also get hands-on experience in da'wah and social-jihad activities in achieving Graduation Competency Standards in academics and religious-social activity. Such an achievement is not only emphasized through mastering competencies of various curricula, but also through upholding regular ibadah (worship) practices in congregational prayers, recitation of the Qur'an (tahsin and tahfiz), translation of Qur'anic verses, the delivery of brief sermons (kultum), daily almsgiving (sedekah), leading prayers (as an imam), and taking active roles in the school and wider community's da'wah and service activities (Selvia et a!, 2023; Sulton, 2023; Krisdiyanto et al., 2019).

The Directorate of Da'wah and Social Affairs facilitates various initiatives designed to foster student involvement in Islamic outreach and community service. These programs not only support the

academic curriculum but also enhance the practical application of learned values. Noteworthy initiatives include the followed six programs. 1) **Saung Ilmu Al Azhar**: Student-led fundraising efforts aim to build Saung Ilmu (knowledge huts) in remote villages, serving as centers for discussion and Qur'anic study. The participation of students spans from fundraising to the ongoing use of these facilities, with a goal set to construct 15 Saung Ilmu annually (Sadiah, 2022). 2) **Amaliah Ramadhan**: In this program, a team visits schools to disseminate Islamic literature while gathering donations for zakat, infaq, and sadaqah across educational levels from kindergarten to high school (Hidayah, 2021; Muali et al., 2021).

3) **Al Azhar Zakat Day**: This event allows junior and senior high school students, along with staff, to fulfill their zakat obligations at donation counters managed by the Directorate of Da'wah and Social Affairs (Don & Hussin, 2024; Abdullah & Alfatra, 2019). 4) **Santri Scholarship Program**: This initiative channels student contributions toward vocational training for underprivileged youths enrolled in Rumah Gemilang Indonesia, covering all expenses for six-month training in various trades such as photography and automotive skills (Cathrin et al., 2021). 5) **One Family, One Graduate**: This initiative encourages students to fund livestock purchases for impoverished families, later repurchasing the livestock to support one family member's college education (Hidayah, 2021; Don & Hussin, 2024). 6) **Qurban Program**: During Eid al-Adha, schools facilitate donations for livestock from students and parents, sourced from local impoverished families, thus supporting local economies (Pasi et al., 2020; Sulton, 2023).

3.2. Generic Integration Model Formulation for YPI Al Azhar

Based on insights from previous models, a unified framework for integrating education, da'wah, and social engagement can be proposed for the YPI Al Azhar partner network. This model aims to harmonize academic instruction, spiritual growth, and community service within a coherent institutional vision. In education, it features an integrated curriculum combining national standards with Islamic values, supported by optional dormitory programs, mentoring systems, and teachers who serve as moral and spiritual role models. The da'wah component includes academic da'wah through scientific discourse, social da'wah via community service, and digital da'wah using social media, podcasts, and other online platforms to reach wider audiences. Social engagement focuses on community empowerment, CSR programs, user-oriented services such as zakat, clinics, and funerals, as well as meaningful parental involvement in school life. This integrated approach ensures that partner foundations embody a holistic Islamic education blending knowledge, faith, and service into a unified system. These components operate synergistically across the various units, including schools, mosques, zakat organizations, and social service units, all structured under a cohesive foundation framework.

3.3. Variations in the Integration Models of Education, Dawah, and Social Engagement

An analysis of four partner foundations of the YPI Al Azhar reveals distinct integration models tailored to the internal capacities of each foundation, encompassing organizational structure, student populations, human resource availability, and the vision and mission orientation of each institution.

1)   **Model Al Ikhwan (Structured Synergy Model)**: The integration model adopted by the Al Ikhwan Meruya Foundation closely resembles that of YPI Al Azhar, wherein the education is based on the national curriculum reinforced by religious education programs, particularly tahfiz. Da'wah activities are tangled through an actively functioning campus mosque, while social aspects are reinforced by allocating up to 30% of total revenue for social activities. This model characterizes a balanced approach across educational, dawah, and social functions, demonstrating a standardized organizational structure alongside substantial social outreach funding. It indicates a strategic management perspective in Islamic education, emphasizing essential institutional integration as indicated by Halstead (Rahmatiah & Isa, 2023).

2)   **Model YAPI (Dormitory-based Academic Cadre Model)**: The YAPI Foundation emphasizes character development via a dormitory system and Islamic-science integration academic programs. Da'wah occurs through scientific mentoring, supplemented by intensive Islamic instruction beyond regular school hours. This model embodies principles of faith-based leadership and educational coaching (Fikriyah, 2021; Armita et al., 2024). Social dimensions are approached more academically, with applied research projects that resonate within community contexts, aligning with frameworks endorsed by community-based Islamic education theorists (Kholili, 2023).

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3)   **Model Al Hayyan (Adaptive Action-based Social and Digital Integration Model)**: Al Hayyan showcases an adaptive integration of educational, da'wah, and social initiatives, focusing predominantly on formal education while offering into digital outreach and empowering parents and the surrounding community. Social activities take the form of community service projects where students involve directly with societal issues. This model aligns with experiential Islamic education principles and digital dawah literacy (Wirmanhanizon et al., 2023).

4) **Model Ar-Ridho (Islamic Values-based Curriculum Model)**: The Ar-Ridho Foundation focuses its integration efforts on a national curriculum filled with robust Islamic elements, consistently promoting Islamic values like cooperation and charity in students' daily lives. The da'wah approach is characterized by the exemplary behavior of teachers rather than institutional frameworks, with social initiatives largely inherent to the school environment. This model is supported by Al-Attas's concept of ta'dib (Karimullah 2023) and the character-based education framework highlighted by Maswati and Tobroni (Faiz et al., 2022). To perform a comprehensive analysis of the integrative model of the education system, da'wah, and the social impact within the partner foundations (Al Ikhwan, YAPI, Al Hayyan, and Ar Ridho), closely examine the shared goals, educational philosophies, and community roles of these entities was performed. The integrative education model focuses on developing moral character while preparing students to contribute to society, echoing the foundational principles of da'wah and social development.

3.4. Comparisons Among Partner Foundations

The following table summarizes and compares key aspects of the integrative education model, da'wah, and social engagement across the partner foundations.

Table 1. Key aspects comparison of integration model of foundation partner's YPI Al Azhar.

Aspect	Al Ikhwan	YAPI	Al Hayyan	Ar Ridho
Mission	Focus on holistic education that integrates spiritual values with academic pursuits.	Aimed at cultivating moral development to create future leaders with integrity and dedication to the nation.	Emphasizes the importance of moral education alongside academic excellence.	Strives to combine educational endeavors with da'wah to foster community awareness and support.
Educational Philosophy	Integrative model that facilitates both intellectual and spiritual growth.	Educating youth with aspirations to contribute positively to the nation, aligning with Islamic teachings.	Promotes educational approaches that enhance social and ethical understanding within a secular framework.	Blends educational curricula with Islamic teachings to foster both personal and societal growth.
Da'wah Activities	Engages students in community service and outreach programs to promote Islamic teachings.	Serves as a platform for nurturing future Islamic leaders through education and engagement.	Incorporates da'wah in educational settings via workshops and community projects.	Focuses on promoting Islamic values in local communities, enhancing societal welfare through direct engagement.
Social Impact	Significant influence on local communities through service-oriented initiatives.	Pursues social justice and development through educational reforms and moral support.	Actively seeks to address community issues through awareness campaigns and educational workshops.	Strives to uplift local communities by combining education with community service and Islamic outreach.

3.5. Detailed Analysis

The foundations exhibit a collective commitment to integrating education with socio-religious aspirations. Al Ikhwan exemplifies this by merging intellectual learning with spiritual growth, thus enhancing students' character. This integrative model is crucial as it provides a holistic approach to the educational system, nurturing both the mind and the spirit of students.

YAPI emphasizes the cultivation of morally upright leaders who are not only knowledgeable but also dedicated to societal welfare. The goal is to transform students into effective agents of change, equipped with both academic knowledge and a strong moral compass. This aligns closely with the integrative education framework, ensuring that students are prepared to tackle the challenges faced by the community.

Al Hayyan and Ar Ridho also adhere to the principles of integrating da'wah with education, though with nuanced approaches. For Al Hayyan, the focus on moral education within a secular framework indicates their effort to reach a broader audience while still incorporating Islamic values into their curricula. Conversely, Ar Ridho emphasizes social engagement through community-oriented projects that serve educational purposes while reinforcing the principles of da'wah, indicating a synergistic relationship between educational outcomes and social development.

3.6. Barriers to Comprehensive Integration Across Partner Foundations of YPIA

The integration of education, da'wah, and social services is a hallmark of the mother

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foundation, YPI Al Azhar (YPIA), which serves as a model for its affiliated partner foundations. YPIA has long institutionalized a holistic Islamic education framework that merges spiritual, academic, and civic dimensions. However, despite significant strides, its four partner foundations (Al Hayyan, Al Ikhwan, Ar-Ridho, and YAPI) face several systemic, structural, and cultural constraints that hinder full realization of this integrated model.

Structural asymmetry within organizations can significantly impact operational efficiency and collaborative efforts among educational institutions. This issue is exemplified in the governance and operational frameworks of YPIA, Al Hayyan, Ar-Ridho, YAPI, and Al Ikhwan. YPIA exemplifies a centralized governance model, with its academic and operational functions clearly delineated through integrated divisions for da'wah (Islamic outreach) and social engagement, alongside a dedicated curriculum bureau and standardized operational procedures (SOPs). This centralized structure fosters uniformity across its extensive network and enables scalable initiatives and strategic planning (Badry & Willoughby, 2015). In stark contrast, institutions such as Al Hayyan and Ar-Ridho function without a middle management layer, leading to governance that relies heavily on direct oversight by a minimal board. This lack of hierarchical structure often restricts their capacity for scalable program development and impedes cross-functional collaboration, resulting in missed opportunities for inter-organizational synergy (Demirkol, 2023).

Contrastingly, while YAPI and Al Ikhwan possess more robust organizational frameworks, they are not without their challenges. For instance, YAPI's structure lacks an effective integration of dakwah within its social programs, which creates a misalignment with its institutional goals. This misalignment among organizational functions complicates efforts to implement integrated models across various cultural and infrastructure contexts (Mehling & Kolleck, 2019; Nerantzi, 2019). Such discrepancies in structural alignment exemplify the broader challenges faced by educational institutions in harmonizing operations amidst diverse organizational cultures (Madrid et al., 2024; Nerantzi, 2018).

Ultimately, these structural mismatches hinder the synergistic potential of collaborative frameworks that are vital for the growth and dynamism of educational institutions. Addressing these structural issues is critical for enabling effective inter-institutional collaboration and ensuring that educational programs remain responsive to the needs of students and stakeholders (Vicente et al., 2021; Cameron et al., 2019).

The absence of a cohesive and operational definition of da'wah and its interrelation with social roles within educational contexts poses a notable challenge. Various organizations, such as Al Hayyan and Ar-Ridho, engage in da'wah through cultural practices like religious talks and tahfiz programs. However, these initiatives often lack structured curriculum alignment and measurable long-term outcomes, making it difficult to assess their effectiveness (Millie et al., 2023). The need for a strategic approach is underscored by the observation that these practices frequently remain disconnected from formal educational frameworks, which could provide necessary guidance for achieving broader social impacts (Syam, 2019). YAPI has also recognized the limitations of its outreach activities, noting the absence of a definitive framework for integrating da'wah with social initiatives. Its mosque primarily serves internal functions, which restricts its potential for wider public engagement and outreach (Nisa, 2018). The

relevance of this insight lies in understanding how inadequate structuring can hinder the intended impact of da'wah efforts.

In contrast, Al Ikhwan demonstrates a somewhat stronger framework through its MPZ unit and mosque management. Yet, the programs implemented still tend to favor ritualistic practices rather than promoting transformative engagement opportunities within the community (Taufik et al., 2023). The focus on ritual underscores the necessity for a more holistic and integrated pedagogical strategy that links da'wah with educational outcomes, ensuring that student learning experiences are both profound and meaningful (Hamid & Uyuni, 2023).

Without robust pedagogical strategies that interweave these elements into the educational journey, the integration of da'wah into social roles remains superficial and fails to resonate with the intended audience (Triantoro, 2018). Addressing this gap is crucial for harnessing the full potential of dakwah in education and ensuring it serves not just as a form of instruction but as a transformative experience that aligns with the overarching goals of social integration and community development. Financial sustainability presents a considerable challenge for nonprofit organizations, particularly those operating in low- to middle-income communities. Al Hayyan and Ar-Ridho assert that financial limitations are significant barriers to both infrastructural expansion and program development in such contexts (Jensen, 2017). These organizations often lack diverse funding sources and may struggle to secure the necessary financial backing needed for growth and sustainability (Young et al., 2009).

The situation for Al Ikhwan illustrates a mixed performance in financial management; despite benefiting from local government support, only a limited portion of its budget (approximately 16% of gross income) is dedicated to da'wah and social efforts. This reflects a fundamental tension within the organization between prioritizing educational commitments and fulfilling social responsibilities (Caló et al., 2023). The reliance on public funding often imposes constraints that can influence the operational autonomy of nonprofits, forcing them to prioritize projects aligned with government agendas rather than their core mission (Verschuere & Corte, 2012). This scenario is consistent with findings that greater dependency on government funding correlates to lower levels of strategic decision-making independence among nonprofit organizations (Verschuere & Corte, 2012).

In stark contrast, the Youth Programs in Action (YPIA) demonstrates a model of financial autonomy. This organization thrives due to robust alumni networks and its ability to engage in revenue- generating activities such as property management, publishing, and event organizing. Consequently, YPIA can make strategic investments in integrated programs that align closely with its mission and long-term objectives (Hamdard et al., 2023). This financial self-sufficiency allows nonprofit organizations to pursue innovation and responsiveness in their program offerings, distinct from those heavily reliant on external funding (Kim, 2016).

Overall, the financial precarity faced by partner organizations undermines their capacity to institutionalize integration and pursue a long-term vision effectively. Financial health is crucial as it dictates not only operational viability but also a nonprofit's ability to innovate and respond to community needs (Lin & Wang, 2015). The fluctuations in funding, particularly from government sources, can create vulnerabilities that hinder the sustainable growth of nonprofits, making the case for the need for a diverse funding approach (Liebschutz, 1992).

Conclusion

This study affirms that the Al Azhar Foundation's integrative model, linking formal education, Islamic da'wah, and community engagement, offers a promising framework for holistic Islamic education. Analysis of four partner foundations (Al Ikhwan, YAPI, Al Hayyan, and Ar-Ridho) shows varied implementation, with Al Ikhwan and YAPI demonstrating more structured integration, while Al Hayyan and Ar-Ridho emphasize adaptive, value-based practices. However, challenges such as limited institutional capacity, funding constraints, and the absence of standardized definitions hinder broader application. Strengthening governance, capacity, and clarity of functional roles is essential for realizing consistent and sustainable integration across the network.

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