

Internalization Values of Religious Moderation Using Theanthropocentric Paradigm at Ma'had Al-Jamiah at IAIN Padangsidempuan

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ABSTRACT

The presence of Ma'had Al-Jamiah at an Islamic religious college must be a laboratory for internalizing the values of religious moderation. The internalization process must run in line with the social demands of society through higher education institutions. This research was field research with a qualitative descriptive type, namely to reveal the process of internalizing the values of religious moderation to students at Ma'had al-Jamiah IAIN Padangsidempuan. Collecting data used observation techniques, interviews, and documentation. Meanwhile, to analyze the data used triangulation, namely collecting data and classifying, presenting, and drawing conclusions. The results showed that the process of internalizing the values of religious moderation using the theanthropocentric approach (divinity, humanity, and the environment) was carried out with a learning process that was programmed into several parts, namely strengthening divine values compared to fiqh values that vulnerable to differences, prioritizing the concept of humane life through a pattern of living in a dormitory with values of harmony, togetherness, mutual respect for differences in understanding in religion, and creating an attitude of loving the environment. These three aspects are mutually reinforcing because they have a very close relationship. This study concludes that students who understand the true faith have a tolerant human attitude, and would appreciate God's creation in the form of the universe.

Keywords: *Internalization Religious Value, Theanthropocentric Pradigma, Religious Moderation Value*

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INTRODUCTION

The problems that befell the Indonesian people are increasingly complex as the country ages. Almost all aspects of life have problems that can affect the harmony of life, such as economic, educational, political, legal, social, cultural, and other aspects, especially aspects of religious life. The religiosity of national life is a value that can unite the nation among the existing problems (Darajat, 2019). Religion as a binder can also be a divider among the wider community both horizontally and vertically. The

social life in which the interaction of religious communities occurs makes a special challenge because every social life in which there is an intertwined religious relationship. In society, there may be several religions that coexist, such as Islam, Buddhism, Christianity, and other religions. He hopes that even though they live side by side, they must continue to promote harmony that is covered with tolerance, respect, and sympathy in carrying out social and religious life (Mohd. Syukri Jaffar & Jaffary Awang, 2020).

Education is a very definite solution to improving morals because it will work systematically from all human aspects (Ghazali & Busro, 2017). The education referred to in this case is education that aims to give freedom to humans in maintaining Islamic religious values so that these values reflect actions that are by religious teachings (Sholihah & Maulida, 2020; Yuliani & Muslimah, 2022). Education based on Islamic religious values can be reflected in moral education, namely the process of self-maturation starting from family, school, and community education (Wahyuni, W., Jannah, S. R., & Fadillah, K. 2022; Ngubad, Mispani, & Tukiran, 2022). The challenge now and in the future is how education can place moral education as a national strength (Najmina, 2018). One of the strengths of the nation being a great nation is its moral strength. Various kinds of technology owned by a country will not make a country big and meaningful for its own country and other countries if citizens do not have moral qualities. The sophistication of the technology will even be a disaster for that country and other countries. On the other hand, if a country has technological progress and citizens have good moral qualities, it will make the country a strong and beneficial country for other countries (Radiansyah, 2020).

The presence of Mahad al-Jamiah in PTKIN has become a new forum that is considered effective in internalizing the values of religious moderation among students. Wada h this as basic education, it carries out the process of Islamic education in a modern form that strengthens both theoretically and practically. The practice of Islam is an amaliah activity that emphasizes the passage of Islamic values in student life so that they become a unified *habit*. s planter process score moderation Becomes a must in skeleton for creating ready student for Becomes pioneer moderate Muslim after Back to society. Ma'had Al Jamiah even become the main unit as a laboratory moderation religion that must be developed like other educational institutions (Sutrisno, 2019). Moderation of religion must present among the public because proven among public existence attitude introductory in life religion and society. Realized or no pockets intolerance, vulnerability conflict communal and attitudes needy radicals improvements in various aspects (Setiadi, 2019).

Every element of society should take part for complete various social problems. Among the elements of society, it's in it is an educational institution (Mujizatullah, 2020), including higher education in which there is public academic that as a lecturer, staff education, and students. The third element this must cooperate in finishing problems so that life society and religion become more conducive to various aspects of their role in society. College tall must put self in Public as solution no Becomes problem new. The role many kinds by their respective duties. The educational process must prioritize education that can give enlightenment to students and society at large because it demands tridharma college.

College tall must be the driving force in as agent solution in society because public academic is group the highest society in arrangement life socialize so that get more places good in the eyes Public general. The academic community has not quite had enough moral responsibility to embody a harmonious and dynamic society. Students

become one of the main actors While being outside the campus and at the same time operate function as agents of change as in outside learning programs on campus (Muniarty et al., 2021). To make it happen sure When inside campus must carry out the internalization process in every educational process that is in it with various types of shapes (Rustya & Akhmad Zaini, 2020). Values moderation religion must be planted in the self student so that after going out from campus Becomes part of the community campus could give a social example.

Educational Institutions, especially college high Islamic must have a role in developing Religious Education design and strengthening literacy religious in skeleton for expand method look in see religion in the middle onslaught freedom in getting religious understanding. Riches literacy of religion could make adherents of religion see religion deeper and larger with various literature. College tall Islamic religion must open self for seeing the religions of corner look literature as part from demands intellectual academic, study basics knowledge of religions gives rise to attitude appreciative to difference with spirit humanity. Post transnationalism paradigm in Islamic Education is to do multicultural management with values of social harmony, tolerance, harmony, diversity, and mutual value to become social capital for the academic community to build world peace (Thoyib, 2020).

Change updates and expression of religion in the middle public show change facing religion in Indonesia (Rambe et al., 2021). Strengthen its authority religion as a result change socio-political color. Fermentation understanding of religion and religion the more intersect in the virtual world that participates give influence to religious understanding. Multiple interpretations of the verses of the Qur'an resulted in vulnerability in public spaces so that everyone seems to have an understanding of the context religious. Digitization da'wah is very strong, especially during a pandemic as an effort to build a civilization new (Riza, 2021). state this give awareness must there is the right solution in getting over it that is through Street moderation religion that must be taken in the middle openness information and convenience in getting it.

The industrial revolution with strengthening digitization to whole aspect life academic college tall offer freedom present expression has triggered content doctrine exclusive and targeted religion to circle student. The digital world presents with inexpensive narration free religious access and often used groups that do not responsible answer for nourishing conflict and political identity so which results in shift authority religion, strengthening individualism, and changing pluralism become tribalism (Hefni, 2020). Besides Thing that, the input understanding religious students get after studying at the university level, especially in Islamic religious sciences. Many students have not had a background in strong Islam before becoming college students. Presence Ma'had Al-Jamiah Becomes a receptacle of institutionalization tradition science pesantren and strengthens paradigm building lemonade Islam.

Moderation of religion in the form of values can make student becomes more careful and open to differences that would be encountered outside the world of campus. in line with the meaning that moderation is street middle from differences (ABROR, 2020). In the deal with differences always look for the best way without must put the first opinion personally and blaming other people's opinions (Khalil Nurul Islam, 2020). With the existence of moderate religious understanding, somebody with no exaggeration and extreme moments undergo religious teachings so that horizontal conflict can be minimized. Trends Public now this is what came out from values moderation is extreme or strict in understanding texts religious and try forcing method it's in the middle Public Muslim, tendency subject to negative behavior and thoughts

that come from culture and civilization another (Fahri & Zainuri, 2019; Kristiawan, et al., 2021).

In moderate Arabic means *Al-wasath* namely the model of thinking and interacting by balancing between two conditions, so that by Islamic principles in have faith, worship, and be ethical. Integration and combination of Islam to aspect life becomes characteristic moderation religious (Islam, 2019). Referring to the Qur'an as a reference expression of religious good at understanding level or practice, the existence of moderate ummah is a parent for the understanding of Islam or Muslim moderate. *Wasatiyah* becomes the draft in discussing Islam with integrated modern civilization to bring more Islam relevant and fair (Akhmad Fajron dan Naf'an Tarihoran, 2020) for avoiding happening conflict between religions (Najib & Fata, 2020).

Research before explaining that internalization of moderation religion in the university environment with various type method among them is through approach curriculum (Pujiati, 2021), making competence values moderation religious as base life student (Rifqi, 2021), make various kinds of program activities (Sumarto, 2021), implementation of training in organizations student affairs (Hadziq, 2019), mentoring students (Nasih et al., 2021), and so on research on a show that internalization moderation religious in skeleton make student Becomes broad student outlook Islam already many with various models and shapes, however research that explains about the internalization process with making it as part from draft life student and clear approach so that can be measured not found yet. Study this related with internalization values moderation religious the with clear paradigm that is *theoanthropocentric*. Integration of values divinity, humanity, and the environment life in life student During living in campus dormitories.

Paradigm *theoanthropocentric* this is draft building Islamic science that is integrated Among strength faith to Allah SWT, a strong and caring social attitude of humanity to natural about now this in crisis. Paradigm science is the result of very deep scientific ijtihad built by Ibrahim Siregar that is a professor of Islam from the land of North Sumatra as base development in various aspects of life academic. In his view, *there* is divinity (tauhid) to Allah SWT which must be strengthened in all aspects of life so that base first is building a strong belief in Allah SWT. If belief is already strong so various understanding of religion that are present Becomes not something bad thing because every student already has a fortress for avoiding it. *Anthropo* is humanity which is the embodiment of values deity in life socialize so that students have a human attitude human. *Ecocentrism* means environment life (nature) that must be preserved. Attitude care to natural around is an attitude that has crisis now this.

IAIN Padangsidempuan become one of the State Islamic universities that have a draft totality in obliges the whole student to follow the education process at Ma'had Al-Jamiah and live in a dormitory. building paradigm science started and strengthened student During being in it, so understand religion that you have already arranged with good with moderate values. Development process moderation religious this is internalized with paradigm *theoanthropocentric*, where existence three pillars of science in the form of divinity, humanity and love environment live. These three pillars are made as foundations in operating the whole process of Education as an effort to internalize the moderation of Islam. Use clear paradigm through the conceptualized formula with well-expected produce capable graduates create atmosphere peacefully and unifying Islam whole elements, groups, and cultures in society.

The internalization process values moderation religion among students at Ma'had Al-Jamiah must follow correct and directed steps with destination so that values

become teak self them. Abdul Hamid explained that internalization must follow clear stages that are transformation score with the use of formal communication, stage transaction score that is communication two directions, and transinternalization that is mentally target (Hamid, 2016). Three stages must be carried out in the process of Education for a student with various methods good through learning, understanding, and making it an Institutional program. Efforts make personality moderate student need process with notice all aspect good from in self as well as in the environment student.

Internalization of values moderation religious with deepening or appreciation to Islamic teachings is carried out so that the values of the Becomes strong belief. According to Chabib Thoha, that internalization is a technique in the process of providing value education that aims to achieve value ownership and integrate it into one 's personality (Chabib Thoha, 2006). The goal is so that the values that are instilled merge in self someone in psychology is adjustment values, attitudes, beliefs, and rules on self someone (Hamdani Ihsan, 2007, p. 153). Previous studies related to religious moderation within the scope of the community and educational institutions to internalize the values of religious moderation with general concepts. This research is directed by building measurable concepts and paradigms, namely the divine, humanitarian, and environmental (theoanthropocentric) approach, meaning that internalization is carried out using a strong scientific building.

Study this is done with destination for uncover the internalization process values moderation religious with three pillars of the paradigm *theoanthropocentric* that is divinity (learning monotheism), building an attitude of humanism (humanity), and love natural around which is signs the power of Allah SWT. Revealing the Educational Programs that are implemented for embed score religious moderation (Islam moderate), and the implementation of the program in room scope *theoanthropocentric*. by doing a study this can know the process of internalization, programs, and implementation. After doing a study this could give Contribute thinking to the development moderation religious to be implemented in various models and processes.

METHODS

This research is qualitative descriptive research on the theoanthropocentric application in the context of education at Ma'had Al-Jamiah. To obtain research data, the researcher used observation, interview, and document study techniques. Researchers observed the activities carried out by muwajjih (supervising lecturers), and musyrif (senior students), to strengthen observation data, researchers conducted interviews with mudir (head caretakers), muwajjih, musyrif, and students as objects of action to determine the process of internalizing values -values of religious moderation. Document studies are carried out by researchers to reveal existing programs by completing both program forms, objectives, guidelines, curriculum, and so on. To analyze the data that has been obtained, the researcher uses data triangulation techniques, namely data presentation, classification, and conclusion.

RESULT AND DISCUSSION

Internalization of religious moderation values with a *theoanthropocentric approach* at Ma'had al-Jamiah IAIN Padangsidimpuan is to translate into various kinds of education and coaching programs. The interview data showed that the internalization process was carried out on all structures responsible for Ma'had Al-jamiah related to

the program, namely the vision and mission of ma'had al-jamiah was to instill religious moderation through ma'had so that it was called the moderation laboratory. Mudir explained that the program of activities was based on moderation framed in theanthropocentrism. muwajjih/ah explained that every activity must have a moderating value, namely instilling faith that does not blame other people's religions and worship that accommodates other people's understanding. Observations were made on the activities showing the existence of broad values and not limited to the material presented.

Interviews with muwajjih obtained by the researchers showed that every activity must have moderate values, namely instilling faith that does not blame other people's religions and worship must accommodate the understanding of other people's religions. This means that activities in dormitories are built with a broad Islamic paradigm and are framed by the values of Pancasila and diversity because after they leave the dormitory, they must understand that they live in a multi-understanding environment (Salamah et al., 2020). This is the same as what was conveyed by Mufidatul Husna that the cultivation of values in Islamic studies must prioritize national values (Siregar et al., 2021). In other aspects, it should not only be limited to studies that are built with moderation but also to fostering student unit activities because it includes building a moderation practice (Anwar & Muhayati, 2021).

And the musyrif also said that before becoming a musyrif, he must understand the concept of clear religious moderation so that it does not cause new problems that can hinder worship activities in the Ma'had Al-jamiah environment. To understand the value of religious moderation to students, the role of lecturers is very necessary because they are people who are in direct contact with students (Winata et al., 2020). Then the researcher made observations on the activities carried out that all of them contained broad values and were not limited to the material presented so that they were conveyed from various perspectives. This value-instilling policy is a process of actualizing moderation in educational institutions (Nashuddin, 2020). Then the researcher made observations on the activities carried out that all of them contained broad values and were not limited to the material presented so that they were conveyed from various perspectives. This value-instilling policy is a process of actualizing moderation in educational institutions (HS, 2021).

This thing in line with the transmission process score into the curriculum and activities on boarding school campuses other such as the Islamic University of Maulana Malik Ibrahim and Darussalam Gontor (Nasir & Rijal, 2021). Not only at religious universities, but the projection of religious moderation is also on the agenda at public universities through periodic (Purwanto et al., 2019) *screening of student understanding such as at the Indonesian Education University*. Theo means divinity, Anthropol means humanity, and ecocentric means environment. The implementation of these three paradigms was built by the campus leadership by looking at Islamic religious knowledge from more specific aspects to make it easier to translate into various forms of programs. This formulation is based on the fact that humans are born to be servants who worship Allah with all forms of devotion, both external and internal.

Implemented internalization process through the process of learning, habituation, and supervision. Various strategies have also been developed at universities another height of course is different with IAIN Padangsidimpuan, such as making it an eye college (Mualimin et al., 2021). The internalization process through learning is to give understanding to students about various concepts, materials, and values with destination for increase applicable cognitive *top to down* from the instructor who

consists of from hostel supervisor. Internalization through habituation is making values be transformed into activities to follow with good (practice) so that students have guide life boarding and activities that must be followed orderly. Supervision is formed to ensure that values from three paradigms main divinity, humanity and the environment live side by side with moderate values and walk by a predetermined plan. The process is carried out through evaluation and action for every case violation.

Internalization process of the Islamic oderations with theoantropoekosentris at Ma'ha Al-Jamiah IAIN Padangsidimpuan

Figure 1. Process Internalization Islamic Moderation through Theoantropoekosentris Paradigm



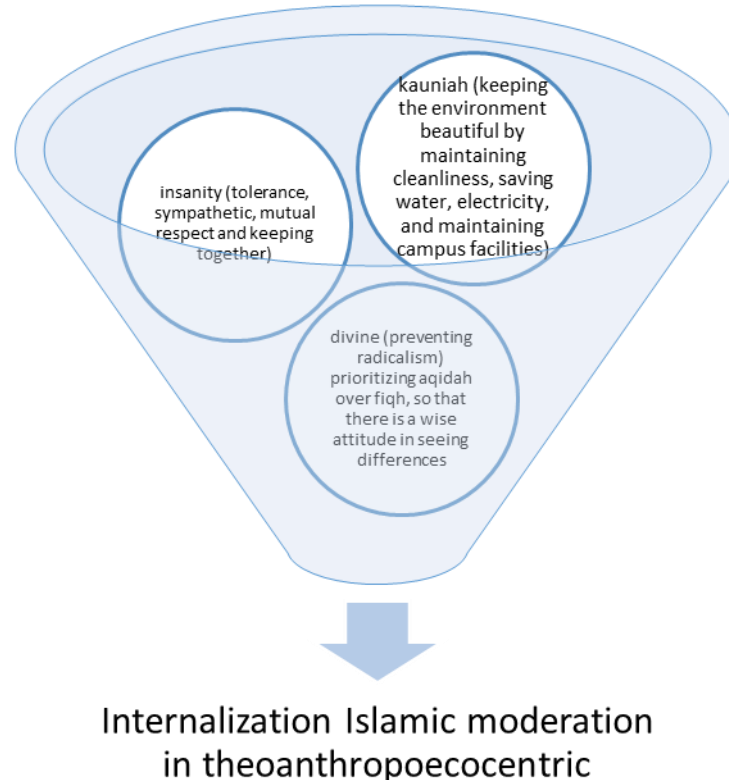
Three paradigms in *theoanthropocentric* walk with the three processes that are adapted with the process student. To strengthen their *Verstand* bout faith, the student held learning about divinity (*tauhid*) through Al-Quran learning and coaching personality. Strengthening understanding of Allah SWT will make the student prioritize Islam versus understanding difference understanding fiqh. Strengthening the score of God is considered important for fortifying students from understanding and considering understanding more good than the understanding of others (Norhadi, 2019). Tauhid is made as Theory main in strengthen self in carrying out worship so that could soften hard heart, reassuring deep heart state restless. Understanding true faith is more important to teach than understanding lots of fiqh differences understanding so that attitude extreme and radical students can avoid them. Learning fiqh permanent there is but explained with strengthening payload creed or argument strengthen belief (Iqbal, 2021).

Human values are carried out with the discipline of boarding life which is applied in every corner of the student's life, starting from eating activities in an orderly queue, praying on time, following every learning program, and curfew activities. The cultivation of human values is very much taught by keeping order together because no make commotion with show attitude obedience to existing rules. Humanity is humanized man by giving rights as a creature the same creation of Allah SWT degree. Getting used to is becoming a method of internalization in the context of life behaving, and obedience is an attitude value every running rule. Moderate Islamic values in context are creating awareness law (compliance) so that far from attitude egoism.

Values of love The environment is implemented with the obligation to maintain dormitory facilities, both incandescent lamps in use, window panes, doors, saving water, and maintaining cleanliness and beauty of the environment. The value of

moderation contained in this case is the value of maintaining the comfort and beauty of the dormitory which is a value in the moderation of the Islamic religion because Islam does not only regulate the way of routine worship but also maintains the environment which is the creation of Allah SWT. In the concept of moderate Islam, it is hoped that Muslims would be a mercy to all nature, not only humans but also other creatures. This commitment is the government's main agenda to bring religious moderation to various aspects of life, one of which is the campus environment (Malik & Busrah, 2021). Internalization in this context is through supervision and giving warnings to students who live in dormitories to maintain all forms of facilities and the environment.

Figure 2 Aspect Internalization Theanthropocentric Paradigm



The three aspects above which are internalized into students have very strong relevance to the moderation of religion. The relevance of divine and human values can create a good life, and religious and mental changes will be seen in a person because they have faith in Allah SWT who will certainly love His creation (Simanjuntak & Benuef, 2020). When the value of divinity is not embedded in a person, it will lead to inhuman attitudes so that they can torture, persecute, and even rape. There are many examples in the form of facts in front of their eyes in countries that do not have faith in divinity and do not have a strong human attitude so that they can treat humans like animals (Dewi et al., 2020). Understanding a deity will present an attitude more humanity in any religion (Triguna, 2018).

Peace will come true because happening unity dimensions grace Lil' alamin in the natural universe. There are three dimensions of peace in Islam that is first, dimension is monotheism (humanity) where Allah SWT is the inspiration and resources for peace. The second dimension inshperseh (humanity) is humans are created in a state holy and have very basic values for life peace, a human must peace with herself alone his family,

and society's surroundings, the third dimension kauniyah (nature) that is where nature is created to be managed by humans (Yati, 2018). Activity integrates the third aspect this becomes an obligation to Islamic Educational Institutions because is the mandate of education alone. When someone only knows the deity just not knowing the draft natural universe so knowledge no produces technology that can be used by humans, Knowledge of the natural universe more strong so produce powerful technology to use for help around will but only enrich self and even cause damage to new. Cohesiveness three aspects are in nature self someone in between divinity, humanity, and nature will produce Useful technology to ummah man by large with no cause damage new (Amin, 2017).

Internalization programs moderate Islamic values above is transformed to student Becomes some suitable programs with needs students consisting of weekly, monthly and yearly programs. The weekly program consists of learning and coaching personality. coaching personality carried out every day Saturday with presenting source person from outside campus, and coaching to an arrangement to rule that is with doing night evaluation to all activities carried out in the hostel with to do appreciation and rebuke. The monthly program is activities carried out futures in every month consisting of monitoring by the leadership campus and team code ethics student. While the annual program consists of construction talent students with present moderate Islamic values. Implementation of the internalization process is presenting values of moderate Islam in every activity that students go through.

This study shows that the presence of ma'had al-jamiah is a laboratory for religious moderation for students and is the main place in instilling the values of religious moderation. The activity has been conceptualized in such a way that it is implanted through the theanthropocentric paradigm which is distributed through the program, namely moderation personality development, a tedious religious life meaning that students can become priests with their understanding, instilling the concept of a tolerant life in various areas of life in the dormitory environment. instilling the value of moderation in the scope of humanity by living life in an attitude of presenting students' feelings to the feelings of others by making visits to the families of students affected by the disaster.

At the ministry institution, what is done is the implementation of policies as an extension of the ministry of religion by making policies, namely instilling the value of moderation through morning apples, interfaith dialogue, and coordination. (Litiloly, 2020). Agus explained moderation to the community through existing religious instructors by instilling them into extension workers and then socializing them with the community (Agus Akhmadi, 2019). Then Riniti said it would be easier if it was done by maximizing the role of interfaith women because they are the main characters in the family (Riniti Rahayu & Surya Wedra Lesmana, 2020). In the media realm, socialization is carried out through Facebook and Instagram to spread the concept of religious moderation as confirmation of the issue of radicalism (Wibowo & Nurjanah, 2021), development of religious moderation content with various creativity by displaying Humanist Islam to change negative views of Islam (Hamdi et al., 2021). Yahya explained that in a multi-religious society, one must take care of each other's religious comfort so that there is no horizontal conflict (Yahya, 2020). n the environment of Islamic boarding schools is carried out with two models, namely instilling Islamic boarding school values and inculcating the values of Pancasila, Bhinneka Tunggal Ika, the Unitary State of the Republic of Indonesia (NKRI), and the 1945 Constitution.(Nurdin & Syahrotin Naqqiyah, 2019). Islamic boarding schools are

also actualized in the form of national commitment, tolerance, anti-violence, and accommodating to local culture (Massoweang, 2020).

Within the scope of Ma'had al-jamiah it was once applied at Ma'had Aly Sukorejo by strengthening moderation in the moderate realm of fiqh which was based on an explanation of fiqh proposals, because fiqh proposals made them know the basics so they were not fanatical about understanding (Kamal Abdul Aziz Ibrahim, 2006), at Ma'had Aly As-adiyah it is carried out in formal and halakoh classes (Saddam & Andi EKi, 2021), as well as at Ma'had Al-jamiah UIN Raden Intan Lampung by applying Standard Operating Procedures for living in a boarding environment. Looking at the various existing studies, the position of this research is as a new model with the building of a scientific paradigm that was reduced to the Ma'had Al-jamiah program, namely a strong divinity, being a humanist, and caring for the environment.

This research provided accurate information about the development of Ma'had Al-jamiah which was built based on a clear scientific paradigm that can be used as a reference to Ma'had Al-jamiah in Islamic Religious Colleges or other Ma'had programs. which is designed to be very strong because it is a business coordinator of the Padangsidempuan State Islamic University. This study also has limitations, especially in the aspect of deepening the methodology because the research must be adapted to dormitory activities. To strengthen this research, it is hoped that further researchers will conduct trials on the effectiveness of the program with the theoanthropocentric approach and relate to aspects of possible program strengthening.

CONCLUSION

After the researchers analyzed the data that had been collected, it could be concluded that the internalization of religious moderation or moderate Islam in Ma'had Al-Jamiah with the *theoanthropocentric paradigm* was carried out by translating various learning and coaching programs within the scope of boarding life. Moderation values are framed within the scope of understanding students the concept of divinity (tauhid) to further strengthen the understanding of aqidah compared to the understanding of fiqh which is vulnerable to various kinds of differences so that it has the potential to blame other people's understanding or what is called the *concept*. Values of humanity and order are commonly planted to students with draft habituation and supervision to every activity student with make draft life boarding house. Increasing awareness for obeying existing rules is Street main so that presenting attitude each other value between people student. The internalization model this known as draft *anthropo* (humanity). Internalization of love environment life held with the understanding that Islam is a religion of love whole Allah's creation including natural around. Draft this is known as internalization *ecocentric*. Three approaches in internalizing values moderation religious or moderate Islam into the self student this from various existing research, there is the difference, where in other studies, the main focus values moderation religious more arrange to connect man with a man other in-room scope tolerance, harmony, and togetherness. Whereas studying with to do approach paradigm *theoanthropocentric* this added another point as score humanity to natural around as Allah's creation. Humans should too guard nature around as a street for knowing Allah SWT as Its creator must be preserved. Natural around having a function in giving needs man especially need to oxygen. Study this isn't it yet perfect so hope to researcher next must-see other aspects such as level awareness student to values moderation religious.

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AUTHOR CONTRIBUTION STATEMENT

Hamdan Hasibuan (HH) is the main author of this article. HH has designed the study and collected the data. then Irsal Amin (IA) collected data and analyzed the data obtained. then this research can be completed properly. Ahmad Yani (AY) has assisted in editing the script.

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